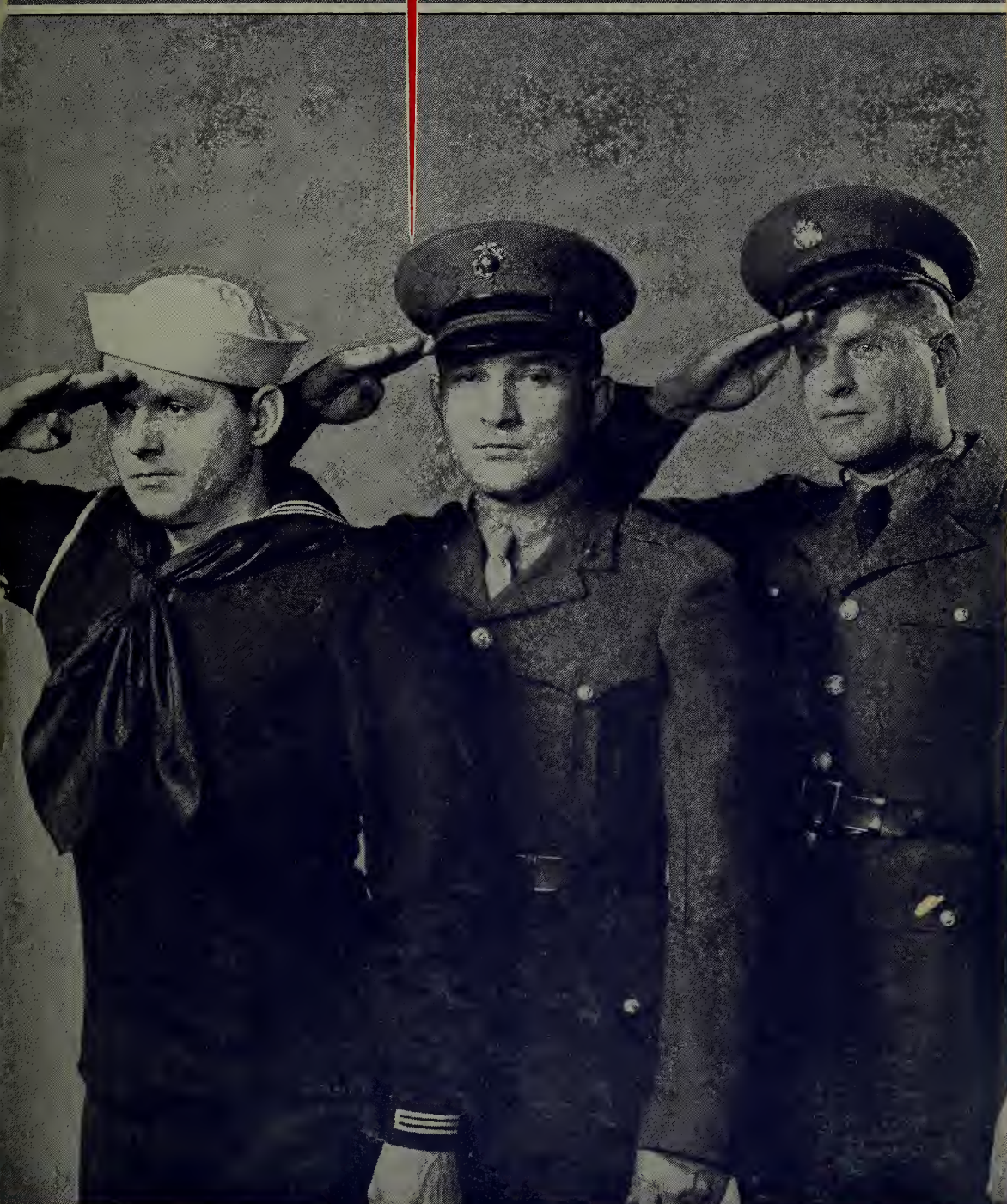





The LINK

PUBLISHED MONTHLY BY THE

SERVICE MEN'S CHRISTIAN LEAGUE





O GOD, whose fatherly care reacheth to the world's end, we commit ourselves and those whom we love to Thy never-failing care. Through all the days of separation grant us steadfast loyalty to our homes. In this war we are seeking to serve Thee. Grant that our warfare may further the victory of Thy justice and truth. In the days of training may we be victorious over all temptation, and in the day of battle may we acquit ourselves like men. In all things may we serve without stumbling and without stain. Accept our imperfect offering and cleanse us from our sins, through Jesus Christ our Lord.

OLIVER J. HART,
Bishop Coadjutor,
Diocese of Pennsylvania

PHOTO BY U. S. ARMY SIGNAL CORPS





The Service Men's Christian League

The LINK between the chaplain and the service man

The LINK between the home church and the man in service

The LINK between the men themselves in Christian fellowship

Christ is the strong LINK between God and yourself, who will hold you steadfast and fearless

You are a LINK in an unbroken chain of men who call themselves Christian throughout the Army and Navy, at home and abroad

Don't be a "missing link." Christ is counting on you!

THE LINK

OFFICIAL ORGAN OF THE SERVICE MEN'S CHRISTIAN LEAGUE

SPONSORING AGENCIES: General Commission on Army and Navy Chaplains, Federal Council of the Churches of Christ in America, International Council of Religious Education, World's Christian Endeavor Union

LEAGUE OFFICERS: Bishop A. W. Leonard, Chairman; Dr. Daniel A. Poling, Vice-chairman; Rev. Ivan M. Gould, General Secretary; Carroll M. Wright, Executive Secretary and Assistant Treasurer; Dr. F. L. Gibbs, Field Secretary

Table of Contents

	PAGE
CHURCHES UNITED FOR ACTION!.....	5
GREETINGS FROM CHIEFS OF CHAPLAINS.....	6
DESIGNED ... LAUNCHED ... STEAMING INTO ACTION.....	7
BE STRONG IN THE LORD!..... <i>A. W. Leonard</i>	14
LIKE A MIGHTY ARMY..... <i>Daniel A. Poling</i>	16
INTRODUCING THE S.M.C.L. STAFF.....	19
"LOVINGLY, YOUR MOTHER—"..... <i>Mrs. J. W. Shell</i>	20
ON STORM MOUNTAIN (A Story)..... <i>Adrien Stoutenburg</i>	22
TRY TRUSTING THE LAD!..... <i>John W. Holland</i>	31

DEPARTMENT FEATURES:

Religious News	26	The Cartoon	36
"They Also Serve".....	29	Bible Bits	38-62
Paging the Padre.....	33	Topic Talks	39-65
The Soapbox	34	"At Ease . . .".....	66

PICTORIAL FEATURES (Perfect for Pin-ups!):

Attention, Service Men!	Soldiers' Prayer	2
Front Cover	Hymn for Airmen	13
Photo by Kaufmann & Fabry	"Ye That Have Faith" ..	68

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CLARENCE W. HALL, Editor

Churches United for Action!

THE Service Men's Christian League is fundamentally a religious organization. We are proud of this fact. No soft pedaling of religion here. Your religion and your religious faith cannot be put on ice for the duration. There is no room for atheism in a foxhole. Here is a priority, an A-1 rating. Church leaders have given up titles and prerogatives in order to work together for you. In your behalf they have united for action.

No doubt you wonder where the Service Men's Christian League came from. The news article on the next pages gives you the full story. The League and **THE LINK** are sponsored by four interdenominational agencies. Very likely your own denomination has assisted in the formation of one or more of them. Here they are:

The General Commission on Army and Navy Chaplains is the official agency for certifying ministers as chaplains, strengthening ties between chaplains and churches, and serving as liaison between churches and the government in matters affecting the service men's spiritual welfare.

The Federal Council of the Churches of Christ in America is the organization through which twenty-five denominations join in making "manifest the essential oneness of the Christian churches of America . . . and to promote the spirit of fellowship, service and co-operation among them."

The International Council of Religious Education brings together officers and staffs of the Boards of Christian Education of over forty denominations in the United States and Canada, and thirty state councils of Christian Education for the purpose of developing and improving the religious training of children, young people and adults in the co-operating denominations.

The World's Christian Endeavor Union is an international agency of Christian youth from evangelical denominations organized to promote Christian living and to train young people in Christian leadership.

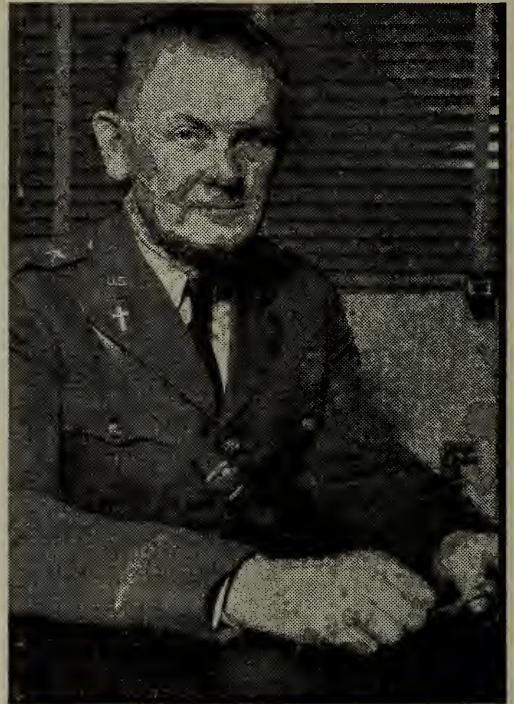
The members of the churches affiliated with these four agencies constitute about 90 per cent of the Protestant church membership in this country. All of the resources of these interdenominational bodies are brought together in **The Service Men's Christian League**. When you participate in the League you are taking part in one of the most representative religious organizations of America. Herein the churches are truly united for action.

The effectiveness of that action depends in no small degree upon the manner in which you and you and you, Mr. Service Man, get behind the movement. In the S.M.C.L. we feel we have a powerful weapon for the blitzing of evil and for the building of the kingdom of God on earth. But the firepower of this weapon depends on the "ammunition" you can furnish.

Greetings **FROM THE CHIEFS OF CHAPLAINS**

→ During recent years, and especially since the beginning of the present conflict, the War Department has believed that the various churches should share the responsibility of selecting suitable chaplains for our armed forces. It naturally follows that each church should continue to assist its respective chaplains in the performance of their difficult and dangerous duties. Clergymen in the Army, far more than those in civilian life, need the encouragement, support and inspiration of the churches whose religious influence is indispensable to soldiers fighting for the principles of freedom. Only by a united effort in prayer and sacrifice can we hope to attain Christian peace and justice through a military victory.

WILLIAM R. ARNOLD
Chief of Chaplains, U. S. Army



← The Service Men's Christian League has been organized for the express purpose of helping men with their thinking—particularly in the field of religion. The material which is to be provided will, I feel confident, be stimulating, challenging and worthy of the thoughtful consideration of "all hands." The outstanding and particularly worth-while features of this whole plan will be the opportunity it will offer for fellowship, for the study of the Christian way of life, and for the expression and exchange of ideas with comrades of the service. As Chief of Chaplains of the United States Navy, I commend to the earnest consideration of all chaplains and personnel the purpose, ideals and assistance offered by the Service Men's Christian League.

R. D. WORKMAN
Chief of Chaplains, U. S. Navy

DESIGNED . . . LAUNCHED . . .

STEAMING INTO ACTION!

Designed . . .



THE chaplains said to the churches of America: "We have a big and difficult job to do, in ministering to service men here and overseas. We think of ourselves as representing the Protestant Church of our nation and helping the Church realize its objectives. We plan our ministry so that the men will come home from wartime service as well or better prepared to be loyal and useful to the home church."

"How can we help?" the churches asked. "You who put on the chaplain's uniform are a part of our Christian fellowship; until lately many of you have led our churches in the home towns of America. The men with whom you now work are our sons, to whom we are writing, with whom we shall try to keep closely in touch, and whom we count on for the leadership and progress of the Church of tomorrow. *How can we help? What is the link between our service and yours?*"

Chaplains by the score made it clear that they would often be able to welcome civilian visitors, either to the pulpit or to the congregation, subject to wartime regulations. Joint fellowship of service men and

civilian young people and young adults would be possible. Their men would gladly accept hospitality in the near-by towns and churches, when on leave.

But however helpful were these occasional contacts with civilian visitors and outside church groups, the chaplains were frank to say they needed a more constructive "assist" from the Church. For instance, they stood in need of educational ma-

● "THE THING about the League which makes the strongest appeal to me is its opportunity to make the fellowship of the Christian Church more real and meaningful for the young men in the armed forces. The place of religion in the Army and Navy is already emphasized in the person of the chaplain; but the chaplain is not the Church, just as the pastor of a civilian congregation is not the Church. The distinctive thing about the Church is that it is a fellowship. The Service Men's Christian League is a projection of this Christian fellowship into the armed forces. It should mean much both to those who belong to it and to the churches which it represents."

From the address by Dr. Samuel McCrea Cavert at the inaugural dinner of the Service Men's Christian League.

terials, devotional books, service hymnals, discussion helps, training materials for Christian lay workers, wholesome reading matter of both general and religious character—in short, the sort of printed and other helps that the civilian church, church school and youth society or fellowship will receive from our Protestant agencies, denominational and interdenominational.

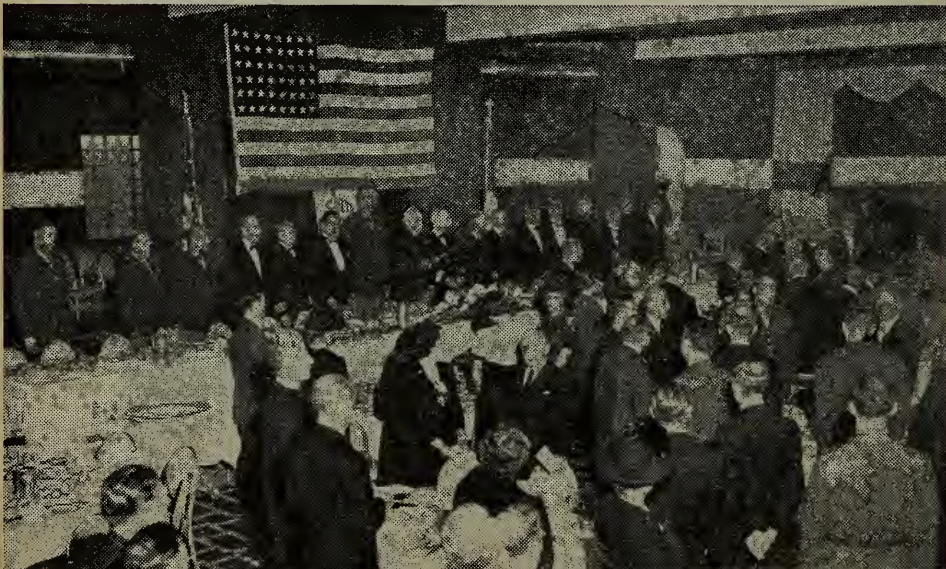
When this need was expressed by chaplains here and overseas, the World's Christian Endeavor Union enlarged its fifty-year-old educational and expressional "service to service men." The movement grew rapidly. Soon there was expressed a further desire for a united Protestant program in which many denominational and interdenominational organizations would co-operate.

Representatives of the four agencies now sponsoring the Christian League met and conferred with a number of senior chaplains and administrative officers among chaplains. The purpose was to create

the most representative organization possible which might provide chaplains and other service men with a united Protestant program designed especially for use in the Army and Navy.

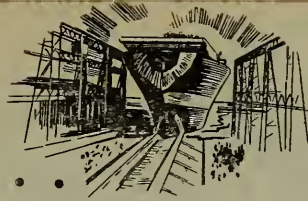
Rapidly the group thinking took definite form. The leaders utilized the experience gleaned from youth and young adult organizations in the local churches and from Christian Endeavor and other religious organizations already formed in the armed forces.

Thus was the idea for the Service Men's Christian League born. Units were planned with flexible and adaptable methods, but with a united purpose for Christian growth, experience and fellowship. Through such units the chaplain could surround himself with an increasingly able group of laymen. In worship, evangelism, education, fellowship and Christian service, the men would "learn by doing"—becoming more and more effective and influential as Christian witnesses and workers.



General view of inaugural dinner, National Council of Service Men's Christian League, Mayflower Hotel, Washington, D. C., November 11, 1942

Launched . . .



NOVEMBER 11, 1942, was important in Army and Navy annals, aside from being the anniversary of the armistice which terminated—but did not actually settle—World War I.

In Washington, a few hours after the Unknown Soldier and other heroes had been honored, chaplains and civilian ministers and other leaders of the Christian Church in America gathered at the Mayflower Hotel for the inaugural dinner of the Service Men's Christian League.

This was the program by which the League—*your* League—was launched in Washington on the twenty-fifth Armistice Day:

Toastmaster, Bishop Adna W. Leonard, Chairman, National Council of Service Men's Christian League; Chairman, General Commission on Army and Navy Chaplains

"The Star-Spangled Banner"

Invocation—Chief of Chaplains Robert D. Workman, U. S. Navy

Music by the Orchestra of the Navy School of Music, Ralph Mack, Bandmaster

Greetings—Brigadier General Frederick H. Osborn, U. S. Army, Director, Special Services Division, representing Secretary of War Hon. Henry L. Stimson

Greetings — Rear Admiral Randall Jacobs of the U. S. Navy, Chief of Naval Personnel, representing the Secretary of the Navy, Hon. Frank Knox.

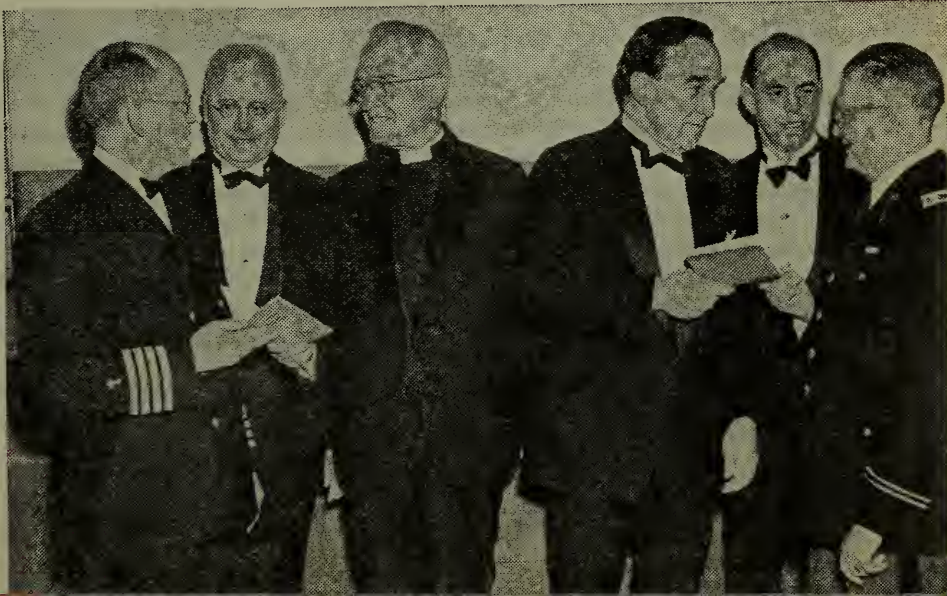
Songs—Quartette from Fort Belvoir, Va., Christian Endeavor Unit No. 3

Greetings—Dr. Arlo Ayres Brown, Chairman, Executive Committee, International Council of Religious Education

Greetings—Dr. Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America



Featured at the kick-off (left to right): Chaplain Workman, Carroll Wright, Bishop Leonard, Dr. Poling, Ivan Gould and Chaplain Joseph O. Ensrud



Address — "Like a Mighty Army,"
 Dr. Daniel A. Poling, President,
 World's Christian Endeavor Union;
 Vice-chairman, National Council
 of the Service Men's Christian
 League

United singing: "America"

Benediction—Chaplain Joseph O. Ensrud, U. S. Army, representing Chief of Chaplains William R. Arnold

The distinguished guests included, in addition to the men named in the program:

Colonel John F. Uncles, General Staff Corps, Army Ground Forces, United States Army, personally representing Lieutenant-General Linsley J. McNair, Commanding General, Army Ground Force.

Chaplain Charles I. Carpenter (Captain), representing Lieutenant-General Henry H. Arnold, Commanding General Army Air Forces.

Rear Admiral Robert Donohue, Chief Personnel Officer, United States Coast Guard, personally representing Vice - admiral R. R.

Waesche, Commandant United States Coast Guard.

Lieutenant - Colonel David S. Barry, United States Marine Corps, personally representing Lieutenant-General Thomas Holcomb, the Commandant of the United States Marine Corps.

Mr. James F. Grady, Deputy Director, Recruitment and Manning Organization, War Shipping Administration, representing Vice-admiral Land, Retired, United States Navy, Chairman of the Maritime Commission.

Chaplain Harry C. Fraser, Chief of Air Division, Office of Chief of Chaplains, U. S. Army.

Honorable Daniel C. Roper, former United States Secretary of Commerce.

Post Chaplain Alva J. Brasted, former Chief of Chaplains, United States Army.

Lieutenant-Commissioner John J. Allan, The Salvation Army.

Dr. John H. Gardner, First Presbyterian Church, Baltimore, Md.

• The spiritual welfare of our troops has long been a subject of study and concern to the War Department. Throughout our military history, as you know, we have never failed to recognize the advantage—indeed, the vital need—of a continued interest on the part of our soldiers in the religious environment and affiliations that were significant to them in civilian life. As a result of this traditional policy, the efforts of the Service Men's Christian League to unite soldiers and sailors of Protestant faith in their common purpose, as outlined during your recent visit, has a particular appeal. Any earnest effort designed to help those responsible for the morale of our troops—in the Army this means the chaplains in the religious field, the Special Service Division in the wide realms of information, education, recreation and welfare, but most important of all, our commanding officers themselves—will always be appreciated.

—HENRY L. STIMSON,
Secretary of War

Steaming into Action . . .



WHY endorse *in your outfit* this new League of service men? Why seek a program that will enlarge upon the present values of weekly worship, special instruction or discussion groups, and the private devotions and daily Christian living of the men? Why expect a *war* to supply strong incentives for a more vigorous religious regimen than many a service man carried forth in civilian life?

These are questions that chaplains and laymen alike are apt to frame, when they learn that churchmen and agencies "back home" volunteer to help Army, Navy and Marine Corps to receive benefits from civilian agencies in co-operation with the chaplains' work.

EDITOR'S NOTE: The material here-with is suggested for use by chaplains in presenting to their men the reasons for organizing a unit of the Service Men's Christian League or, as an alternative, making use of some portions of the services and materials of the League's National Council—including this magazine. Some may wish to make this material available to some of their more dependable laymen, permitting the matter to be presented by these men, with discussion and questions to be handled by chaplain or a lay leader. When such a unit, or the use of its materials, derives from the discussion and decision of the lay group of service men, the chaplain has particularly good reasons to expect his lay program to be most beneficial.

We shall try to help *you* answer such questions as they arise—and even before they arise.

The purpose of the League, as framed by representative experienced civilian leaders and chaplains' advisory groups, is (in part):

"To provide a means of Christian fellowship, devotion, evangelism and education, for the purpose of fortifying the service man's Christian life.

"To assist the man in service in maintaining his church affiliation and to prepare him for Christian citizenship in his community, nation and world, when he returns to civil life."

The man who accepts Christ as his Saviour is welcomed into active membership. His confession in his own words is a thoroughly acceptable bridge into membership. Or he may reaffirm the confession of faith which he made when joining the church.

Or, again, he may accept and sign either of two forms of the Christian League Covenant, which commit him to such Christian activities as prayer, Bible study, attendance at League meetings, assistance in the League's work and objectives, witnessing by his manner of living his faith in Christ, and endeavoring to bring others to Christ.

These men, active League members, may be a handful or a score or hundreds, within a single outfit that normally works, lives and

grows together. If there are half a dozen among the hundreds of men he seeks to serve, the chaplain will find those men as important as the deacons, the church school teachers, or the officers of the youth fellowship or men's Bible class in his civilian church. If men by the hundreds identify themselves with this program of Christian witness and Christian living, the ministry of the chaplain will become more than ever a means for strengthening weakness, improving faith and practice, and reaching out for new recruits to Christianity.

If the church is worth having back home, its spirit and loyalty are worth bringing to training camp and to battle stations and fighting front.

If personal devotions will help a man to be God's man, then the linking of such devotions to public testimony and Christian education will widen their significance and share their blessings.

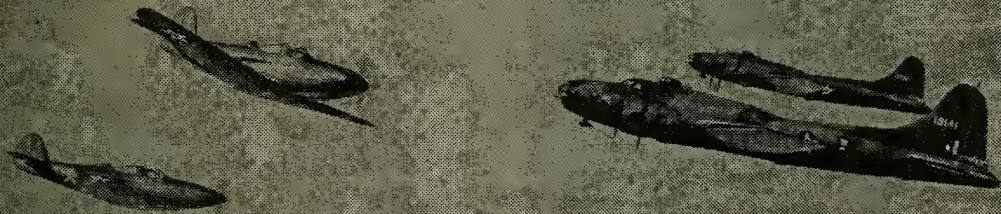
And there is a place, a worthy place—as we have intimated—for the man who hasn't fully and finally chosen Christ as his Saviour and Master. As an associate member of the League, such a one promises to attend its meetings regularly, and declares his willingness to assist in advancing the League's interests. He will consider carefully the commitments of active membership in the League, which would identify him fully with Christ's cause.

Chaplains will know how important it is to take down the bars which close some men's minds and

hearts to the entrance of Christ. Utilizing the experience of the Christian Endeavor Society in civilian life, of the Christian Endeavor Unit in service life, many chaplains will eagerly accept this principle which encourages the entrance of a man into Christian fellowship through the channels of appreciation, inquiry, comradeship and affiliation.

What will cause men to utilize these means of Christian experience in wartime, when they did not seek them out in civilian life? In the experience of many chaplains serving with the armed forces, the *manliness* of an agency like the League is of prime importance. Its practical concern with a power that is greater than ourselves has significance in these days. The fact that the League is *interdenominational* will commend it to many who have been confused by the many choices that might be made among religious affiliations. This movement is likely to be of major importance in American history—just as is the war in which it is launched, and from whose needs it has evolved.

It should be added that in "The Handbook of the Service Men's Christian League" all who are interested in this new wartime adventure in Christian co-operation will find further reasons and objectives for their participation. This magazine in itself will show the spirit of our new comradeship and the reasons why it can be of enlarging importance to the future of our nation and of its religious faith.



HYMN FOR AIRMEN



(Tune: "Unde et Memores,"
Hymn 333)

*O Holy Father, hear our earnest prayer
For all our brethren journeying through the air;
Enfold them 'neath the shadow of Thy wing,
And keep them safe from every evil thing.
Fog, wind and rain are all controlled by Thee,
In danger's hour, grant Thy security.*

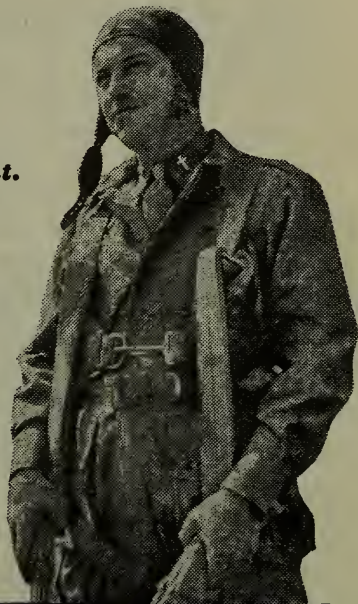
*Ascended Christ, to Thee we make our prayer,
Encircle each brave airman in Thy care;
Preserve their going out and coming in,
Thy blessing grant them on their voyaging;
Let cherubim and seraphim attend,
And guard and guide them to their journey's end.*

*O Holy Spirit, who to man has given
To soar from earth toward the highest heaven,
Inspire the airmen in each flying hour,
Protect them and uphold them by Thy power;
When in the conflict they defend the right,
Let heart and hand be strengthened by Thy might.*

*Eternal Trinity, forever blest,
Legions of angels speed at Thy behest,
These heavenly protectors deign to send,
Shielding the airmen to the journey's end;
And when at last the flights from earth are o'er,
Grant them safe landing on the Further Shore.*

—CANON ERNEST C. EARP, Rector of Redeemer Church,
Bryn Mawr, in "Diocese of Pennsylvania Church News"

(Right) Chaplain R. S. Hall, who ministers to a para-
troops division—U. S. Army Signal Corps photo



Be Strong

IN THE
LORD!

By
BISHOP
A. W. LEONARD •

THOSE who are familiar with recent trends are aware of the growing unity of Protestantism. No finer example of such unity can be found than that furnished by the SERVICE MEN'S CHRISTIAN LEAGUE. This organization, definitely Christian and evangelistic, of which any chaplain may avail himself in his efforts to help service men in their moral and spiritual lives, has met with the approval of the Secretary of War and the Secretary of the Navy, and also of large numbers of influential people in Church and State.

The League also has the enthusiastic approval of the Chiefs of Chaplains of the Army and the Navy. It is now possible for Protestant men in all the services to become members of an organization that will provide a fellowship irrespective of denominational affiliation.

I therefore take this opportunity of greeting our service men and urging them to become identified with the SERVICE MEN'S CHRISTIAN LEAGUE at the earliest possible moment. Such a

relationship will provide a comradeship of a definitely Christian character. Nothing so undergirds a man's morale as to know he is associated with other men of like ideals and purposes. Through close associations, men soon come to know the man who has caught the secret of victorious living and whose life and character may be depended upon under any circumstances. A fellowship like that of the League will develop and help to discover such men, with the result that life itself will be immeasurably enriched.

Every man in the services needs such help, for the life of a soldier and sailor is at best an abnormal life. By the very necessities of the case, war removes men from the social order to which they have been accustomed all their lives and places them in an entirely different relationship to society and the Government. The restraints of home and church and community being very largely removed, young men in the services find themselves confronted with temptations and experiences that are utterly new to them.

The acid test of any religion is its strength and skill in moral living. However strong a man may be in his Christian faith, he needs at times the strengthening influence and encouragement which only a trusted comrade in arms and one of like faith can give. The forces of good and evil have always been engaged in a titanic struggle, and never more definitely than today. Therefore, it is providential that in a day like this there is placed at the service of our armed forces an organization that provides a Christian fellowship capable of buttressing the

*Chairman of the National Council of the Service Men's Christian League; bishop of The Methodist Church, Washington (D. C.) Area

faith of men who are face to face with the sternest realities of life.

In the Army and the Navy alike the opportunities for Christlike service are literally limitless. The unexpected issues are always coming to the front and the man of faith knows there is a divine resource that never fails.

In the furtherance of this fellowship the League will furnish practical helps and spiritual guidance to those who desire to avail themselves of them, such as aids to Bible study and hints for daily living.

One of the values of this organization to the service men will be the maintaining of a high Christian morale.

The truly Christian man is always a man of courage. When anyone compromises with evil he lowers personal morale and therefore the more easily yields to temptation. The grace of God is sufficient to strengthen a man in every time of need, but he has graciously provided those additional helps and stimuli that come from sacrificial service and a close fellowship with others who are passing through the same experience. I can conceive of the influence of this fellowship in life's extreme experiences and the joy and strength it will give just to know that you are near to one who also knows and believes as you do.

In closing this brief message to my brethren in the services, I can think of no words more appropriate than those which

St. Paul addressed to the Ephesians:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

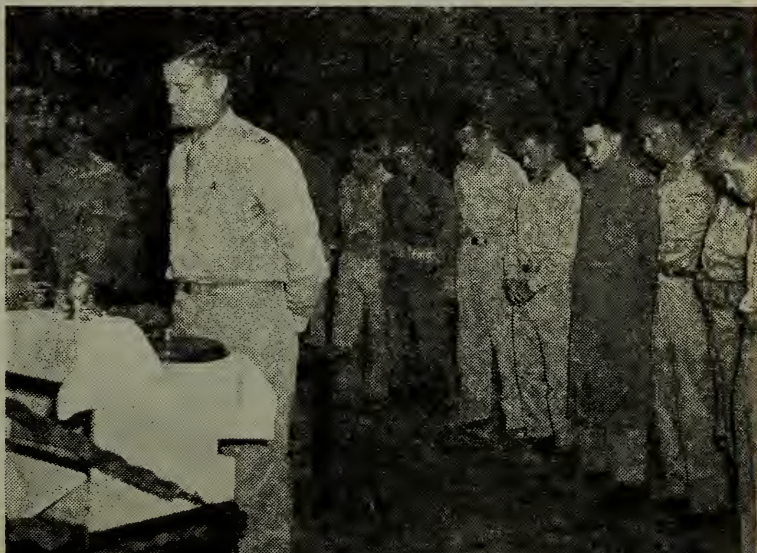
"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Chaplain A. L. McKnight serving holy communion to officers and enlisted men somewhere in the theater of war on Easter Sunday



**PHOTO BY
U. S. ARMY SIGNAL CORPS**

Like a Mighty Army



By
**DANIEL
A. POLING** ♦

ANOTHER has said that "Like a mighty army moves the church of God" is too often little more than a poet's fancy and a marching song. "We are not divided, all one body we," is a prophecy of prayer to be answered, Christ's prayer for a united church; but it is a prayer not yet fulfilled.

However, there are prophetic happenings. Christians are drawing together in Kingdom tasks. Individual churches and denominations are becoming one. Always a great crisis within a nation, or a world catastrophe, calls men away from themselves and challenges institutions and groups to forget their differences as they give all to a common cause. This hour is such a time. The free nations of the world are united. The free peoples of the earth have pledged their lives, their treasure, their sons to an undivided struggle, to an utmost sacrifice that liberty and democracy shall not perish. To the Church of Christ it would seem that religion has more at stake than any other institution. All the freedoms are in jeopardy; but, if freedom itself falls, then freedom of worship with

every sacred form and practice will be liquidated for a hundred years.

Recently a distinguished medical missionary just returned from occupied China, discussing the future of Christian missions in the Orient, said: "This conference must begin with the assumption of allied victory. On any other assumption it is a waste of time. Today, in occupied China, Christianity has been driven to the catacombs, and if the Axis wins, then the missionary enterprise is lost for the next century."

Whether or not the Christian church is *at war*, the Christian church is *in* this war. I am not interested in the "*at war*" debate, though I recognize the theological implications. But unless the Church withdraws completely from the lives of millions of men whom she has baptized and confirmed and whose vows she has taken, then she is *in this war!* What, then, is her task? The Church must be the Church—not another recruiting agency. Nor does the Government, this free government of ours, expect the Church to be other than the Church, the visible body of Christ which is and must be everywhere—on all fronts, in all armies, ministering to all her suffering sons and daughters, to friends and foes alike. Christ's body cannot be divided.

Shall the Church bless war? No, never that. God pity the Church if ever she blesses war. But God pity her captives, her human agents in the earth, if in our time they fail to have a

* Vice-Chairman of the National Council of the Service Men's Christian League; president of World's Christian Endeavor Union.

blessing for holy things. Freedom is holy. Justice is holy. Human personality, declared by Jesus to be the most sacred thing, is holy. When bestial, aggressive war comes down upon these holy things, the overwhelming majority of all Christians in all churches, and of all men of every faith, have in conscience no alternative but to pour out their treasure, their life and those things dearer than life itself in defense of freedom and democracy, justice and human personality.

God pity us, I say, if now we have no blessing for our holy things, no blessing for our Government that defends them, no blessing for our sons who offer the last full measure of devotion. Here now is the realism of Christian faith, and here is the service basis of the Service Men's Christian League. Our unity is evangelical and evangelistic and in complete support of our Government's war effort. It is not a unity for appeasement short of the freeing of enslaved peoples and the triumph of righteousness.

We confess our own sins of omission and commission. We seek forgiveness, but we will not plead the wrongs of ages past and mitigate the evils now.

With God helping us, we will press toward the mark, and, with malice toward none, with charity for all, we will finish the work that we are in.

And let there be no question here—*all are in!* Wherever we serve and whatever we do, each is a social unit; each has moral responsibility; there is no escape. The geography of this war is global. The participation is universal.

In January, 1942, a pre-theological student, a junior in the University of Arizona, joined the Ninth Marines. In his letter to an intimate friend who is in a camp for conscientious objectors, the young ministerial student wrote: "We understand each other. You have, in Christian conscience, gone where you must go. I am here where I must be. Each serves his God and country as he must. I have the gun on my shoulder. *You help keep it there.*"

I cannot escape the logic and realism of the young Marine. Your sons and mine are officers on the deck, soldiers in the ranks, pilots at the controls. They hate war with perfect understanding and hatred, but they are where, in Christian conscience, they must be. They are there, we are here, and we are one of another, for *we* feed shells into their cannon and gas into their tanks. May God make each of us adequate in his duty.

"This is a new kind of war," said President Roosevelt over a year ago. And a new kind of war it is by all the tests. By weight of metal falling upon open cities, by the number of frontiers



overrun and the unnumbered peoples enslaved, by the mechanization that has momentarily prevailed over free men, and by the perfidy of governments that have violated the engagements and treaties they themselves signed, this is a new kind of war. But also it is a new kind of war because, whatever are its ultimate results and whoever are the victors, the whole world will participate in what comes out. No nation can escape from the *final* results. There will be no isolation for any people.

Then, when freedom wins, all are free—Germans as well as English, Italians as well as Americans, Japanese as well as Chinese and Russians. Never again can either war or peace be isolated; and while America engages her sons to save her own freedom, inevitably they fight, suffer and die for a free world. Here again is realism—the realism of “love your enemies” and “do good to them that hate you.” For such a time as this the Service Men’s Christian League has come to the Kingdom.

In June, 1940, a young man stood at my desk. After an hour he had risen from his chair and now he said: “I wonder whether it is worth while? I have finished my course, with the sacrifices of my parents who have given me everything. I have worked

my way through. I graduate tomorrow. I am ready to go, but where? Perhaps to become cannon-fodder on some field of war. I wonder whether it is worth while?”

He turned then to the door. I caught him and brought him back. I hope that what I said may have helped. But when he was gone I sat in my chair with his question, “I wonder whether it is worth while?”

Months passed. That young man, an officer in one of my own Christian Endeavor societies, was first in Hawaii and then in the Philippines with the Fourth Marines. A second lieutenant, then a first lieutenant, and then, having been cited for gallantry on Bataan and Corregidor, though missing in action, he was promoted to a captaincy. *James Keen, Captain in the Fourth Marines, missing in action.*

But, dead or alive, he has the answer to his question, “I wonder whether it is worth while?”

In a letter dated January 7, coming out of that flaming fortress, Corregidor, are these immortal words: “*Now I know that I begin to count.*” To that answer, that every mother’s son in the service of his country may possess it, to that answer the Service Men’s Christian League dedicates its program, its leadership and its life.



WHEN Major-General Sturges effected his landing upon the great island of Madagascar, he concluded an operation of which one of his senior staff officers said: “Every detail of its planning and execution was prayed over.”

—ALLIANCE WEEKLY

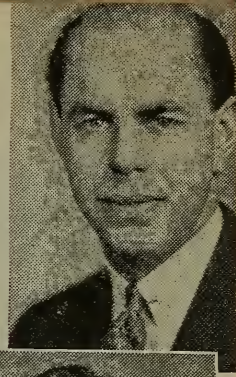
Meet the Staff

• *Introducing the men who make the S. M. C. L. operate*

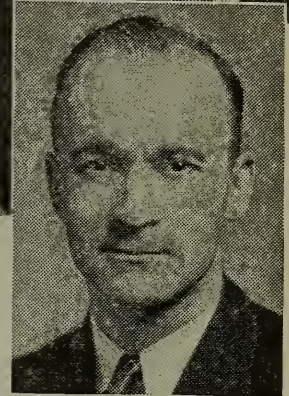
• **THE REV. IVAN M. GOULD** has been loaned by the International Council of Religious Education to the National Council of the Service Men's Christian League to serve as General Secretary. For the past six years Mr. Gould has been the Director of Young People's Work for the International Council, and the Executive Secretary of the United Christian Movement. Before that he was pastor of a church in New York. He has been privileged to represent numerous religious agencies of America at conferences in Europe, and a few weeks before the outbreak of war in Poland in 1939 was one of the leaders of the American delegation at the world's conference of Christian Youth, held in Amsterdam, Holland.

• **MR. CARROLL M. WRIGHT**, the Executive Secretary and Treasurer of the World's Christian Endeavor Union, has been loaned by that organization to the National Council of the Service Men's Christian League. He is serving as Executive Secretary and Assistant Treasurer of the League. He has been prominent in the affairs of Christian Endeavor for many years, and brings to the

IVAN M. GOULD,
General Secretary



CARROLL M. WRIGHT, *Executive Secretary and Asst. Treasurer*



F. L. GIBBS,
Field Secretary

League his unusual and effective business and promotional ability.

• **DR. F. L. GIBBS** has been loaned by the Local Church Division of the Methodist Board of Education as the Field Secretary of the National Council of the Service Men's Christian League. He is the Associate Director of the Department of Christian Education of Adults of that Board. His wide experience in developing a religious program for Methodist young adults should make a valuable contribution to the work of the League. Before the merger which resulted in the Methodist Church, Dr. Gibbs was Executive Secretary of the Department of Christian Education of the Methodist Protestant Church.

“Lovingly, Your Mother—”

A letter to a son in the service

By MRS. J. W. SHELL

DEAR SON: I am just thinking on paper as I write you this morning, trying to reconcile my thoughts and my feelings. For here am I, who “didn’t raise my boy to be a soldier,” writing to you in a military camp and feeling no end proud of you. Just doesn’t click, does it?

I felt so secure, so *justified*, back there in 1920, to set your baby feet on life’s highway. Then we had just finished that war which was to end all wars, and we thought we could look confidently into a future for you. So we began at once to pour the love of peace into your growing mind, and you founded your whole life upon that idea.

Now, just as you reach manhood, you are caught in the clutches of the very monster we taught you had been destroyed. I know you will pooh-pooh the notion, but I feel that we have betrayed you. If I had it to do over again I’d be bold in teaching you to seek peace and pursue it—but I wouldn’t be *too* bold.

As the time approached for your going to camp, I couldn’t persuade myself that the thing could actually be true. And that morning when you shrugged into your overcoat and kissed us, when the door opened and *closed*, and you were gone, simply stepping off into nothing, we stood

stunned. We did manage to part without tears. That made it less hard for you. But I know that tears have washed your cheeks, as they have mine, in many a silent night hour since then.

Strangely, only since you have gone, my son, have I realized that you are really grown up. Just yesterday, it seems, I was sending you back to the bathroom to wash your ears and brush your teeth, scolding you for poor school marks and praising you for good ones, warning you against bad habits, advising you about what it takes to “make good.” Now suddenly you’ve become a man, doing a man’s work, carrying a man’s responsibilities, making a man’s decisions, a man’s sacrifices. Of course, mothers ought to be sensible—but “oughts” somehow lose their potency when applied to the way a mother feels about her boy.

Realizing that you are a man sets me remembering things about your childhood. Only this morning something reminded me of the time when your little girl playmate kicked your shins when something went wrong, and, in return, you lifted a good-sized bite out of her arm with your sharp little teeth. Then how sorry you were—*after the rage and fury were over!* You got over the bruises, but your playmate will

always carry the marks of your teeth on her arm. You learned something that day, though. You learned that rage and fury never straighten out a tangle, but only bring tears and regrets—and *leave scars!*

I think of the time when your father caught a hint that three "toughs" were going to "tear a strip off" your friend Albert, a boy much smaller than themselves, and smaller than you. Overhearing your name in connection with this matter, your father walked quietly along behind you and Albert—at a discreet distance—and witnessed the fray.

"Why didn't you stop it?" I cried, when he told me about it.

"I saw no reason to interfere," he said. "They seemed to have the situation well in hand."

"But fighting!" I gasped. "Why, we've always taught him——"

"I know," your father said, "but a fight's a good thing sometimes."

"But it wasn't *his* fight," I persisted, "and he might have got hurt."

"No, it wasn't his fight," your father agreed. "And," he added ruefully, "I'm pretty sure he did get hurt."

You'd done pretty well at covering the cut on your chin and the tear in your sweater, so I asked no questions. And you never knew your father saw that fight and gloried in it, did you?

And when you were older, seventeen or so, I remember how you traded shoes with a tramp who came to the door, and how meekly you took the "going over" we gave you about it. Then later my eyes swam

with tears and my heart sang when I found, copied in pencil on the fly-leaf of your Testament, the lines of Carl Weist's:

At first I said there were no shoes
For him. He showed me his once more,
No longer shoes, but hulks, with flues
Through which the rain could pour.

His face was pale
And drawn, as though the hungry years
Had sapped his blood. He did not rail
At fate, but wistful gazed, while tears
Welled in his eyes. Remembering
The face of Him who was divine,
I took his shoes, and gave him mine.

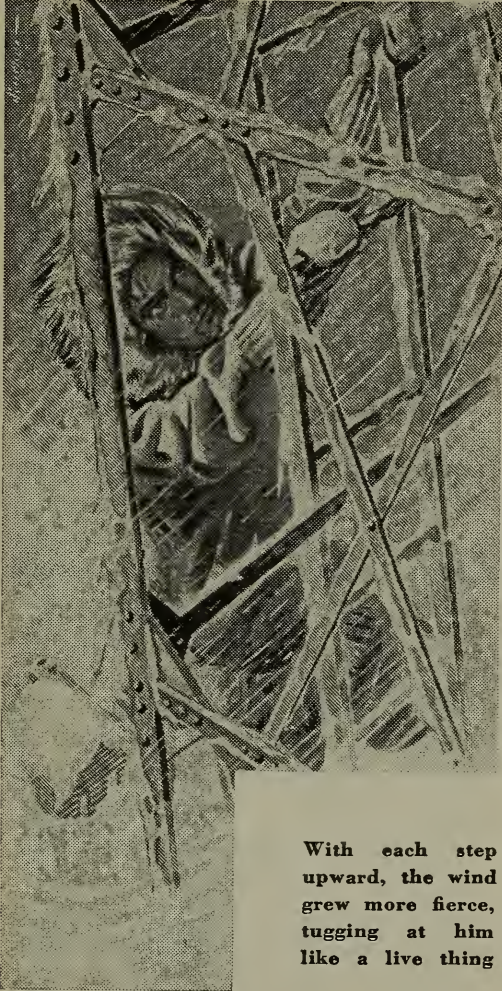
I wonder if you had read the poem before you made the trade, or after? A funny thing about you, you always took your religion *literally*.

It was good to have the opportunity to visit your camp. Since that visit, all your experiences seem so much more real as you write about them. We found your camp so neat, your barracks spotless, your meals plentiful, well-cooked, and well-served. And how "churchy" your little chapel looked!

I am grateful, my son, that the Church has been builded so firmly into you as you've grown up. You need the Church and all it stands for, and will need it increasingly. For everything else is pretty unsteady now. The resources which the Church has planted in you will not fail you. We cannot know what the future holds, but we do know that the same Jesus you learned to love as a little child is with you now—and will be with you wherever you may go.

Lovingly,

YOUR MOTHER



With each step upward, the wind grew more fierce, tugging at him like a live thing

A METEOROLOGIST must have to be crazy to stay there on the peak of Storm Mountain, Bill Grady told himself. Furthermore, it wasn't fair. The East State Airlines had as much as promised him a comfortable job in town for a change. He'd been sent knocking around tough weather stations for a couple of years now, and he was due for a break. He'd had his share of it.

This definitely was a break, all right

On Storm

Illustrated by Paul Swisher

—the worst possible kind! A break with an eighty-mile-an-hour wind attached to it. "East State can get somebody else to be their fall guy!" Bill promised himself. Somebody like Val Corliss.

Val Corliss was Bill's only other companion at the observatory. That was just another sample of his luck—getting a guy like Val for his working partner.

"Is the gauge back in perfect shape again?" Val asked immediately when Bill stamped into the huge observatory building.

Bill felt a wave of irritation as he looked into Val's questioning blue eyes. "It's in working order, if that's what you mean," he snapped petulantly. "D'you have to use that word 'perfect' all the time?"

Val grinned apologetically. "Sorry—forgot you don't like it."

Bill struggled out of his parka and heavy woolen jacket. He forced a smile. Val was so conscientious. The way he acted about it, you'd think his being sent to Storm Mountain was some kind of favor.

"When they built this place," Bill grunted, "too bad they didn't think to build some human beings who could stand living in it. That wind's enough to cave in a person's ribs!"

Mountain

By ADRIEN STOUTENBURG

"Maybe it's what's under your ribs that counts," Val said quietly.

Bill flushed. "Yeah? Well, I'm not worrying about what's underneath. Right now I've got plenty to get off my chest."

* * * * *

Bill had just finished sending in his application when Val strode in the door, his face flushed with something more than cold.

"That anemometer you fixed yesterday was only half-fixed, Bill!" Val's voice was restrained. "There are just the two of us here, fella—two of us to do one big job."

"Guess I got cabin fever," Bill said feebly. "It won't happen again."

No, it wouldn't happen again, because with any new kind of luck at all, he wouldn't be there!

Val's resentment faded quickly. "That anemometer's a tricky thing. Forget what I said."

The anemometer, electrically heated by one thousand watts, was installed on the thirty-foot weather vane so that there could be a continuous recording of wind velocities even during ice-forming periods.

Otherwise, the heavy fog and mist would freeze and the stubborn ice halt the spinning of the wind-wheel. But even such a heating system as that

could not always prevent the freezing temperature from having its way.

Bill had a feeling of apprehension when the temperature plunged down and hit bottom that night. A frozen wind-wheel meant a perilous climb to the top of the tower to break off the ice.

"Looks like you might have to make a nice little jaunt up that tower tomorrow," Bill said as he and Val crawled under the electrically heated blankets for the night. "Your turn on observation duty tomorrow."

* * * * *

Val had already gone down to the tower when Bill stuck his head out the observatory door next morning. In an instant, white rime formed on his dark eyebrows and hair. The air stabbed at his lungs.

"If Val had any gumption," Bill muttered as he turned back inside to go about the job of transmitting the weather conditions in code to a station which in turn teletyped the information to weather stations and airports throughout the country, "he'd apply for a transfer, too. Those conscientious guys like him keep their noses so close to the grindstone they lose their own skin. Never get anywhere."

Bill frowned as he bent over his calculations and reports. Ticklish business, that job of climbing the tower. Nothing but icy rails for your hands and feet to grip. Your hands got numb, gripping that ice, and your gloves got slippery. And with a fierce wind rocking the tower it was all a man could do to hang on at all, let alone climb.

"Wind velocity, seventy miles an

hour," Bill reported. "Extreme fog sweeping up summit and condensing to ice."

It was late by the time he had finished his report. The wind rattled the door. Bill glanced up, expecting to see Val stride in. Val had had plenty of time to knock the ice free. It was a perilous job, but there was one good thing—it didn't take long. That was something to be thankful for, anyway.

Bill mumbled out loud. "S'pose he's still hacking away at that ice, trying to do a perfect job. One of these days he'll do a perfect job of freezing to death!"

The very thought put Bill's nerves on edge. Minutes crawled by. Even Val wouldn't require so long a time, unless something had happened!

"Imagination!" Bill told himself. With the continuous pounding of the lonely winds, you got to imagining almost anything on Storm Mountain.

Bill forced himself to wait. Then he could put off his growing feelings of worry no longer. Swiftly he rigged himself for the outdoors. He piled on an extra shirt and a pair of pants, inserted chemical heat pads in his jacket, and put on boots with extra long spikes.

The wind immediately erased every step he made through the snow. Fortunately, the tower was not far away. Before many strides, Bill could discern its icy shape leaning against the bitter sky. It had a fantastic look—like a huge inverted icicle with sharp thorns of ice branching out at the top.

The cold hurt Bill's eyes as he peered toward the tower, searching for the dark, hooded shape of Val. The

tower was empty! Bill's eyes narrowed with sudden realization. The ice hadn't been knocked free from the wind wheel! The wheel was still frozen fast!

Bill's legs laced out, his head held low against the wind. He felt as though somebody had suddenly plunged a fist into his stomach when he saw Val. The youth was sprawled at the foot of the tower, his face twisted in pain, his lips bloodless.

"Val!" Bill yelled and lunged toward him. "What happened?"

The sight of Val's broken leg was explanation enough. All Bill's bitterness against the place welled up as, struggling manfully, he got Val across his shoulders and stumbled back toward the observatory.

* * * * *

Later, when Bill had bound Val's leg, he wished he couldn't hear what Val was saying. His blue eyes looked imploringly into Bill's. "You'll fix it, huh, fellow?"

"Yeah. Yeah, I'll fix it," Bill said automatically, and even as the words leaped from his throat he wished he could take them back.

With conflicting emotions he radioed the accident to Chief Gregor at headquarters. Somebody would have to be sent up to take Val's place now, too, as well as his own.

"Good luck," Val called weakly from the cot as Bill once more marched out into the needle-sharp air. Bitterly, Bill started up the tower. As he began the hazardous climb, he berated himself for having let Val's imploring eyes weaken him into promising to fix the

wind-wheel. There was nothing to do now but go through with it.

Fighting to keep himself from being blown off the treacherous ladder, Bill climbed upward slowly. Even through his heavy gloves, he could feel the jagged ice edges press painfully into his palms. His lips were blue with cold. With each step upward, the wind grew more fierce. It tugged at him like a live thing, intent on hurling him down to the frozen, hard snow below. His lungs seemed to be full of little, probing knives. There was a growing numbness in his fingers. His legs felt unbearably heavy and his feet fumbled for solid footing.

Halfway up, the world slipped out from under him as one foot skidded and missed its mark. For a moment, he felt himself reeling backward, leaning on nothing but the wind. His right hand ripped from the top rail. He hung by one hand, swinging like a pendulum.

Seering pain shot through his body as the wind slammed him hard against a rib of sharp ice. He defied Storm Mountain to lick him—to send him hurtling down as it had Val! For all the wind had tried, it hadn't overpowered that observatory built of mighty beams rooted in rock. He was only flesh and blood, but if his spirit was rooted in a kind of rock—in faith and determination—that was something the wind couldn't destroy, either!

Gasping, Bill hauled his numb body up. With desperate effort, he managed to clutch the rail with both hands. Then once more, both feet were solidly planted on the lower rung.

Up, up, an inch at a time. Finally

he was at the top. There was a strange, sweet glow in his chest as he whipped the hatchet from his belt and started cleaving the ice away. There was a triumph the wind and blinding snow couldn't chill.

The last barrier of ice fell away before Bill's measured ax strokes. When he had finished, his arms ached with a hollow numbness, and his lungs were on fire.

As he climbed down, he felt the inner contentment of a job well done against terrific odds. Just for a moment Bill regretted having sent in his application for a transfer, but he wiped the regret quickly from his mind.

* * *

Bill grinned wearily as he confronted the expectant Val. "She's fixed, kid—perfect!"

Val sagged back on his cot with relief. "I knew you could do it."

Bill winced. "Guess I'd better radio Chief Gregor again and see how soon a man can get up to replace you. That leg can't wait for attention too long."

His face a tired mask, Bill contacted headquarters. The Chief's voice came into the earphones in gruff, crisp tones. "I'm sending a fellow up right away to take Corliss' place. And I'm sending a man up to fill your shoes, Bill. We'll see that you get a softer spot."

Bill didn't answer right away. For a moment there was just the lost moan of the wind outside the observatory. Then he said gruffly, "Just send one substitute."

"Just one! But Val's——"

"Who said anything about Val? Sure, he's gotta go. But I'm staying."

What Goes On **IN THE WORLD OF RELIGION**

Early Famine Relief

● BISHOPS OF THE Church of England, sitting recently in the Upper House of Convocation, unanimously adopted a resolution pressing upon the British people the need for a far greater sense of the urgency of the sufferings in Occupied Europe. The resolution was moved by the Bishop of Chichester, and seconded by the Bishop of Hereford.

The Archbishop of Canterbury, in the course of the discussion, declared that the needs of the peoples in occupied countries were so desperate that they could not wait for the certainty that food sent in through the blockade would not go to the Germans. The Bishop of Chichester said that in Belgium, unless the British government allowed food to go through the blockade for the children and nursing mothers, there was likely to be very little of Belgium to be saved and very few Belgian children would grow up.

The Friend, magazine of British Quakers, recently reported that only navicerts from the British government were now required in order to start sending food. Shipping had been provided for, and adequate control was possible under the International Red Cross.

In the case of much-needed milk and milk products for Greece, it is reported, it was again withheld navicerts that were delaying shipment.

China's Post-war Aims

● Disclosing in no uncertain terms China's expectation that in the postwar world there shall be absolute equality among all nations of the world, the official newspaper, *Central Daily News*, recently expressed that country's after-victory aims and ideals.

They are divided into three main groups, as follows:

1. Disarming of Japan. The return of all former Chinese territories to China. Temporary Allied occupation of Japan to assure that peace terms are carried out properly. Punishment of Japanese militarists responsible for the war.

2. Abolition of all unequal treaties with foreign powers and all treaties affecting China's sovereignty concluded between foreign powers themselves. Abolition of laws and regulations giving overseas Chinese discriminatory treatment. Increase economic co-operation between China and foreign powers to accelerate the industrialization of China.

3. For the small, weak states of Asia—recognition of their right of self-determination and self government. A good neighbor policy of economic and political co-operation based on equality. Abolition of ideas like that of the "white man's burden." Absolute economic equality of overseas Chinese living in countries such as Thailand, Malaya, the Philippines and the Dutch East Indies.

It was added that China was not cherishing any idea like an "Asiatic Monroe Doctrine."

Film Features Chaplains

● A FILM DEPICTING the life of the Army chaplains is being released by RKO Radio Pictures.

Entitled "Army Chaplain," the two-reel feature follows clergymen from civilian life through chaplain school, training camp, and finally to active duty on the firing-line.

German Bishops vs. Alcohol

● A WARNING AGAINST "the dangers of alcoholism" and "inordinate seeking after pleasure" was sounded in a joint pastoral letter of the Roman Catholic bishops of Germany adopted recently

at their annual assembly at Fulda. The pastoral condemned "racist" immorality, undisciplined pleasure-hunting, and the misuse of alcohol and tobacco by the young, and recommended that the clergy use "Sobriety Week," an annual observance in Germany, for religious activities to counteract this trend.

Declaring that "moral problems affect not only Catholics but the future of the nation itself," the statement said further:

"For children and adolescents, life without alcohol and tobacco is a necessary condition of a healthy development of their bodies and souls. The abstinence of young people from alcohol is an excellent method for the strengthening of self-discipline and will, as well as for enabling boys and girls to become firmer and more independent toward their surroundings. It is particularly valuable for the spirit of apostolic Christianity."

Protest Anti-Semitism

● "IN THE NAME of Jesus Christ we admonish the secular authorities to stop the persecution of the Jews," declare the religious forces of Norway in a protest to Quisling.

The protest was sent by the temporary church administrative body, professors of theology including the faculty of the divinity school at Oslo, and prominent laymen, reports *Religious News Service* on the basis of a cable from Stockholm.

"For ninety-one years the Jews have lived in Norway," the protest states. "Now, without warning, they are being deprived of their fortunes, and Jewish males are being arrested so that they no longer may support their wives and children."

Pointing out that had any Jews committed crimes, they would be liable to punishment under Norwegian laws, the protest emphasized that although no criminal acts are involved, Jews "are being punished like the rudest felons."

"According to the word of God, all men are of the same worth," the protest

declares. "The authorities of all states must be obliged to respect this right of men to be men. . . . It is the God-given duty of the Church to express disapproval when secular authorities commit wrong. We admonish our people to refrain from injustice, violence and hatred, since he who lives in hate and provokes ill deeds invokes God's judgment upon himself."

Swedes Denounce Hatred

● NOT TO BE outdone in the matter of combatting racial antipathy, Swedish church leaders have also issued a vigorous denunciation of "un-Christian hatred." This came in the form of a joint pastoral letter from all of Sweden's bishops. It was promptly endorsed by the Swedish Ecumenical Board, representing the Lutheran State Church and all of Sweden's Free Churches.

After praising the "fearless" stand of the Norwegian Church against "blind race hatred," the pastoral concluded by calling upon all Christian Swedes to pray daily for "those who suffer."

The pastoral letter said:

"Hatred blinds and hardens. Hatred leads to perdition. Hatred is the most terrible, the most appalling among all the dark forces let loose over this miserable world.

"Jesus condemned hatred in every form, without exception. His words, His deeds, His life, His death—all these reflect the implicit doom of hatred.

"All that which conflicts with love's kindly law—which is the sum total of the Lord's will—is a sin against the living God. Men may trample the commandments of the Most High under foot, but God Almighty lives eternally. He who turns away from Him has abandoned life's source and entered the way of death.

"If we want to be Christian we must, in earnest, fight hatred of all sorts. With the deepest despair and horror we have learned during these last few days how un-Christian race hatred has spread throughout different countries like death bringing contamination.

"It has now found expression in out-

rageous and violent deeds very near us in the Scandinavian peninsula. Men are now suffering most deeply—not because they have been legally convicted of misdeeds, but only because they belong to one special race.

"Whatever we can do to support the miserable victims of this hatred, it is our simplest duty to do, both as Christians and men. But even if we cannot do much to help these poor men, we can and ought to bear them and their plight on our hearts."

The Church in Europe

● UNOCCUPIED FRANCE affords the most recent illustration of the moral vigor and spiritual freedom of the Church. There the Church, after a period of confusion, is finding its soul again in connection with the issue of the treatment of the Jews. This is the report brought back from Europe recently by Dr. Samuel M. Cavert.

When the Vichy regime, under the demand of its Nazi master, adopted the policy of deporting Jews for forced labor, it was the Church which found the clearest voice in their defense, says Dr. Cavert. The heads of both the Protestant and the Catholic communions made official protest. In both Catholic and Protestant parishes throughout the country pastoral letters were read, describing the current persecution of the Jews as unchristian. Pastors assisted large numbers of the hapless refugees to escape from the clutches of the police and provided asylum for children whose parents were deported.

Returning Missionaries

● ON AUGUST 25 the good ship *Gripsholm* arrived in New York with a precious cargo of seven hundred missionaries, nearly five hundred of whom were Protestants from the Far East. Some of them had been interned in prison camps; most of them had been uncomfortable, restricted, hungry; all had been subjected to anxieties and uncertainties for a period of months.

The sentiment of the groups, accord-

ing to *Horizons Abroad*, journal of the Student Volunteer Movement, is probably best summarized in this statement made by one of them:

"None of us wanted to leave. We would not have done so had there been any alternative. The Chinese Christians are still working, planning, counting on us for help. We are not discouraged. We are uncertain as to how the work is going on and how we are going to be connected with it, but we have no question but that the Church is in God's hands. We have no regrets."

College Crosses Ocean

● THE CALIFORNIA COLLEGE in China, driven from its Peiping campus and out of China by advancing Japanese troops, has come to the United States and now is functioning on the Berkeley campus of the University of California. It brought to Berkeley its library, considered the finest in China in pre-war days.

Christian Students

● "WE SEE NO HOPE for the world except in the truth and power which come to us from God in Jesus Christ," says a joint statement recently issued by the staffs of the National Commission on University Work and the Intercollegiate Christian Council.

The statement continues: "We are conscious of the valid and significant contributions of the various churches and Christian associations in the student world. We are all part of the body of Christ, which is the Church, and essential to one another. We see more clearly than ever before that, as citizens of the kingdom of God, we must avoid even the appearance of serving a lesser loyalty and must effectively bring together the total Christian resources of the campus.

"We are united in our concern to face with students the tragedy and the challenge of our time to find the Christian solution and the power to carry on, to exert a united Christian influence and to work together in areas of practical service."

They Also Serve . . .

*Some things some churches
and some individuals do
for the men in service*

The Home Front

● THE CHURCHES of Stoneham, Mass., have taken an active part in developing the Stoneham Home Front Committee. The purpose of this committee is "to provide emergency aid and assistance to the Stoneham men and women serving in the United States armed forces and their dependents during the war and during the period of readjustment to civilian life after the war; to erect a fitting memorial dedicated to the sacrifice exemplified; to further a high degree of morale, both in the armed forces and at home; and to perpetuate our faith in the principle of 'life, liberty, and the pursuit of happiness.'"

The whole town has been unified by this singleness of purpose. A young man, Nicholas E. Apalakis, now a lieutenant in the Army, was one of the leaders in this movement. Stoneham now is warring against lethargy, carelessness and forgetfulness.

Oceans Can Be Bridged!

● ONCE EACH YEAR Christians throughout the world observe World-wide Communion Sunday, but every few weeks Calvary Presbyterian Church of Wyncote, Pa., has a world-wide communion of its own. At five o'clock on Sunday afternoon families of the men in the service, their friends and members of the congregation gather for a special

communion service with special prayers for the men in the armed forces.

And so carefully has the pastor kept in touch with the men through personal letters that many of them have been able to arrange with their chaplains for communion at the same time. Some who cannot make such arrangements have set aside a few minutes for personal meditation and prayer at the appointed time. The old ties are not being broken here!

Photos to the Folks

● IN ORDER THAT "the folks back home" may have pictorial proof that their sons are attending church when on week-end leave, the pastor of the First Avenue Methodist Church, St. Petersburg, Fla., has a photograph made each Sunday of all service men present at morning service. A print is then sent to the family of each man. Says Rev. Paul R. Hortin: "The many letters of appreciation we receive regularly from relatives more than compensate for the expense of this little undertaking."

"Mothers by Proxy"

● WHEN MOTHERS in Monroe, N. C., were told by military police that soldiers often visit beer parlors and low dives simply because they have no other and better places to go, they decided to do something about it.

Under the leadership of a Lutheran minister, they organized themselves into "Mother by Proxy" clubs, then passed word along to Camp Sutton soldiers that whenever they saw a card hanging in a window or door, saying "Mother by Proxy," they could turn in and be assured of a warm welcome.

The scheme worked so well, and made such an impression on the soldiers, that many of them wrote home to urge their mothers to join the move-

ment. The result is that soldiers now find "Proxy Mothers" in towns from coast to coast.

"The Headline Man"

● IN CHICAGO, Phil Cooperman is a newsstand owner whose place of business is on a corner by which long lines of soldiers, on their way to and from their barracks at the Stevens and Congress Hotels, and to their classes at the Aeronautical University and the radio and signals schools at the old Coliseum, pass by several times daily.

Noting that the young soldiers, eager for a squint at the headlines, often broke step or leaned out of line to see what was featured in the day's news, and thereby incurred the sharp displeasure of their sergeants, Phil got an idea for a piece of super-service. He took to pinning the front page of the latest edition to a sort of artist's board, and when the boys would come by he would stand close to the marching line, hold up the headlines where they could see them and at the same time stay in line and on good terms with their officers.

This proved so popular that he extended his "headline service" to the hours when it was too dark to read, holding up his papers and, like the town crier, calling out the main features of the news: "*Russians Seize Eight More Towns! Twenty-five Thousand Nazis Captured! Yanks Pursue Enemy Close to Tunis!*" etc., etc.

And do the boys appreciate it? They do—as the stack of letters and Christmas gifts from the soldiers attest. Take this letter, for example:

"In your own mind you may think that by holding a newspaper in the air and letting the boys read the headlines as they march by you are not maintaining morale; but you are. As the boys march by and you read or tell them of

an Allied victory, they straighten up and pride shines in their eyes to think that they are part of that Army. We, Class No. 18, wish to express our thanks and may you always help in 'keeping 'em flying.'"

Perhaps the explanation behind it all is this fact: Old Phil has two sons; one, aged 20, in the Army, another, aged 14, who helps his dad hold up the headlines after school is out, and who only hopes the war lasts long enough for him to get in his lick!

For Bored Inductees

● HOSTESSES of the Grace Episcopal Church in Standish, Mich., stepped in recently to relieve a headache shared by local army authorities and relatives and friends of soldiers-to-be, and thereby set an example they believe other communities might usefully follow.

Arenac County inductees, reporting at Standish at 10 P.M., had to wait several hours for the train to take them to camp. Bored by the long wait, many selectees "tanked up" in nearby drinking spots.

Under the leadership of Rev. Eric J. Whiting, the basement of Grace Church was converted into a "temporary home" for the selectees and those waiting to speed them off. Games and sing-fests were held, and refreshments were served by women who have relatives in the service. Just before train time, each of the selectees received a package of refreshments and his choice of magazines.

The first time the plan was tried, 36 selectees took the early train. Thirty-one of them were the guests of the church all evening, and with their relatives and friends and the hostesses, the total crowd at the farewell party was 175 persons.

Standish is now sending sober selectees to camp.

Try Trusting the Lad!

A MOTHER, troubled and jittery over the possible dangers that might come to her son in the Army, came to me to talk it over. She doubted if her boy, or any boy, could "go straight" amid the new and strange temptations incident to camp life.

I asked her how the boy had been reared. She replied: "His father and I have tried to bring him up carefully, telling him what he ought to know about life. He has been a Christian since he was fourteen. I know for a certainty that he prays and reads his Bible, and he always took an interest in the best things."

Then I asked: "What are you worrying about? You have done everything for your boy that Christian parents can do for a son—all but one thing."

"What is that?" she asked eagerly.

"You have not learned to trust him," I said.

Army life is not civilian life. Young men of fine character are often thrown into close association with boys who have spoiled and sullied themselves. Army officials prescribe a rather stern discipline for the men who "play the fool" when they are off duty. As for their regular time, the severe training day after day leaves men little energy to "travel to the far country." It is a hopeful sign that the

Government today is taking sterner means than ever before to rid our camps of camp followers of both sexes.

But we should bear in mind that there is no way by which we can rid life from constant testings, no matter where we are. God has seen fit to turn each of us loose in a pretty dangerous world—evidently because he knew what is in the human heart, and that most of his children would respond to the trusts people place in each other, and would grow stronger by the testings they received.

Did you ever read the account of Jesus' conversation with Peter? Peter was none too stable, even though he was far past thirty. Jesus said, "I have prayed for you that your faith fail not." I imagine that those words had a good influence upon Peter, nerving him to his best efforts and sustaining him in martyrdom's dark hour. He knew that Someone believed in him! Your boy has the right to expect this sort of trust from you. The very fact that he knows of your belief in him will do more than a hundred sermons to guide him aright.

In *David Copperfield* there is a lovely woman, Rose Mayley. Brutal "Bill" Sykes has made a slave of a poor young woman, whom he beats up when she fails to please him.

This broken thing comes to Rose. Rose talks kindly to her, expresses her faith in her. As the young woman leaves, Rose gives her a beautiful perfumed kerchief. As she takes the kerchief in her hands, the broken girl speaks these words, "*If there were more people like you, there would be fewer like me.*" Even if Bill Sykes might beat her again, at least there was someone who believed in her, and that knowledge made her strong.

We underestimate the force there is in trust. We literally bear other people up on the wings of our faith in them. If you doubt this, think of the opposite attitude: suspicion. Suspicion is mental acid. It withers every beautiful thing it touches. There is scarcely a person, young or old, who will not shrivel in the atmosphere of suspicion. If our boys in the service go forth with the slightest feeling that the "back home folks" have doubts as to their moral conduct while in the Army and Navy, this very consciousness will tend to make them more careless of moral values. We may forget, also, that the very facing of danger, and even death, has a salutary influence upon our boys. While Kipling wrote, "Single men in barracks don't grow into plaster saints," he might well have added that the heavy demands upon soldiers in time of war tend to make them more careful of their characters.

Perfectly good parents, in their over-anxiety for their sons, are likely to overwork their fears and

underwork their prayers. A good mother in an Illinois town, before she bade her only son good-by, embroidered her initials on the inside of his inner coat pocket. She did not say anything about it. When the boy got to camp, he happened to see the letters, recognizing them as his mother's initials. That evening he wrote this sentence: "*Dear Mom: I want to thank you for putting those letters inside my coat pocket. I'll try to see to it that the coat does not go any place where your name could not go.*" That boy is as safe in the Army as he is in civilian life.

Another incident was told me by a father whose only son was on a journey across the ocean. As the father thought of the immature lad soon to be thrown among strange sights and new tests, he wrote him after this fashion: "Your mother and I have done everything we can for you. You are now 'on your own.' You have a good education, and youth, and hope. Your mother and I are quite naturally a little anxious. . . ."

The boy came back with this: "*Dear Dad: I haven't forgotten what I learned at home, and what you and mother have done so well for me. I'm going to do my best to practice, in the world I have to live in, the principles and ideals you gave me.*"

Enough said. Keep loving your absent sons. Write them of your belief in them. Omit your fears, and specialize in trusting them!

—JOHN W. HOLLAND

Paging . . .

THE PADRE

The Chaplain and the S.M.C.L.

How to Make the Most of the Service Men's Christian League

ON the pages "Into Action" **THE LINK** (pages 11-12) offers suggestions for presenting the purposes and plans of the Christian League. The occasion for giving this information and discussing the League will vary according to your own program and the way in which you use the materials of the League.

Here are some additional suggestions of time and place for making the first presentation:

1. Announcement can be made at a Sunday service, calling an informal conference of interested men, to discuss and take action on forming a unit of the Service Men's Christian League.

2. Announcement can be placed on a bulletin board, telling of such a proposed meeting, which may be followed up by the chaplain's mention of the matter to some of the men most active in his religious program.

3. A roll may be displayed on which men may indicate their interest, and when fifteen or more names

have been signed the chaplain may call this group together and with them plan the first meeting of the League.

4. A mobilization plan may be used in which ten or a dozen men try to secure at least three others to attend the first meeting of the League.

5. Announcement of the League may be given to the Bible study, prayer or informal discussion group which may be already formed and which may become the nucleus of the League unit.

The activities of the League will center in group meetings with the programs carefully prepared. The chaplain will wish to make full use of lay leadership while retaining executive responsibility. **THE LINK** month by month will give definite suggestions for Bible study and discussion. Each chaplain should have enough copies of **THE LINK** to make adequate distribution among the men under his care. These may be had in any quantity by wiring or writing League headquarters. Handbooks are also available. Be sure to secure your copy. Every Protestant chaplain should know and use the Handbook of the Service Men's Christian League. The twenty-four-page summary of the League plan includes sections on "The Function of the Christian League," "How to Organize," and other essential information. A suggested constitution is offered in the concluding pages of the new pamphlet.

FOR lack of more lively candidates, your editors themselves hop on The Soapbox this month to describe more fully the Service Men's Christian League. We give you the information in response to questions that may be in your mind. If your question isn't here, send it in, we'll attempt a reply in our next issue.

Meanwhile, in addition to supplying answers to any questions that may be in your mind concerning the League, the following can be used to advantage as the basis for a "quiz" for one of the early programs of your League unit.

What is the Christian League?

A united Protestant program to be used by chaplains in all branches of the United States Army and Navy.

When was the Service Men's Christian League formed?

The leaders who developed the plans for the Christian League have been working on them for many months. The League was publicly launched on Armistice Day, November 11, 1942.

Who is back of the League?

Many church leaders of the Protestant denominations in America have been working together as representatives of the four large interdenominational agencies which sponsor the League, namely: the General Commission on Army and Navy Chaplains, The Federal Council of the Churches of Christ in America, The International Council of Religious Education, and The World's Christian Endeavor Union. (See page 5 for description of these agencies.)

T H E S O

• *Step up, soldier! Step up, sailor! We've placed smack in the center of our month's exercise one of those Four Freedom Soapboxes. You're invited to mount the Soapbox—chest—and we guarantee there won't be a sight to cramp your style. Let's have for one thing. Tell us what you like to want to, cheer if you feel the urge—but also solicited. Address all communications to the Editor, THE LINK Magazine, 1703 Ch...*

What does the League do?

The League is a Protestant organization which chaplains and other service men may use to encourage and strengthen religious living among the men of the Army and Navy. The activities of the League units will center in group meetings with programs carefully prepared and with emphasis on worship and individual participation. The program and organization of the League are flexible and can be adapted by the chaplain to serve his particular needs. The Christian League is primarily a fellowship of Protestant men in the service united to sustain each other in the Christian way of life and to bring others to accept Jesus Christ as Saviour.

What is the program of the League?

Suggestions for the program of the League are contained monthly in THE LINK. A provision for the program guide in the League unit is contained in the organizational suggestions found in *The Handbook*.

A P B O X

created this spot especially for you. Here, this is your forum, a place to let's face it, you're fighting to save—free speech. You can sound off on any topic on your own terms—top sergeant or a petty officer in your own opinion—on your new magazine, if you don't like about it. Gripe if you have something! Original cartoons are welcome concerning the magazine to The Post Office, Chestnut Street, Philadelphia, Pa.

Who takes the initiative in forming a unit?

The chaplain usually does, but an individual or small group of interested men in the service should feel free to consult with their chaplain about starting a unit.

What type of organization is required?

No particular type. In *The Handbook* there are many suggestions.

What is the first step you take in starting a unit?

See the section on "Into Action" (pages 11-12), and also the feature, "Paging the Padre" (page 33), in this issue of *THE LINK*. Informal meetings and Bible study groups now springing up in many camps may form the nucleus of a League unit.

How is my denomination related to the Christian League?

Your denomination is probably a member of one of the sponsoring interdenominational agencies. Representa-

tives of these agencies developed the program of the League. In addition your denomination is invited to send representatives to advisory conferences called by the National Council in order to assist in developing the program.

What relationship is there between the League and the Youth, Young Adult and Adult organizations back in my home church?

No direct relationship. Since the League has been developed by men who are responsible for denominational and interdenominational youth and adult programs you will find the League suggestions quite similar to those you had in your local church. If you were active back home you should be familiar with the procedure of the League and take an active part in starting a League unit where you are now.

Is there provision for the Christian League to be organized among groups in the WAACS and WAVES?

Provision has been made for units formed among the WAACS and WAVES to be known as the Service Women's Christian League.

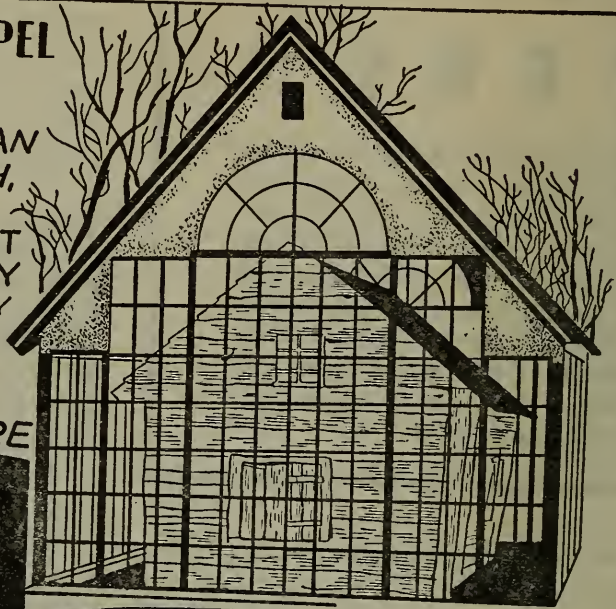
How may I secure a *Handbook*?

A *Handbook* is free to all those in the service who desire a copy. It is sent out on request only.

How may I secure *THE LINK*?

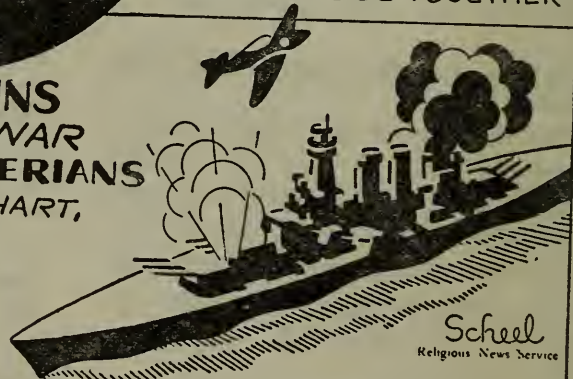
At the present time, *THE LINK*, which like all publications of the League is free to service men, is distributed through chaplains. Requests for additional copies should be sent to the headquarters of the League, 1703 Chestnut Street, Philadelphia, Pa.

ORIGINAL CHAPEL
OF
DERRY
PRESBYTERIAN
CHURCH,
HERSHEY, PA.
TO PRESERVE IT
FOR POSTERITY
MR. M.S. HERSHEY
HAS INCLOSED IT
IN A
GLASS
STRUCTURE



Lloyd C. Douglas,
A MINISTER
WHO PREACHES THROUGH
BEST-SELLER NOVELS,
WAS TAUGHT GREEK AS
A BOY BY HIS FATHER,
A RURAL PASTOR,
AS THEY RODE THROUGH THE
COUNTRYSIDE TOGETHER

FIRST CHAPLAINS
KILLED IN WAR
WERE PRESBYTERIANS
LIEUT. ALBERT M. HART,
ARMY CHAPLAIN,
PERISHED
AT A BASE
"SOMEWHERE
IN
AUSTRALIA"



Scheel
Religious News Service

CAPT. THOS. L. KIRKPATRICK,
NAVY CHAPLAIN,
DIED ON THE U.S.S. ARIZONA
AT PEARL HARBOR.



Bible Bits AND Topic Talks

Suggestions for using them



In every issue THE LINK will carry a page of BIBLE BITS for each week of the month. These may be used individually or collectively. The service man should use his Bible in connection with his study and look up all the references suggested. This is the only way full benefit can be obtained from this kind of Bible study. *Know your Bible.*

If used in a group each passage should be read aloud and the questions for each day should be the center of general discussion. It is more important to find a satisfactory answer to a few questions than to try to complete all of the readings. If you have difficulty agreeing upon an answer you should refer the question to your chaplain.

Bible Bits follow the subjects and Scripture of the Improved Uniform Sunday School Lessons, copyrighted by the International Council of Religious Education, and used by permission.

* * * * *

TOPIC TALKS afford an opportunity for men to come together for worship, study, discussion and fellowship. There is a Topic Talk, prepared to assist with meetings, for each week of the month.

SUGGESTIONS TO THE PROGRAM COMMITTEE

Plan your program well in advance.

Co-operate with your chaplain.

Assign responsibility early for various parts on the program.

Use the topic suggested, but make adaptations in keeping with the individual needs of your group.

The following outline may suggest a procedure for meetings:

- (1) Informal social period;
- (2) group singing;
- (3) prayer and Scripture;
- (4) introduction of the topic by the chaplain or leader;
- (5) forum — on the questions;
- (6) group singing.

CREDIT FOR TOPIC TALKS

Topics for January 17 through February 14 are adapted from *Pattern for Living* by Basil Mathews. Copyrighted, 1942. Westminster Press, Philadelphia. Used by permission. Complete copies of *Pattern for Living* are available from The Westminster Press, Witherspoon Building, Philadelphia, Pa., 25 cents each.

Bible Bits

Subject for the week's consideration:

Seizing Opportunities for Winning Others to Christ

PASSAGE FOR GENERAL STUDY: JOHN 4:1-42

KEY VERSE: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4: 36

• MONDAY, JANUARY 11. *John 4:5-15.* Even some of the most casual conversations may sooner or later turn to the deepest subjects. Do you recall any person who has opened up new religious understandings for you in conversation? Have you ever had the satisfaction of *giving* such help to a friend or acquaintance?

• TUESDAY, JANUARY 12. *John 4:16-26.* When Jesus discussed religion, he was not drawn into fruitless argument about details. He went immediately to a truth that was big enough to blot out the details. What was it? Read carefully verses 20-24.

• WEDNESDAY, JANUARY 13. *John 4:27-38.* Does the influence of the Christian men in your outfit make itself felt? What would happen if they all should get the full meaning of verse 35?

• THURSDAY, JANUARY 14. *John 4:39-42.* Normally Jews and Samaritans in New Testament times would rather cut each other's throats than feed each other. What ever hap-

pened that Jesus and his companions "abode there three days"? What does a real faith in the Father God do to the barriers that keep people apart?

• FRIDAY, JANUARY 15. *John 1:35-42.* Try to make this scene become alive in your imagination. Here are several young men away from home making new friends. What effect did Christ's presence in that group ultimately have on these young men?

• SATURDAY, JANUARY 16. *Acts 2:36-41.* Compare the method described here with the method described in *John 1:35-42.* To what extent are these parallel to methods of winning people to Christ that are found today?

• SUNDAY, JANUARY 17. *Matthew 28:16-20.* Every traveling Christian can help to make Christian brotherhood a reality. In your travels, what helpful contacts have you made with Christians who differ from you in creed, or religious practice, or nationality or race? What have you learned from one another?

Topic Talks

Subject for Group Discussion:

How Jesus Met Temptation

SCRIPTURE FOR GROUP USE: LUKE 4:1-13

•

Additional Bible Readings for Private or Group Use

<i>The Temptation of National Prosperity</i>	<i>Deut., ch. 8</i>
<i>The Temptation of Personal Prosperity</i>	<i>Luke 12:13-21</i>
<i>The Temptation Through Disaster</i>	<i>Job 1:6-12</i>
<i>What Shall It Profit a Man?</i>	<i>Matt. 16:21-26</i>
<i>What Shall It Profit a Nation?</i>	<i>Luke 13:34, 35</i>
<i>The Conflict of Loyalties: God or Caesar?</i>	<i>Dan., ch. 3</i>
<i>The Conflict of Loyalties: Flesh or Spirit?</i>	<i>Gal. 5:13-26</i>

Questions for the Forum Discussion

How has your life been determined by your response to temptations—the decisions you have had to make? Does it make a difference to decide on the basis of “fundamental principles” instead of “the immediate results”?

Read Luke 6:46-49.

What man and woman do you admire most? What were the temptations which they had to overcome?

What is the connection between choosing a lifework and one's belief in God?

•

Resource Material

Jesus, with the waters of the Jordan still glistening in his hair and on his shoulders, walked out of the ford on its western bank, and in his mind the words were still ringing:

*“Thou art my Son, my Beloved,
In whom is my delight.”*

The kind of decision that every

young man or woman has to make now faced him. We have normally a small career to prepare for. He, on the other hand, was called to lead in a new epoch-making movement. But the essence of the decision is the same. He had, as we all have, to make up his mind with what motive, along what lines, and toward

what goal he would do his work. Decisions like those test a man to the roots. Jesus definitely had to wrestle with them within himself as a man. Otherwise the story of his testing, or temptation, is an empty farce. If he was not man, essentially man, with a man's limitations of mind, then the temptation would have no meaning, and his conquest would not help us men and women, with our limitations.

Jesus saw it now with great clearness. He was Man. He was, as Man, in a unique sense God's Son, his Messiah. He was, indeed, in a unique sense Man, because he was all that God wanted him to be—as man.

Yes; but what was Jesus to do next? He thought of what men were expecting that the Messiah would do when he came: the wishes and dreams, the visions—some fiercely nationalist and even imperialist, others humane and large-hearted—that those vehement Galilean highlanders had shouted in Nazareth at the time of the rebellion, and that Jesus had heard those mild rabbis and priests put forward in the Temple courts at Jerusalem when he was there as a growing boy.

Was Jesus to be a fighting rebel? Was the goal to be imperial rule by a Jewish emperor of divine origin, like the twentieth-century Japanese belief in the divine origin of the emperor and therefore in the

messianic mission of the Japanese people to establish a vast empire of the "co-prosperity" of subject peoples? Or was it to be a moral and spiritual world community of peoples—not under one dictatorship, but co-operating in free loyalty to a supreme God-given standard, a standard of justice, freedom, and truth administered with mercy and large-hearted equality?

These two pictures were certainly in Jesus' mind. For, while he stayed up there in that desert taking no food, the voice of the challenging Adversary came to him, as such a voice comes to every one of us who is ever called to choose between different paths.

* * *

We see, then, that what governed Jesus in these three decisive rejections of tempting suggestions as to his way of doing his lifework was the will of God. And his belief about that will rested on his certainty about what God is like. We can ultimately understand everything that Jesus ever did or said and its relevance to what we should do and say if we hold on to that clue, through thick and thin, through long nights of blackout as well as through storm and stress.

* * *

Jesus, in other words, staked life—his Messiahship—upon his certainty that God is the Reality of realities in the universe, is the

Source of all that is real; that God is good, just, wise, loving; that he is of such a nature that our true response to him is to call him Father; and that his Kingdom comes in the lives of persons and of communities in so far as men and women, without any compulsion and in free, loving obedience, accept the rule of his holy will, and act on it in each situation that faces them. He acted on the belief that the power to do that was always at hand, ready to be released in our lives. That is how the Kingdom comes, the eternal in man's life.

While life lasts here, temptation never is wholly done with. Jesus started out in the knowledge, which he would not broadcast except as men should discover it from his character and life, that he was the One sent, the Messiah, whose work it was and is to draw all peoples through the centuries and across the continents into a new nation, an immortal comradeship, a world community whose one root of unity, bridging all human divisions, is that they are his and that his spirit is in them.

Happy are they who know him!



OFFICIAL U. S. NAVY PHOTOGRAPH

HIS SHIPMATES, HIS CONGREGATION

A prayer meeting in their barracks is the nightly program of Platoon 574, Naval Training Station, Norfolk, Virginia. This is led by William M. Wilson a recent high-school graduate and freshman at Wesleyan College, Central, South Carolina. Wilson put aside his studies for the ministry to enlist in the Navy. He did not put aside his work for his fellow men. The Service Men's Christian League came into being to assist such men as Wilson and all others in the armed forces.

Bible Bits

Subject for the week's consideration:

The Great Physician at Work Today

PASSAGE FOR GENERAL STUDY: JOHN, CHAPTER 5

KEY VERSE: "Wilt thou be made whole?" John 5: 6

● MONDAY, JANUARY 18. *John 5: 2-9a.* The man had given up hope. Jesus restored in him enough faith to obey orders and to make an effort of his own. How much do mental attitude and religious faith affect health and the healing process?

● TUESDAY, JANUARY 19. *John 5: 9b-18.* Notice verse 14. What are some sins that affect mental and physical health? Would you include greed, grudge bearing, jealousy, worry, laziness and pride in the list?

● WEDNESDAY, JANUARY 20. *Luke 18: 35-43.* To what cause did Jesus attribute this healing? What evidences of the man's faith do you find in this passage?

● THURSDAY, JANUARY 21. *Matthew 8: 28-34.* Notice verse 34. Here were some people who were afraid of the consequences that might follow if Christ should relieve more suffering among them. Are there any of the world's evils for which you fear a thoroughly Christian solution?

● FRIDAY, JANUARY 22. *Mark 9: 17-27.* To what did Jesus attribute this

cure? The description of the boy's affliction resembles what we would call epilepsy. Physicians do not know the cause of this disease, but they know there is some relation between the fits and periods of emotional strain. How does prayer affect emotional stability? Put your answer to a practical test.

● SATURDAY, JANUARY 23. *Luke 17: 11-19.* Only one out of ten men who were helped by Jesus ever thought to express a word of appreciation. How much of the decency, honor, mercy and idealism in the world today can be traced to the influence of Jesus? Does he get as much as 10 per cent of the credit and honor that is his due?

● SUNDAY, JANUARY 24. *Psalms 103: 1-5.* Mark this Psalm as one to which you can turn if the going should get rough. It's worth memorizing, all or in part. A great poem like this is a reminder to us of how much we have in common with the Jewish faith. If you happen to have only a New Testament, read a few verses from the introduction to the Sermon on the Mount, as related in *Matthew, chapter 5.*

Topic Talks

Subject for Group Discussion:

The Oneness of Eternal Life

SCRIPTURE FOR GROUP USE: 2 COR. 5:1-5, 14-19

Additional Bible Readings for Private or Group Use

<i>That He Should Give Eternal Life</i>	<i>John 17:1-3; Matt. 11:28; John 14:2, 3</i>
<i>The Last Enemy of Life</i>	<i>1 Cor. 15:1-28</i>
<i>God Gives It a Body</i>	<i>1 Cor. 15:29-49</i>
<i>"Born of the Spirit"</i>	<i>John 3:1-8</i>
<i>Visitors from the Unseen</i>	<i>Matt. 17:1-9</i>
<i>The Risen Lord of Life</i>	<i>John 20:11-18</i>

Questions for the Forum Discussion

Do you really have to understand all about something before you can believe it?

How many additional arguments can you give for believing in eternal life? (Only a few of the major ones are given in the text.)

Is death of the body a good thing or an evil? An experience to be dreaded or resolutely accepted? An occasion of sorrow only or possible joy?

What should be a Christian's conception of eternal life?

Must you first have complete faith in order to believe in eternal life or can belief increase your faith?

What difference does belief in eternal life make in the way you live?

Resource Material

An innermost thought of many of us was expressed recently by one of our leading anthropologists. Dr. Malinowski said, "Personally, to me nothing really matters except the answer to the burning question: 'Am I going to live on, or shall I

vanish as a bubble? What is the aim and issue of this strife and suffering?"

The question, "Is there eternal life?" simply means to many people, "Do we survive after death?" We will look at that question first,

although another and still deeper one is bound up with it. That other question is, "What is eternal life?"

A man who denies that we have life after death has in his lap either one of two tough problems. He must believe either that a Creator exists or that he does not exist. If he does not exist, then our friend must perform the dizzy feat of believing that this incredible miracle of your present personality has come about by accident through the chemical collisions of units of mechanical energy. If a Creator does exist and if he has made this astounding creation of personality in man just to blow bubbles that float for a few moments and burst, surely that would be, in Wordsworth's phrase, an "astounding disproportion between means and ends." After all, what is the stumbling stone in our mind that prevents our belief in life after death? Is it that physical appearances do not support that belief? Then let us look at the things that we know happen every hour of every day for which science can give no explanation.

* * *

The resurrection of Jesus Christ has untold meaning in relation to life after death as well as in relation to world history.

The first fact to hold always in the center of the pictures as we think of the resurrection is this, that when Jesus died on the cross all his

young followers were defeated, grief-ridden, despondent, broken men who were stunned into despair as they saw him on the cross. Every glorious hope that had made life new and joyful was shattered in irretrievable disaster. No words can exaggerate their conviction of unredeemed tragic failure in the death of their Messiah at what had promised to be the supreme hour of their nation's history. A few days later that grief was turned to superlative joy, their tragedy to triumph, their gloom to a radiant certainty of his risen, living, continuing presence, leading them on to conquer the world. Their certainty that he had risen and was eternally alive changed world history. The amazing record of the Acts of the Apostles, the letters of St. Paul, the story of the Christian Church across the continents and down the centuries springs from the resurrection.

* * *

To deny the reality of the ongoing life of Jesus Christ after death—for without that everything was defeat in the eyes of the disciples—is to believe that the Christian community all down the centuries has drawn its miraculous vitality, its power to become rooted in the life of every nation on earth, its persistent leavening power in the life of all races, from the empty reservoir of an atrocious lie.

If we read with open, unpreju-

diced eyes the argument of St. Paul that rushes forward, at once scientific and lyrical, in the fifteenth chapter of the first letter to the Corinthians, we are struck by the fact that his distinction between the different kind of body before and after death anticipates by nineteen centuries the conclusions about matter and energy toward which twentieth-century science is industriously groping. We come back to this point because we emerge into a marvelous landscape when once we have thrown off the cramping limitations of nineteenth-century dogmatic materialistic science and found this freedom. The discovery of the essential continuing oneness of our life now and hereafter comes to some of us by thought and to others through experience. Multitudes, for instance, must now through the rigors of war have shared the experience of the writer. Months of almost continuous subjection to bombing in London, followed by days and nights on end being trailed around the North Atlantic by enemy submarines, bring unexpected fruit. For when you live for long periods in proximity to death, death dwindles smaller and smaller, while eternal life experienced here and now yet clearly going on into the beyond—becomes, as it were, domesticated, a comforting certainty with which you live.

Then you get to know, even without thinking about it, not only

that the future life is, but that the transition to that life does not really mean going from one life to another, but is simply moving farther on a stage in our ongoing eternal life.

* * *

We have seen that with Jesus all life now and hereafter is interpreted. When he said, "I go to prepare a place for you, that where I am you may be also," he only announced what is implicit in all that he was and is, all that he said and did. His whole attitude to God, his and our Father, and to us, God's children, and his teaching on our attitude to him and to the Father is a picture of all life, now and hereafter, as one household of God, a family of immortal persons. He enjoyed eternal life in the hubbub and strenuous activity of feasting with "publicans and sinners," while walking and talking in the city streets and on field paths in the country, while healing psychopaths as much as he did in the solitude and the silence of the hilltop alone with his Father. And that eternal life is at hand here and now for us all to enjoy under all circumstances.

★ ★

If we knew as much about mental health as we do about physical health, an epidemic of hate would be considered as dangerous as an epidemic of typhoid.

—DR. DAVID LEVY
famous psychologist

Bible Bits

Subject for the week's consideration:

Jesus the Bread of Life

PASSAGE FOR GENERAL STUDY: JOHN, CHAPTER 6

KEY VERSE: "Jesus said unto them, I am the bread of life." *John 6:35*

- MONDAY, JANUARY 25. *John 6:8-14*. Read on to find the results of this miracle in verse 15. What did Jesus' withdrawal from the crowd indicate regarding his purpose in performing miracles?
- TUESDAY, JANUARY 26. *John 6:30-35*. If the claim made in verse 35 should stand alone, apart from Jesus Christ, it would sound fantastic. But in the light of his ministry and his influence in history, it is a plain fact that he keeps men spiritually alive. Do you find any similarity between verse 35 and *John 1:4, 5*?
- WEDNESDAY, JANUARY 27. *John 6:41-51*. Is there any connection between these verses and the symbolism of the Last Supper?
- THURSDAY, JANUARY 28. *Exodus 16:4, 5, 13-15*. These verses explain the reference read yesterday in *John 6:49*. For an alternate reading, see *John 6:52-59*. The symbolic language should not be confusing. Jesus is saying: "You must make me, all that I am and all that I stand for, a part of yourself." What effect would this kind of "eating" have on one?
- FRIDAY, JANUARY 29. *Numbers 11:4-10*. The Israelites found the manna to be a monotonous diet, and some of them were ready to trade it for the food of Egypt—and slavery. What are some bad bargains that people are ready to make for spiritual foods rather than to accept the true bread of life? An alternate passage is *John 6:60-65*.
- SATURDAY, JANUARY 30. *Isaiah 55:1-3*. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live."
- SUNDAY, JANUARY 31. *Psalms 107:1-9*. Contrast God's goodness and the man-made poverty and horror and misery that is so prevalent in the world today.

Topic Talks

Subject for Group Discussion:

Jesus Gives Meaning to Life

SCRIPTURE FOR GROUP USE: MATT. 6:19-24; 13:44-46

Additional Bible Readings for Private or Group Use

"He Is Kind Toward the Unthankful"	Luke 6: 31-36
Counting the Cost	Luke 18: 18-30 Matt. 8: 19-22
The Dissension That Jesus Brings	Luke 12: 15-53
Who Is My Brother, Sister and Mother?	Mark 3: 31-35
Parables of Growth	Mark 4: 26-34
Parables of Enemies of Growth	Matt. 13: 3-9, 18-30

Questions for the Forum Discussion

As a result of the reading, the thinking and the discussion you have done this far, what new ideas have come to you about life?

What are you going to do about these new ideas—ignore them, or put them to work?

How much more does God mean to do? What do you think about Jesus now?

Has your sense of responsibility for and oneness with your fellow men increased?

Are you ready to give yourself in all-out loyalty to Jesus Christ?

What will such loyalty to Jesus mean, (a) in your home life, (b) in your conduct day by day, (c) in such areas of life as business, patriotism, attitudes toward people of other races and nationalities, war, gambling, use of alcoholic liquor?

Can you think of Jesus' life and teachings and not be interested in Christian missions?

Read Matthew 16: 24-26; John 16: 33. Are you ready to risk all for the victory that may be yours in Jesus Christ?

Resource Material

The disquiet and uncertainty that hang over the new generation today, with the consequent frustration and bitterness, have, as we all know, driven many of us to question what meaning, if any, life can have. Trying in all honesty to discover whether any authoritative light can be shed for us upon the meaning of life, we have been led in these discussions by the sheer logic of history to turn to Jesus Christ to ask whether he has any satisfying answer. Step by step as our quest has moved on we have become more and more convinced that Peter was right when, in answer to Jesus' question, "Will you not also go away?" he replied with all his shining enthusiasm on his lips and in his eyes: "Lord, to whom shall we turn? Thou hast the words of eternal life."

* * *

As we lift our eyes to the world horizon we discover that, not only Western youth, but all the nations of mankind are being driven today by a truly breathtaking simultaneous crumbling of every civilization on earth to ask that same question, "What is the meaning of life?"

Never since the dawn of time has all mankind at one hour found its old ordered life broken up. In a unique sense we see across the world that "mankind has struck its tents, and is once more on the march."

But whither? Can man discover in all the world the reality on which he can build afresh? He looks around for a creative answer to the question, "What is the meaning of life?"

* * *

If we cannot solve this problem either by giving way to the world or by withdrawing from it, our path must be that of perpetual tension. We must be always fighting against the tug that pulls downward and responding to what St. Paul calls "the upward calling of God."

"We fall to rise, are baffled to fight better."

Inescapably we are bound up in the evil of the world in which we live and therefore come under the judgment that the very fact of the kingdom of God makes upon that evil. But as our wills are ours to make them Christ's, and as we throw our lives into the service of his Kingdom, so he makes us salt to cleanse the earth, light to illuminate dark places, leaven to transform society by living in it. For, as we are "born again," the Holy Spirit in us changes us and guides us, and through us begins to redeem the social order in which we live.

To worry because we are not perfect is doubly wrong. First, we are never too bad to do good; and the good we do strengthens us to be and

do better. Secondly, what matters is the direction in which we are moving rather than the goal that we have reached. The man who says to evil, "Be thou my good," is evil and all that he does is bad, because his face is set in that direction. But a man who, in obedience to the call of Jesus Christ and his Kingdom, pursues the goodness and truth and beauty that are the expression of the Eternal, however often he may stumble or sway, is the real soil in which that Kingdom grows.

* * *

The first essential is that the hidden mysterious germ of life shall

be there, the life which no scientist can begin to explain; yet life which is all that either knows or is known. To give your life for the Kingdom is to multiply life, the life of others and your own; life eternal. That is how the stupendous task of making a new world will be achieved—by God's grace working in and through men and women who live not for themselves but for Christ; giving their lives as seed cast into the soil of the life of mankind to grow to the world's harvest. Only through lives that are consecrated to Kingdom tasks can God's hopes for a world where his "will be done on earth" come to realization.

★ ★ ★ ★ ★

Chairman and Vice-chairman of National Council to Visit Camps

BISHOP A. W. LEONARD, Chairman of the National Council of the Service Men's Christian League, Chairman of the General Commission on Army and Navy Chaplains, and Resident Bishop of the Methodist Church, Washington, D. C., is on a trip to the Pacific Coast which began January 16th. The following centers are in his itinerary and several days will be spent in each:

Great Lakes, Illinois
Seattle, Washington
San Francisco, California

Los Angeles, California
Long Beach, California
San Diego, California

Approximately a month will be devoted to this entire tour and visits will be made to fifteen or more Army camps, Naval stations, and smaller units.

About the end of January, Dr. Daniel A. Poling, Vice-chairman of the League and President of the World's Christian Endeavor Union, will begin a tour of the south and the west during which he, too, will visit a number of camps and training centers.

Bible Bits

Subject for the week's consideration:

Jesus Affirms His Deity

PASSAGE FOR GENERAL STUDY: JOHN 8:12-59

KEY VERSE: "He that hath seen me hath seen the Father." John 14: 9

• MONDAY, FEBRUARY 1. *John 8: 12-20.* To know Jesus Christ intimately leads to a knowledge of God. Is the truth of the statement at the end of verse 19 proved in the lives of persons like Peter, John or Paul? Is it proved by the lives of any persons you know?

• TUESDAY, FEBRUARY 2. *John 8: 25-36.* Notice verses 31 and 32. Do the words of Jesus have any importance in helping us to gain the four freedoms of the Atlantic Charter: freedom of speech, freedom of worship, freedom from want, and freedom from fear?

• WEDNESDAY, FEBRUARY 3. *John 8: 56-59.* Compare *John 1: 1, 2* with these verses. The whole story of Jesus Christ does not fall in the period between the manger and the cross. Could you substitute your name in the blank spaces and paraphrase verse 58 to read, "Jesus said, 'Wherever _____ is, there I am also?'"

• THURSDAY, FEBRUARY 4. *Revelation 1: 8, 17, 18.* These verses are

words of Christ as heard by John in his vision. What does the assurance of a living Christ do for believers today?

• FRIDAY, FEBRUARY 5. *John 17: 1-8.* What claims did he make about himself? What was Jesus' definition of eternal life? Apparently he believed that people whose lives are apart from God are not getting all they might out of life either now or in the hereafter.

• SATURDAY, FEBRUARY 6. *Matthew 26: 59-68.* How does this passage emphasize the strength of Jesus' conviction that he had a very special mission on earth? By what easy way might he have escaped indignities and perhaps death?

• SUNDAY, FEBRUARY 7. *Philippians 2: 5-11.* Read this passage carefully. It is a description of the world's outstanding example of humility. Put the description into your own words. What was the result of such humility? (Verses 9-11.) "Have this mind in you, which was also in Christ Jesus." *Phil. 2: 5.*

Topic Talks

Subject for Group Discussion:

Has Our Life Any Meaning?

SCRIPTURE FOR GROUP USE: PSALM 90; 51:6-12

Additional Bible Readings for Private or Group Use

<i>Disillusionment and Frustration</i>	<i>Eccl. chs. 1; 2</i>
<i>Walking "in a Vain Show"</i>	<i>Ps. 39: 4-6, 12, 13</i>
<i>"I Am Not at Ease"</i>	<i>Job 3: 20-26</i>
<i>Why This Disquiet?</i>	<i>Ps. 42</i>
<i>Release for the Spirit</i>	<i>Ps. 142</i>
<i>A Fresh Start Toward a New Order</i>	<i>Hos. 14: 4-9; Amos 9: 11-15</i>

Questions for the Forum Discussion

Are we merely cogs in a machine or are we part of the driving power of the machinery?

Read John 15: 16. What does it mean to realize that we are appointed to do specific work?

Does being a part of the family of God mean that we must help carry out our Father's will and accomplish our Father's plan for the whole family?

How much more meaning does life assume when we look into the future as well as at the present or the past?

Resource Material

A frustrated young man was watching a London streetcar move along its rigid rails some time ago. Cynical, but still able to flash out bitter wit, he threw off the lines:

*"... It appears to me now that I am
Just a being that moves
In predestinate grooves;
I'm not even a bus; I'm a tram."*

Probably, taking the world at large, more people, and especially those in the earlier years of launching into life, feel this helpless, resentful frustration than ever before. Inside them is an urge to self-expression. But they see the immense world-wide industrial and commercial machine system making them

not self-directing individuals but cogs—and replaceable cogs at that. Then a tempest of world war sweeps around the planet, creating a flood tide of demand for youth; but only to make them, either as combatants or as mechanics, cogs in the infernal "tank" of a war machine to destroy other youths.

An English vaudeville song by a Cockney satirist expresses this mood in its refrain: "What's the good of anyfink? Why nuffink!" Is that song true to the facts? Or is it not? Is this narrow street of frustration a real dead end? Or is there a way through? At any rate there can be no harm in exploring to find out. And if it proves to have an exit into an avenue toward a new world, then—well, life begins again.

* * *

If, however, we just accept the bleak appearance of things as final, we may be in the ludicrous yet tragic position of the man who sat for months helpless and hopeless in a dungeon and at last in sheer rage and despair went to shake the door—and found that it had been unlocked all the time. Perhaps, then, the initial questions to which we have to try to find true answers are: First, are we who seem to be caught helpless in this world upheaval really witnessing a final crumbling of the things that make life worth living? Are the forces that control us blind and implac-

able? Secondly, if not, can mankind do anything to shape his own future on better lines, and if so, can we personally have a hand in the task?

* * *

A book produced in Germany on July 12, 1493, called *The Nuremberg Chronicle*, has as its rather cumbersome subtitle, "The events most worthy of notice from the beginning of the world to the calamity of our time." At the end of this lugubrious story of a world going from bad to worse until the end was at hand, the publisher put six blank pages for recording the significant events from then to the Day of Judgment! What would the publisher of that book have said if someone had taken him at that very hour down to the harbor of Lisbon and shown him a jaunty but weatherbeaten caravel sailing up the Tagus estuary with an audacious sailor on board named Columbus and if some far-seeing man could have shown him that the voyage of Columbus had opened up a new world into which the most vigorous sons and daughters of Europe would sail, and had initiated a new era of unparalleled advance in knowledge, in the control of nature, in the enrichment of life, in art and music and letters? At this very time some young Columbus of the mind may be

*"Voyaging through strange seas
of thought alone"*

and may be preparing to lead us

into unheard of new continents of renewal in which new ideas, new plans, new action will carry man on to a new era.

* * *

Are not these statements by two modern thinkers entirely faithful to scientific and historical truth: "The world is infinitely unfinished,"¹ and, "Mankind is on a voyage that has hardly yet begun"?²

May we not be fatally at fault if we sigh for a past golden age

instead of working toward a new one? May not the shattering of old crusts of custom release new growth that was stifled under the beaten surface? To be forced out of old ruts may drive man to blaze new trails. Everything depends upon whether we see the present world upheaval as the ruin of the good life or as the hour of fresh initiative.

¹ William Ernest Hocking, *The Spirit of World Politics*.

² W. Macneile Dixon, *The Human Situation*.

★ ★ ★ ★ ★

A MOTHER'S PRAYER FOR HER SOLDIER SON

*As Thou didst walk the land of Galilee,
So, loving Saviour, walk with him for me;
For, since the years have passed and he is grown,
I cannot follow—he must walk alone.*

*Be Thou my feet that I have had to stay,
For Thou canst comrade him on every way.
Be Thou my voice when sinful things allure,
Pleading with him to choose those that endure.
Be Thou my hand that would keep his in mine,
All, all things else that mother must resign.*

*When he was little I could walk and guide,
But now, I pray, that Thou be at his side.
And as Thy blessed mother folded Thee,
So, kind and loving Saviour, guard my son for me.*

—The Australian WAR CRY

Bible Bits

Subject for the week's consideration:

Jesus Heals a Man Born Blind

PASSAGE FOR GENERAL STUDY: JOHN, CHAPTER 9

KEY VERSE: "One thing I know, that, whereas I was blind, now I see."
John 9:25

- MONDAY, FEBRUARY 8. *John 9:1-11*. When people asked questions that were meant to place the blame for the blind man's suffering, Jesus brushed the questions aside and proceeded to turn the evil into some good. What good resulted from this incident besides the actual healing?
- TUESDAY, FEBRUARY 9. *John 9:18-23*. "Passing the buck" seems to be a very old game. Are there any ways in which we sometimes try to dodge the responsibility that our Christian heritage places upon us?
- WEDNESDAY, FEBRUARY 10. *John 9:24-34*. The man who had been blind had more strength of character than his parents. Could it be that his handicap actually was a blessing in disguise? Have you ever observed cases in which this has been true?
- THURSDAY, FEBRUARY 11. *John 9:35-41*. The young man who had been healed was neither gullible nor a skeptic. When he had grounds for believing in Christ, he did not hesitate to admit his faith. Trace through the chapter the steps in the growth of his faith. On what solid grounds can a modern young man base his faith in Christ?
- FRIDAY, FEBRUARY 12. *Matthew 9:27-31*. How did the blind men obey and how did they disobey Jesus? What reasons can you find either to blame them or excuse them for their disobedience?
- SATURDAY, FEBRUARY 13. *Matthew 20:29-34*. Blindness was very common in Palestine in the time of Jesus, yet the Gospels give us no reason to believe that Jesus sought out the blind to heal them or that he necessarily healed every blind person he saw. The men in this story took some initiative themselves. Can anyone benefit fully from Christ today without some initiative on his own part?
- SUNDAY, FEBRUARY 14. *Psalms 27:1-6*. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" *Ps. 27:1*.

Topic Talks

Subject for Group Discussion:

To Whom, Then, Shall We Turn?

SCRIPTURE FOR GROUP USE: JOHN 6:66-69

Additional Bible Readings for Private or Group Use

<i>From the Unknown to the Known</i>	<i>Acts 17:18-23</i>
<i>Why Paul Turned to Jesus</i>	<i>Acts 26:12-23</i>
<i>(This picture is enriched by Paul's declarations in</i>	
<i>Rom. 8:31-39; 2 Cor. 1:20; Gal. 4:3-6; Eph. 3:14-21;</i>	
<i>Col. 1:11-14; 2:2, 3; 1 Thess. 1:5)</i>	
<i>Why Peter Turned to Jesus</i>	<i>1 Peter 1:3-12 (Compare John</i>
	<i>6:66-69 above)</i>
<i>Why John Turned to Jesus</i>	<i>John 1:9-14</i>
<i>God Has Spoken to Us in a Son</i>	<i>Heb. 1:1-5</i>
<i>A New Song of World Dominion</i>	<i>Rev. 5:9-13</i>

Questions for the Forum Discussion

Is man's life definitely dependent on the choices he makes?

Read Josh. 24:15; Ps. 42:11; John 6:68, 69. How have your thinking and choices followed the trend in these passages?

What are the choices in: (a) the area of politics before an American young man or woman, (b) in the area of economics, (c) in the area of philosophy of life?

What man do you admire most? Why?

What woman do you admire most? Why?

"Jesus has become the conscience of the world." Do you agree with the writer who said that?

Resource Material

Two men—among others—had a dramatic influence on African history. The first, Leopold, king of the Belgians, wishful to build palace after palace for a woman whom he had picked up in the streets of Paris,

drove his subjects in the vast areas of the Congo to hound on Africans to produce more and more rubber. Torture, and every instrument of devilish ingenuity were used to terrorize the African into productivity

to feed Leopold's lust. Unnumbered thousands died in agony.

* * *

The other man who influenced Africa was a Scottish boy in a cotton mill, who caught a vision of what his life could do if he were trained to serve his fellow men. He contrived by almost incredible industry and scorn of privation to win a medical degree at Glasgow University and offered himself as a medical missionary. When asked why he did this, David Livingstone replied, "God had an only Son, and he was a missionary and a physician." Livingstone's life was spent largely in healing and in exploring for the first time many of the amazing secrets of Africa. His dominating passion became the will to destroy the slave-raiding by Arabs that throughout tropical Africa was bleeding the Bantu peoples to death, and to open the country to honest commerce and to Christianity. He achieved his end, but only at the cost of his own life. He died in solitude on his knees in darkest Africa.

What made the difference between those two men? One, reared in luxury, went out for satisfying his own lower self. And he brought hell to himself and uncounted others. The other, in the little home of a poor laborer, learned from his parents, his church, and his Bible that the will of the Maker of the universe is that his children live in a brotherhood of mutual service in relation to all races.

When, then, we ask, "To whom shall we turn?" we see that all the difference to our own life, and through us to our community, hangs upon this ultimate standard of values that we accept as the guiding authoritative pattern for living. But how make a choice?

* * *

Given belief in a spiritual world, and admitting what is historically proved beyond challenge—that Jesus did live—let a man read the four Gospels and the Acts of the Apostles with an open mind and then trace the influence of Jesus through the centuries and across the continents until today, when his community, the Christian Church, is rooted in every nation on earth and is by far the most numerous and intelligent community of any kind that has ever been seen in all the history of man. Having faced these facts, and having recognized the obvious truth that the weaknesses and divisions in that community do not spring from Jesus but from the evil in man gifted with free will, is not the problem for reason, "How can I turn my back upon Jesus' revelation of the meaning of life?" At the very least we owe him our respectful attention.

If this is so, and seeing how disastrously the material view of life has led man to the edge of the ultimate precipice of universal serfdom to barbarism, is not the answer both of reason and of faith that of Simon Peter: "To whom shall we go? Thou hast the words of Eternal life."

You may say, "Yes, I can understand that argument; but I cannot see God or Jesus, and seeing is believing"—the attitude of Thomas in the Gospel story.

We should like to suggest an analogy. Do you believe in light? You say, "Yes." But you have never seen light. Light itself is always invisible. Scientists differ strongly today as to what light is. What you see are the trees and houses and people that light reveals to you. Yet light, which is itself invisible, makes all things visible.

So we may well believe in God because, although he is invisible, he

has made all things and has given to us the senses through which to know that they are there.

* * *

Faith, however, is far more than that. Faith actually creates in ourselves and can create in our world community of mankind that rule of the Spirit of Christ which is always at hand, ready to be released into our lives and into the life of the world. Jesus called it "the kingdom of God," and taught his followers to pray that it shall come on earth as it already is in heaven, that is, in the mind and purpose of the Father-Creator.

Awake, My Country!

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by
narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the
dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening
thought and action—

Into that heaven of freedom, my Father, let my country awake.

—RABINDRANATH TAGORE

Bible Bits

Subject for the week's consideration:

Jesus the Good Shepherd

PASSAGE FOR GENERAL STUDY: JOHN, CHAPTER 10

KEY VERSE: "I am the good shepherd: the good shepherd layeth down his life for the sheep." John 10: 11

- MONDAY, FEBRUARY 15. *John 10: 1-5*. A Christian sets his course in life by what he believes to be the will of Christ. Jesus spoke of his followers as being guided by the voice of their Shepherd. How can we know Christ's will for us? How can we be sure it is his voice we hear when we have an "inner urge" to do or not do something specific?
- TUESDAY, FEBRUARY 16. *John 10: 11-16*. The good shepherd receives the absolute confidence of the sheep because he deserves it. He cares for them and protects them even with his life. Jesus spoke of himself as the Good Shepherd. Did he live up to this descriptive title?
- WEDNESDAY, FEBRUARY 17. *John 10: 27-30*. All of the power and the love of God stand behind Jesus' assurance that he will stand behind those who trust him. According to these verses Jesus and the heavenly Father see eye to eye. Jesus Christ is qualified to speak God's truth. "I and the Father are one." What assurances does Jesus give in this chapter?
- THURSDAY, FEBRUARY 18. *Ezekiel 34: 11-16*. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." *Ezek. 34: 11-12*.
- FRIDAY, FEBRUARY 19. *Luke 15: 1-7*. Jesus was criticized for taking an interest in the welfare of the "wrong people." He answered the critics by telling a story that implied: "God is like that, and I intend to be that way, too." What does this story tell us about God?
- SATURDAY, FEBRUARY 20. *1 Peter 2: 21-25*. Compare these verses with *John 10: 11*. Do they help you to answer more fully the question that was asked on Tuesday?
- SUNDAY, FEBRUARY 21. *Psalms 23*. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Can you repeat the balance of this psalm from memory?

Topic Talks

Subject for Group Discussion:

I Believe in Prayer

SCRIPTURE FOR GROUP USE: ACTS 4:13-31

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Additional Bible Readings for Private or Group Use

<i>How Jesus Taught Prayer</i>	<i>Matt. 6:5-15</i>
<i>How Jesus Prayed</i>	<i>John 17:1-26</i>
<i>Causes of Failure in Prayer</i>	<i>Jas. 1:5-8; 4:1-10</i>
<i>When You Feel Discouraged with Prayer</i>	<i>Job 23:3; 30:20</i>
<i>Examples of Brief Prayers</i>	<i>1 Kings 18:36, 37; Isa. 38:2, 3; Luke 18:13</i>
<i>When to Pray</i>	<i>Matt. 7:7; 26:41; Luke 18:1; John 16:24</i>

Questions for the Forum Discussion

What wrong impression about prayer needs to be corrected before we can pray intelligently and in faith?

What is the great difference between Christian prayer and magic?

How is prayer proving its worth to men in service—Eddie Rickenbacker, for example?

Someone has said that the greatest argument for prayer is the fact that Jesus prayed; how does this argument affect you?

Why does prayer have to be tried before its worth can be known?

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Resource Material*

Peter and John had faced the same charge and the same court that had sent Jesus to the cross. They had escaped for the time the same fate as Jesus, but with a warning never to speak his name again. Back among their own company again, they all "lifted up their voice to God with one accord."

Notice the prayer that these men,

with their lives in peril, pray. *Acts 4:24-30*. They do not belabor heaven with their difficulty or beseech God to save their skins. Nor do they ignore their difficulty for some mere beatific vision. When they set themselves to pray, the first

* From *Christian Beliefs*, by Eliot Porter. Used by permission of The Board of Christian Education of the Presbyterian Church in the United States of America.

thing they do is to stretch their thought to the greatness of God, Creator of heaven and earth and sea. Then they look back through history and remember how often God has faced the rebellion of men and wrought his ends in spite of them. Finally, from this high point of view—as an aviator looks down on a battlefield—they turn to their dilemma. Only now it is no dilemma. The way they are to take lies clear before them. They pray that they may speak God's word with all boldness. And immediately they go out and do precisely that. As they pray we can see them pulling themselves together, getting perspective on their problem, and getting power to meet it.

* * *

1. *Prayer does not give God information.* Jesus said, "In praying use not vain repetitions, . . . for your Father knoweth what things ye have need of, before ye ask him." We do not need to nag God or read him a kind of grown-up letter to Santa Claus. He knows what we want and—what is not always the same thing—what we need. We are, indeed, to tell God what we think we need. In the Lord's Prayer we ask for bread and forgiveness and protection, but not in a nervous, insistent spirit such as would imply that without our prayer God would never have known, or else would have forgotten.

2. *Prayer does not persuade God against his will to be good to us.* God's will is already the best pos-

sible will. Our suggestions cannot make it better. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Prayer is not a kind of pump by which we force God's blessings into our lives. Always, at our side, flows the river of God's goodness, with only our little head-gate of self-will keeping back the waters that have all along been ready to flow in, if only they could find entrance. Prayer only removes the head-gate.

* * *

1. *Prayer unifies the person who prays.* It should leave him, far nearer than it found him, coherent, self-consistent, at one with himself.

2. *Prayer gives perspective.* Dr. Cabot likens it to the climbing of a tree by a man who is lost in the woods. It gets him no farther on his way, but it gives him his bearings.

3. *Prayer brings poise and peace.* "The habit of anxiety has for its opposite the habit of prayer."

4. *Prayer allows confession*—the pouring out of our soul to a Friend who completely understands us. There is relief in that, and the wholesome experience of "taking an outside view of ourselves."

5. *Prayer rights our motives within us.* "We can pray for those we hate, but not hate those we pray for." True prayer warps round our purposes to conform to God's purposes. Jesus, in Gethsemane, trued his will to the will of his Father.

6. *Prayer enriches personality.* If human friendship can do this, how much more will friendship with God, the Source of all personality?

7. *Prayer gives power.* By it we put our hand up on to God's hand, and so find reassurance, reinforcement, morale for living.

Prayer may do the first five of these seven things, and also in some measure the last two of them, irrespective of whether or not God exists, or, existing, hears, or, hearing, wants to help, or, wanting, is able to. If only we pray in faith, prayer may accomplish these things in us. Is it conceivable that God can put a thought or an emotion or a purpose into the mind of another person? If God is in some real sense a personal being, it is necessary to conclude, says Dean Bosworth, that he can do what other persons can do, namely, put a thought into the mind of a man. We constantly influence one another's thought and attitudes. May not God as well? And if he may—if God, heeding our petition, will put a thought, an emotion, or a purpose into another man's mind—what may not be accomplished by our prayer?

* * *

Prayer is more than a request for things, but it must often be that. So we wonder, "If God already knows our needs and is eager to meet them, why is it necessary for us to ask him to do so?"

Is it possible that God can accom-

plish some things better in a praying man than in a man who does not pray? Are there some things we get best only when we ask for them? How about guidance? We seldom relish advice we have not asked for. But when we are lost at night on a strange road, or have run into difficulty in some piece of research, we are eager for help and ready to use it when we get it. The best teachers encourage a student to pursue some interest of his own, and when he encounters serious difficulty to come to the teacher for help.

In prayer we come to the Great Teacher and say: "I have been trying to do this certain thing, but my plans have gone wrong and my work is tangled and stopped. My difficulties seem to be here and here." And the Teacher helps us to find our way through the difficulties we have brought him. God can accomplish more in the education of a man when the man prays.

Then, is it not evident that God prefers not so much to do things for us as to do things with us? Prayer is never a substitute for action, any more than it is ever a substitute for thinking. The disciples of Jesus prayed for laborers for the harvest, and then went themselves and labored in the harvest. Then other laborers followed them in answer to their prayer, which was the kind of prayer that gets answered. We are laborers together with God.

★ ★ ★ ★ ★

Bible Bits

Subject for the week's consideration:

Jesus Restores Lazarus to Life

PASSAGE FOR GENERAL STUDY: JOHN, CHAPTER 11

KEY VERSE: "I am the resurrection, and the life." John 11: 25

● MONDAY, FEBRUARY 22. *John 11:1-14.* How does this passage show Jesus' capacity for friendship? How does it illustrate his loyalty to those who were his friends? How does it reveal his dauntless courage?

● TUESDAY, FEBRUARY 23. *John 11:20-27.* What question did Jesus ask Martha? What did he mean? What would be your answer to the question?

● WEDNESDAY, FEBRUARY 24. *John 11:28-37.* How easy it is to be mistaken in our judgments of others. Notice verses 35 to 37. What interpretation did two different groups place on Jesus' tears? Which group was nearer right? What good reasons are there for giving the benefit of the doubt when we are inclined to see weakness or failure in others?

● THURSDAY, FEBRUARY 25. *John 11:38-44.* Why did Jesus "groan in himself"? Upon what source of strength did Jesus call?

● FRIDAY, FEBRUARY 26. *Luke 7:11-16.* Although we do not expect Christ to bring back to us our loved

ones when they have been taken by death, we can look to him for reassurance such as the widow of Nain did not have when she started from the city with the body of her son. Christ's life and death and resurrection have given to Christians a kind of faith that can face the loss of friends and relatives without utter despair.

● SATURDAY, FEBRUARY 27. *Mark 16:9-16.* It was the resurrection of Jesus himself that kindled the greatest hope in his followers. Christians since that day have been followers of a living Christ, not a dead hero. To what extent is the command of verse 15 still being obeyed today?

● SUNDAY, FEBRUARY 28. *1 Corinthians 15:42-49.* In this passage the Apostle Paul has been comparing death and the resurrection to the planting and growth of a seed. As the seed decays, something better results. "It is sown in dishonor; it is raised in glory: sown in weakness, raised in power." What are some of the favorable changes that the Scripture writer expects to see in the future life?

Topic Talks

Subject for Group Discussion:

Human Nature Can Be Changed

SCRIPTURE FOR GROUP USE: JOHN 1:35-42

Additional Bible Readings for Private or Group Use

<i>A Man Whose Human Nature Betrayed Him</i>	Mark 14:29, 66-72
<i>The Same Man a Few Weeks Later</i>	John 21:15-17
<i>Human Nature at Its Worst</i>	Rom. 1:18-32
<i>The Same Human Nature Changed by Christ</i>	Rom. 5:1-11
<i>Human Nature That Killed Good People</i>	Acts 8:1-4; 9:1, 2
<i>The Same Human Nature Changed by Christ</i>	Acts 9:3-16

Questions for the Forum Discussion

"Human nature being what it is . . ." Why is this statement only a half-truth? What is the whole truth about changing human nature?

What experiences with your own human nature (or with someone you know intimately) prove what can be done to change human nature?

Illustrate how the human nature of men in service is being changed by training and action at the front.

Show what desirable changes in the human nature of service men will be needed to return these men to the normal ways of peace.

Did the apostle Paul lose his will or power to fight when he was converted? How was he changed?

Resource Material*

The Worst of All Heresies

Torn human bodies lie dead in windrows on a battlefield, like dead flies on a neglected window sill. Somewhere survivors march or burrow onward with memories that will haunt them as long as they live—all the more if they live until that time when the experts will agree that there was no sense in the war

anyway. But if someone says that we must find some way to make such wholesale insanity impossible, some hardheaded realist answers, "Ah, but human nature being what it is, men will always go to war."

The police fish the body of a

* From *Christian Beliefs*, by Eliot Porter. Used by permission of The Board of Christian Education of the Presbyterian Church in the United States of America.

fifty-year-old man out of a river. "Unemployed," the newspapers laconically record. Meantime other men sit down to a roof-garden dinner with their favorite horses stalled beside their tables. Miners' shacks hive rickety, half-starved children, and over the hill a little way whole beeves are ground up to feed one man's hunting dogs. In one of our greatest cities an unemployed man dies from eating newspapers, and the grandson of a pioneer merchant settles a million dollars a year on a former wife and has a million a month to spend on a new one. "Ah, but human nature being what it is," says our hard-headed realist, "we must appeal to the profit motive, and private property must always result in inequalities."

Here in a great city is vice, organized, blatant, accepted, recognized and licensed by society. "But," says our hard-headed realist, "human nature being what it is . . ."

And so it is with the unblushing falsity of advertising, sweatshops, child labor, graft, crime, munitioneering, lynching. The idea that human nature cannot be changed is the most hateful of all heresies, because it paralyzes every effort for a better world. Every evil hides behind the plausible platitude, "It's too bad, but you can't do anything about the matter."

* * *

In the first place, *even if human nature could not be changed, it need not result in warfare and exploitation and poverty and vice and crime.*

Pugnacity and rivalry and self-interest are ingredients of human nature, but so, too, are sympathy and co-operation and magnanimity. Even in wartime, when we appeal to those better motives, we get a veritable epidemic of heroism and self-sacrifice and devotion. And in peacetime there are countless physicians, nurses, researchers, social workers, teachers, priests and mothers by the million. "Society has incalculable power to suppress what it sufficiently condemns and promote what it sufficiently appreciates."

* * *

In the second place, *human nature can be changed. The ingredients or raw materials of human nature may remain the same. But we can work these raw materials—even rivalry and pugnacity and self-interest—into vastly different patterns than those of bombs and bayonets, licentiousness and vice, crime and lynching, poverty and greed. Our rivalry may spur us not to bombing babies in civilian towns, but to saving babies by lowering their excessive death rate. We can pit our pugnacity not against one another because we live on different sides of an imaginary line, but against suffering and disease and ignorance and ugliness and poverty. We can direct men's undying love for adventure into a thousand constructive, rather than destructive, channels. We need not always allow five hundred Americans to receive a million dollars or more a year while millions of other Americans live*

below the minimum level of health and decency. "Selfishness is permanent, but plastic."

Of course, we can change human nature. We change it in wartime when we teach young men who would have shrunk from drowning a puppy to crouch across a parapet, intent on shooting out the brains of an unsuspecting fellow or bashing in his skull with a club. We change it in peacetime when we draft into economic warfare some young idealist, with notions of honor and human service, and introduce him to conscienceless advertising and merchandising and exploitation of employees and the ruthless crowding of rivals to the wall.

We change human nature slowly but surely every day in our schools, and in a thousand processes of training in art and industry. The Russians know well that human nature can be changed, and, for better or worse, they are proving it to the hilt. No one can read Maurice Hindus and doubt that. Indeed, Hindus says that the Russians are finding it easier to change human nature than to change their economic order.

Peter was changed from a coward to a hero. Paul was changed from a bloody-handed persecutor to the author of the thirteenth chapter of First Corinthians. Augustine was changed from his dissolute life to the leadership of the Church in his generation. Francis of Assisi was turned from profligate revels to his lovely life of poverty and love. Any

night in the year you can find changed men who have returned to the McAuley Mission, down under Brooklyn Bridge, to testify—drunken wrecks turned respectable, bloated faces turned firm and fine. Human nature can be changed for the better.

"Human nature is, by God's grace and man's obstinacy, what it is, but it is for humans to say what, with God's help, it shall be." (Buell Gallagher.)

* * *

A warless world and a better economic order call for no impossible reformation of human nature. The raw materials, the basic impulses, of human nature may remain much the same, but it is perfectly possible to change the direction and pattern of their expression. This change is possible, but it is by no means easy. It is, in fact, so difficult that it will require such resources of hope and power as only the religion of Jesus Christ can supply. But the kingdom of God, in the possibility of which Christ believed, and for which he gave his life, is possible—possible even in this present world of maladjustment and tragedy. Individuals must be changed and society must be changed, and neither change without the other will suffice.

★ ★

A life speaks for itself. The religion of Christ is a life and it bears the best fruits.

—Chaplain Alva J. Brasted

“At Ease...”

*A little nonsense now and then
is relished by the best of men*

● Told that a good place to get his laundry done was “at that house over there—and don’t take any back talk from the lady’s old man,” an Army rookie tossed his laundry in the front door and snapped to the Colonel, who lived there: “I want this back by Saturday!”

The Colonel caught on fast and merely asked the name of the soldier who recommended the place. The last-named individual wound up doing that particular batch of laundry on the parade ground, with all present!

—*Collier's*

● A soldier returned to Berlin from the Russian front with a slight wound and went to a hospital for treatment. He found two doors, one marked “Officers” and the other, “Troops.” He went in the door marked “Troops” and found two more doors, one marked “Seriously Wounded” and the other marked “Slightly Wounded.” He went in the door marked “Slightly Wounded” and found two more doors, one marked “Party Members” and the other, “Non-Party Members.” He went through the door marked “Non-Party Members” and found himself in the street again.

When the soldier returned home a friend asked him what the hospital had done for him. He replied: “Nothing, but the organization was perfect.”

—*Newsweek*

● An old Negro, asked which of the parables he liked best, replied: “Ah likes de one whar dey loafs an’ fishes.”

● In the early days of the campaign, General MacArthur summoned an engineer and asked: “How long will it take to throw a bridge across this stream?”

“Three days,” was the reply.

“Good,” snapped MacArthur. “Have your draftsmen make drawings right away.”

Three days later, the general sent for the engineer and asked how the bridge was coming.

“It’s all ready,” was the answer. “You can send your men across now, if you don’t have to wait for them pictures. They ain’t done yet!”

—*Walter Winchell*

● According to the *New Zealand Advocate*, a candidate was being examined by four professors. Feeling extremely nervous, his memory failed him several times. At last one of the professors, growing impatient, thundered out, “Why, you cannot quote a single passage of Scripture correctly.” “Yes, I can,” exclaimed the candidate. “I just happen to remember a passage in Revelation, ‘And I lifted up my eyes and beheld four great beasts.’”

—*Church Management*

● Dr. Albert Wiggam related the story of the elderly darky who, despite a lifetime of trouble, misfortune and sorrow, remained serene, gentle, patient and happy.

Meeting him one morning, Dr. Wiggam asked: “Uncle Joe, how have you managed to keep up your good spirits?”

“Well, I’ll tell you, Doctor,” replied Uncle Joe, “I’ve just learned to co-operate wid de inevitable!”

—*From the book,*

“Back to Self-Reliance”

EDITOR'S NOTE: We solicit contributions to this page. Send us your favorite joke. But be sure to give source for proper credit.

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YE THAT HAVE FAITH



By
OWEN SEAMAN

Ye that have faith to look with
fearless eyes
Beyond the tragedy of a world at
strife,
And know that out of death and
night shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the
heart,
That God has given you the price-
less dower
To live in these great times and have
your part
In freedom's crowning hour,
That ye may tell your sons who see
the light
High in the heavens—their heri-
tage to take—
"I saw the powers of darkness take
their flight;
I saw the morning break."

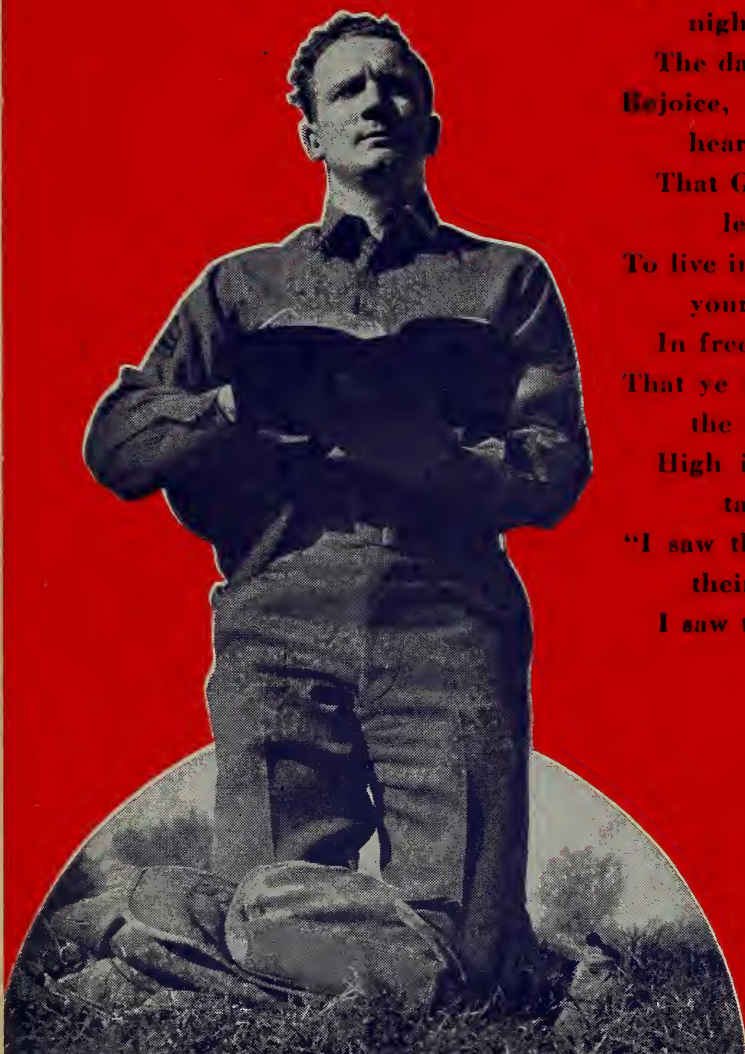


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