



The LINK

PUBLISHED MONTHLY BY THE SERVICE MEN'S CHRISTIAN LEAGUE



Official U. S. Navy Photo

VOLUME 4

Look Before You Leap!

NUMBER 5

An article on Veterans Organizations (see page 2)

My mother PRAYED



I KNEW my mother lived very close to God. I recognized something great in her. And I believe that my childhood training influenced me greatly, even though I was more or less rebellious at the time. It must often have grieved my beloved mother that I found family prayers tiresome and frequently found myself conveniently thirsty at the moment, so that I had to slip out of the room. Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents.

My mother was not a sentimental parent. In many ways she was a Spartan. But one of my strongest childhood impressions is of Mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first."

And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever Mother prayed and trusted God for her decision, the undertaking invariably turned out well.

As long as Mother lived I had a feeling that whatever I did, or failed to do, Mother would pray me through. Though she insisted that she was not our intercessor, that we must pray ourselves, yet I know for a certainty that many of her long hours of prayer were spent interceding for us. Perhaps it is because religion in my mind is associated with such a mother that I have never been able to turn from it entirely.

By MADAME CHIANG KAI-SHEK

母

卡

而

人

OFFICIAL
PUBLICATION
OF THE
SERVICE MEN'S
CHRISTIAN
LEAGUE



Cover Features

MY MOTHER PRAYED Inside Front Cover
BIBLICAL PIN-UPS: DELILAH Inside Back Cover

Feature Articles

LOOK BEFORE YOU LEAP!.....J. George Fredman 2
UNKNOWN MOTHER.....Chaplain James J. Gaffney 7
IT WAS MY JOB AND I DID IT.....William L. Stidger 8
STAND UP, CHRISTIAN!.....W. A. Visser 't Hooft 11
ABOUT YOUR CAREER.....Maxwell Droke 15
ON DEMOBILIZATION.....G. Bromley Oxnam 19
THAT BODY OF YOURS.....Chaplain Robert W. Pratt 21
THEY CAME BACK TO CHURCH 24
SALUTE THESE CORPSMEN!.....Bert H. Davis 33
JOBS FOR GIs.....M. R. Lingenfelter 36
SPEAKING OF BOOMERANGS.....Robert C. Lintner 41

Departments

TOPIC TALKS ...2, 11, 21, 41	BATTING THE BREEZE ... 28
BIBLE QUIZ 18	THIS IS YOUR LEAGUE.. 44
ON THE BEAM 20	DAILY RATIONS 47
NOTES TO SERVICE MEN.. 27	AT EASE 48



THE LINK is published monthly for chaplains and members of the armed forces of the United States of America, by the National Council of the Service Men's Christian League, at 815 Demonbreun St., Nashville 3, Tennessee. Editorial offices and League headquarters: 1700 Sansom St., Philadelphia 3, Pa. Entered as second-class matter at the Post Office at Nashville, Tenn. Subscription price: 15c a copy; \$1.50 a year; 10c a copy in lots of ten or more. Copyright, 1946.

● Address all communications to 1700 Sansom St., Phila. 3, Pa. ●

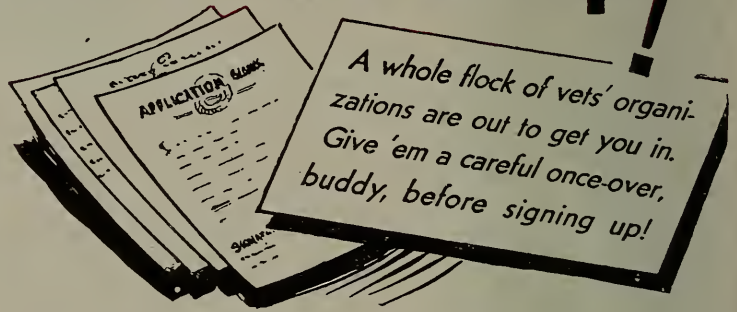


Link MAGAZINE

CLARENCE W. HALL, Editor

LOOK Before You Leap!

By J. GEORGE FREDMAN



VETERANS are organizing. In almost every town in America today, new groups are campaigning for membership among service men returning to civilian life in rapidly increasing numbers. As of the middle of November, three million vets had already received their discharge papers. The rate of processing reached the figure of 44,000 per day, and this figure will be higher still in the months to come.

Well over a million veterans of World War II have already signed up with the American Legion, the Veterans of Foreign Wars, and the Disabled American Veterans; more are flocking in daily. It is natural that these old and well-established groups, with their many welfare, rehabilitation and auxiliary activities, backed by substantial funds and prestige, should attract the majority of organization-minded veterans. The Legion claims a total present membership of close to 2,000,000, and the VFW some 750,000. These figures include men who have served in both World War I and World War II. Furthermore, the Legion, VFW and the DAV are holding out an eager, welcoming hand to the men returning from World War II, despite the fact that they are still primarily World War I organizations. As yet, and as might be expected, there are no new veterans groups that have attained anywhere near the size or prestige of these old ones, and it remains to be seen if any will.

There are probably ten other national veterans organizations legitimately concerned with the general welfare of the ex-soldier, but their membership embraces a specialized category only. Among them are the United Spanish War Veterans, the Army and Navy Legion of Valor, the Catholic War Veterans, the Jewish War Veterans, Military Order of the World War, Regular Veterans Association and the Military Order of the Purple Heart.

The many new organizations seeking veteran members should be carefully examined as to leadership, aims and policies. Of some 200 similar groups which mushroomed in the years following World War I, about 150 were proved fraudulent. Today, government agencies like the FBI are keeping a vigilant lookout for the welfare of the veteran, but the racketeers, both financial and political, continue to ply their trade.

Exploiters on a National Scale

Most of the set-ups trying to swindle the veteran out of his money operate on a local scale. But the subversive outfits aiming to capture the political allegiance of service men are not so modest. They usually seek to operate on a national scale, with offices in leading cities. The demagogues who head them are generally native Americans, proclaiming from the housetops their devotion to their country even while they work to exploit our war veterans in

order to gain power for themselves. What else did Gerald L. K. Smith mean when he said: "My time will come in the post-war period—in the election of '48. The candidate will not be me—it will be a young veteran of this war, but I'll be behind him."

We know, of course, that Smith and the other power-seekers did not begin their activities yesterday. During the war, they had to go a bit softly. Americans of all races and creeds, united in their determination to defeat the enemies of liberty, would not tolerate efforts to "divide and conquer" here at home. But now that the war is over, the rabble-rousers are coming out into the open again.

Bait for the Disabled Soldier

Practically every subversive group in the United States today has adopted a program designed to draw service men into its membership, or else has set up a new organization for that purpose. Aware that disillusioned and embittered ex-soldiers were the first to rally to the support of Mussolini and Hitler, they are paying special attention to the veteran.

Lavish promises of extravagant help for the discharged soldier are widely advertised. But these are only bait. The real purposes of these groups are seen in the line they preach: the old Nazi line of hatred, with the object of this hatred changing according to the character of the district they are working or the trend of the times. The target may be the labor unions or the United Nations Organization, or Great Britain, Russia, Catholics, Communists, refugees, Jews, the foreign-born or Negroes. Regardless of the target selected, the important factor is that such propaganda seeks primarily to furnish a scape-goat for any and every man's ills, thus fomenting disunity and strife.

Some of these groups are led by seasoned agitators. Gerald L. K. Smith, the most notorious organizer, made his first bid for veteran support when he set up the National Veterans of World War II, and appointed George Vose to front for him. Vose was honorably discharged from the Army in August, 1944. Not so well publicized is the fact that on April 29, 1943, Vose was tried and convicted, at a general court martial, of selling passes to his fellow-soldiers at five and ten dollars each, and also of selling Government property. He was sentenced to six months' hard labor.

Recently, Vose entered a hospital to be treated for an old leg ailment, and Smith called upon Frederick Kister, of Chicago, to carry on. Kister was once associated with Ralph Townsend, a member of the staff of the magazine, *Scribner's Commentator*, which bitterly opposed all American attempts at preparedness and has been out of business since Pearl Harbor. (Townsend was later convicted of being a paid propaganda agent of the Japanese.)

"Christian Veterans" Not so Christian

In Chicago, Kister was official booster of Smith's "Committee of Veterans of World War II." He gave this up to become national chairman of the "Christian Veterans of America," of which Vose is listed as national secretary, and Paul Meinhardt as assistant secretary. Kister maintains headquarters in the office of one of the defendants in the sedition trial, Elizabeth Dilling. His personal appearance is as deceptive as the title of his organization. A good-looking young man, of the type generally described as "clean cut," Kister spreads poison wherever he goes. At a street meeting of Christian Fronters in the borough of Queens in New York on October 6, 1945, Kister gave a characteristic exhibition of his rabble-rousing technique,

Recommended for
TOPIC TALK

distributing to people on the street pamphlets rehashing all the vile slanders spread by the Nazis against Jews.

When Smith began his overtures to veterans, his National Veterans of World War II talked of procuring \$1,000 for a year or more of service for each discharged soldier. Now, however, in the prospectus of the Christian Veterans, he advocates "a cash bonus of \$2,500 for every honorably discharged veteran." Smith's methods are typified in a four-page leaflet put out by the Christian Veterans of America. "Christian Veterans Awake!" screams the headline, followed by a text which parrots the late Dr. Goebbels. Just above the application blank on the back page there is the line: "No Softies Need Apply." The reader can figure it out for himself.

Impugning the Word "Protestant"

Not only Smith, but many of his imitators are shamelessly selling their hate-wares by wrapping them in mock devotion to the principles of Christianity. Edward James Smythe, for instance, claims to be "ready to defend to the death this Christian Republic and its churches." But who is Smythe? Smythe was indicted in the 1944 sedition trial; until 1939, he made no secret of the fact that he was co-operating with the Nazi propaganda services to help them spread their ideology in America. In the days before Pearl Harbor, he organized a joint meeting of the Ku Klux Klan and the German-American Bund in New Jersey. His anti-Semitic and anti-Catholic rantings are vicious. Yet this man, too, is courting veterans. He has moved the headquarters of his "Protestant War Veterans" from New York to Washington, D. C., and from there sends out literature describing his set-up as a "voluntary association of white Gentiles of the Protestant faith," and promising \$1,000 to every discharged soldier.

But none offers anything as tempting as the bait put out by Joe McWilliams, who

was once known as Joe "McNazi," back in the days when he called himself a "Christian Mobilizer" and plied the Yorkville district of New York City. Now operating in Chicago, he sponsors an innocent-sounding "Service Men's Reconstruction Plan," which outbids all competitors with the proposal that each veteran should receive \$7,800 in government bonds.

In Houston, Texas, a certain "Major" Benjamin C. Richards, Jr., organized the "American Order of Patriots," reported to have some 1,700 members. Investigation of the self-styled "major" reveals that this newest entry into the ranks of veteran exploiters was born in Waco, Texas, and is a former convict, having served a term for forgery in 1930. Many of those he claims as members are known to have been mixed up with the Ku Klux Klan in its flourishing days. Recently, Richards' outfit changed its name to the "Independent Order of Minute Men," and set up new headquarters in Dallas, Texas.

These are the facts about a few of the many political racketeers now soliciting veteran support. They need watching because, as one serious-minded veteran has said: "Fascists are made, not born. They are made in times of economic distress and social unrest, when jobs are scarce, when racial and religious tensions are heightened by the pervading insecurity of society."

But There Are Good Ones . . .

With a little caution, however, the veteran will not be duped into becoming a tool of subversive forces, for there are, in addition to the long-established organizations, many new groups whose bona fide concern with the ex-soldier and his problem is not open to doubt. Mostly, they function on a local level: in states, cities or regions. But several of them are becoming national in scope, such as the American Veterans Committee, American Veterans of World War II, National Veterans Collegiate As-

Suggestions for SMCL Meeting

For First Sunday of Month

THEME: *Veterans Organizations*

HYMNS: "O Beautiful for Spacious Skies" (*The Army-Navy Hymnal*, No. 483); "Glorious Things of Thee are Spoken" (*Hymnal*, No. 518)

PRAYER: By a member of the SMCL Unit (prepared in advance)

SCRIPTURE READING: Micah 3:5-12; 4:1-4

HYMN: "God Save America" (*Hymnal*, No. 481). (This hymn may not be familiar; therefore, we suggest it be rehearsed by the director of music and a few members of the group, so they can carry it.)

OFFERING

TALK based on: "LOOK BEFORE YOU LEAP"

QUESTIONS FOR DISCUSSION:

1. *Of 200 organizations seeking members among veterans of World War I, how many upon investigation were proved fraudulent?*
2. *What are the characteristics of subversive groups seeking veterans as members today?*
3. *What are the aims of truly patriotic veterans organizations? What can truly patriotic veterans do about these organizations and the aims they have?*
4. *Does one need to join a veterans organization to make his contribution to God and Country?*

HYMN: "My Country, 'Tis of Thee" (*Hymnal*, No. 474)

BENEDICTION: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of His countenance upon you and give you peace. Amen."

sociation and the Global War Veterans. These organizations, all deeply interested in the defense of American democracy, are themselves scrutinizing the newcomers among veteran movements in order to warn unsuspecting service men against being played for suckers.

For a time, the American Veterans of World War II, known as AMVETS, seemed to be under the influence of some leaders anxious to throw the weight of the organization behind reactionary forces in America. But in the middle of October, the more progressive element won out when

Jack Hardy, Los Angeles attorney, was elected national commander. For the first time in history, too, a woman was elected to a national office in an American veterans organization. Mrs. Beatrice S. Wade, of Reading, Pa., was chosen for the fourth highest office, that of third vice-commander. For nineteen months, Mrs. Wade served in the Women's Reserve of the U. S. Marine Corps.

Charles G. Bolte, a young man who lost a leg in the El Alamein campaign, is chairman of the American Veterans Committee. This growing organization is extremely

active, with a viewpoint which sees the welfare of the American veterans as part and parcel of the general welfare of the whole American people. Bolte, with the backing of his organization, does a good deal of speaking and writing against the subversive groups.

As its name implies, the National Veterans Collegiate Association was recently formed "to meet the educational needs of veterans," and is organized in colleges and universities only. Membership is open to all, regardless of sex, color, race or creed. At present, the association is working to have the educational provisions of the GI Bill of Rights extended to members of the Merchant Marine.

The Global War Veterans is a southern organization, with national headquarters in Columbia, Tennessee. The national commander is William L. Allan. On the Advisory Board are many prominent Southerners, including Jennings Perry, the civic-minded editor of *The Nashville Tennessean*.

Thirteen million veterans are a lot of people, but it is recognized that they will have their say in our country's affairs. Last June, when President Truman was visiting wounded soldiers in a hospital in Portland, Oregon, he said: "In the next generation the veterans of this war are going to run this country. They fought to save it; now they want to fight to maintain it, and that is their duty."

As for the rest of us, we realize that you are coming back now from a war you fought to defend democracy, and, in return, you are asking for—and have a right to expect—democracy's benefits from America. We must see that you fighting men get your

just dues for all the sacrifice and hardship you have endured. To a large extent, it will be up to our veterans organizations to see that you receive the benefits of proper hospital care, physical rehabilitation, vocational training and financial assistance, so that you may integrate into civilian life with as little jar as possible.

There is still another angle, however, which makes proper leadership of ex-soldiers vitally important. Men who have done the actual fighting in a war are generally most anxious for peace. But whether we have that peace, and whether America becomes a strong factor in shaping it, also depends in large measure upon the attitude you take toward the United Nations and toward preserving the ideals of democracy in our own country.

During the war, there was a unity among Americans of every color, creed and national origin which enabled us all to fight side by side against the enemies of freedom—and win. This bond, far stronger than the minor differences of religion and race, held our people together in devotion to a common goal. Americans still have a common goal: greater security and happiness for all of us. Our devotion to this aim must continue to hold firm against any attempts to weaken it with racial and religious bigotry.

That is why we must make it our business to protect the veteran from rabble-rousers and demagogues, who plead their cause in the name of democracy, even while they work to destroy it. The veteran who, wittingly or not, gives them support, is helping not only to destroy his own chances of security, but to deprive all other Americans as well of their precious liberties.

MARIO PEI, the well-known philologist, tells us this story about George Bernard Shaw. Mr. Shaw has long advocated spelling reform, and, to back his stand, it is said that he writes down the word "ghoti" and asks people to pronounce it. After they give up he announces "ghoti" spells fish—the "gh" as in "enough," the "o" as in "women," the "ti" as in nation."—**This Week**



By CHAPLAIN JAMES J. GAFFNEY

ON the windswept hills of Arlington Cemetery the nation honors the Unknown Soldier. But what about the Unknown Mother of the Unknown Soldier—she who bore him into life and yielded him to the defense of his country? Vergil began his immortal *Aeneid* with the words, "I sing of wars and the heroes" but not one word does he sing of the heroines of the homes whence came those heroes. Whistler painted a picture of his mother which has become famous, but there is no picture of the Unknown Mother. If there were, it would be a composite picture of the mothers of the nation.

Who is this Unknown Mother? Like St. Paul's "workers together with God," she is "unknown and yet well known." Perhaps she lives next door to you and me; it could be she lives in our own homes. Her deeds will never be immortalized for she is commonplace and we never idealize the commonplace. However, observance of Mother's Day reveals the characteristic idealism of the American people. Production, commerce, manufacture, banking—frequently it is charged that these interests define our national spirit; we are called cold, calculating and ruthless materialists. But whatever we may

seem to be, the observance of this festival of mothers indicates what we really are. With all of our grown-up mannerisms we are still children at heart, and we thank God for that, for He has said that "of such is the Kingdom of Heaven."

What a glorious title is that—Mother! Not every woman who bears children is worthy of it, for it is the crown of a spiritual, not a physical, victory. She alone is entitled to it who is selfless, who has lost her own life to find it in her children; who to them is the embodiment of the true, the good and the beautiful; whose self-discipline, purity and charity render convincing the discipline which she expects. She alone is worthy of that title who, whatever her education or social status, is remembered by her children, in life or in death, as a saint.

Our mothers will appreciate the letters which we write and the gifts which we send on Mother's Day. They will appreciate much more the knowledge that our remembering them on Mother's Day is not mere sentimentality, but that our remembrance will take on a more valuable and lasting quality by our confiding them to Him who rewards the sacrifices of Mothers.



No play for sympathy, no heroics—
just a healthy attitude toward life

By WILLIAM L. STIDGER

IT WAS MY JOB AND I DID IT!

I SPENT several days at Lake Placid in early September where the Government has taken over the beautiful Lake Placid Club for the rehabilitation of wounded soldiers, those who were wounded physically and mentally. That club is a veritable paradise for our returned soldiers.

One boy had lost both arms, but when I talked with him this is what he said to me: "All of this luxury is okay for a few weeks and I'm willin' to grab it while the grabbing is good. I'll probably never be able to come here again in all my life. The Government is good to provide it for us; but, as for me, I'm crazy to get a discharge and to get out on my own without help from anybody."

"Atta boy!" I exclaimed spontaneously.

He went on: "I don't want to be coddled, sir! I want to be independent! I've got it all doped out. I may have lost my arms, sir, but, by gosh, I've still got my legs, and I've still got my brains (what little I have), and I've still got my courage! I don't know what I'll do but even if it is nothing but selling newspapers on a street corner I want to get on my own. Not only have I still got my legs and my head and my brains, but, sir, I've still got Mary [nod-

ding toward his pretty black-eyed wife, who sat on the edge of his bed as we talked] and she's going to stick by me! That's all I ask of life. It was my job and I did it. I lost my arms in doing my duty. No, come to think of it, I didn't lose them; I gave them. Just let 'em give me my discharge and I'll take care of myself—and Mary. See if I don't!"

A Healthy Outlook

"It was my job and I did it!" That statement stirred me deeply and set little songs singing in my heart. I could feel a mist in my eyes as I looked at that boy and his wife, for I thought of them in terms of my own daughter, who is about her age. Then I said to myself as I walked out of that room: "The future of this nation is secure as long as we have wounded, armless boys with that spirit. They will ask for no unreasonable subsidies. They will get out on their own with a vengeance."

We have, here in our American life, been depending upon subsidies, special concessions and favors; at least in certain great groups of American life. These groups want the Government to guarantee their crop

failures and their losses and they are no longer willing to take the gambles as our pioneering ancestry did. Not so these boys. They only ask what their GI Bill of Rights guarantees them, and nothing else. They want out on their own and they intend to dig in for themselves.

Recently a boy who had been a reporter before he left for war arrived home in his New England town. I saw him not long ago and talked with him at length. He took me into his attic study, sat down at a Corona typewriter and started to hammer away at it. Then he turned and said: "See! I can beat a tattoo on those old keys just as well as I could when I had my eyes. I'm not asking favors of anybody: my family, the Army, the Government or anybody else. All I ask are the things which are rightly coming to me from the GI Bill. That is proper! But, believe me, Doctor, I'll take care of myself! I've learned to beat out a tune on this old Corona which sounds like a machine-gun firing. I've taught myself to hammer this thing until it sounds like a dozen kids jitter-bugging or tap dancing. And in a few months I'll be hammering out copy that any magazine in this nation will want to publish because I have lived a lot of stories that have stark, naked reality in them! I'll get back to my old writing game, even if I am blind, and, when I do, watch for my dust—for, man, I'm going to stir it up! I may be blind but I can still pound a typewriter; and what is more, I've got something to write about now. Just let me at 'em!"

Then there is the boy who worked in the near-by service station. He was, and is, a tall blond boy of Norwegian extraction and has two children and a pretty Irish wife. He left suddenly more than three years ago and we all missed him because he was always smiling as he filled up our tanks with gas and wiped our windshields. Then I heard indirectly of his whereabouts in Guadalcanal, Iwo Jima and the Philip-

pinas, but I never got any definite news of what had happened to him. Several weeks after the German capitulation I drove into my old neighborhood filling station, and, much to my delight, there was Jimmie right there on the job just as if he had not been away for three years and just as if nothing had happened.

"I Lost a Leg—That's All!"

But something *had* happened. Jimmy was limping and I said: "What happened, Jimmie?"

"I lost this leg at Iwo Jima; that's all!"

"That's all? What do you mean?"

"I mean that my pal who was in a fox-hole beside me was killed; and I look upon myself as a lucky guy. That's what I mean when I say: 'That's all!' I'm a lucky guy, that's all. Shall I fill 'er up, Doctor?"

When he had filled my tank, looked at my water and oil, wiped my windshield with the same old friendly spirit, I said to him, more to break the tension than anything else: "Hurrah, Jimmie, the customer is always right again!"

He laughed, walked over to my open window and whispered: "Yes, sir. I'm a lucky guy; and I don't mean maybe!"

With that I said: "Jim, boy, you astonish me! You not only astonish me, but you hearten me like a tonic! Your spirit is the finest thing I have run into in weeks. You make me feel like getting out of this car, jumping up and down and shouting right on this greasy pavement!"

"Okay. Go to it! That would be something to see, Doctor!"

"But, Jimmie, haven't you a single grouse, gripe or grunt against the Government, or the Army, or something, or somebody?"

"I'll say I haven't. It was my job to go and I went! It was my job to fight, and, although I hated it like heck, I fought! It was my fate to lose this leg and I lost it. So what? At least I've gotten back home and I have my children and my wife and

my job; and I'm here! Ain't that somethin'?

"My boss gave me my job back and more than that: he increased my pay and gave me a bonus for the years I lost in the Army. I'm so happy to get away from that 120 degree heat, that everlasting rain, malaria and what have you, that I keep whistlin' and singin' all day long. My wife says I'm nuts, whistlin' all day long like I do."

When I was about to drive away from that filling station I said to Jimmie: "Jimmie, lad, I'm going to school to you today; and every customer who comes into this

station will be going to school to you, even if he's a college president. You will be teaching us all courage, faith and good will. All day long I'll be thinking of your good spirits and when I get to feeling grouchy or grumpy about the little rationing that is going on, I'll think of you!"

"That's another laugh!" replied Jim, "You going to school to *me*?"

"But it's true, Jim; and all this nation will be going to school to guys like you for fifty years to come!"

And I meant it!

—❖❖❖ CRACKING WISE ❖❖❖—

Some men rise to the occasion, while others merely go up in the air.

He who is looking for a soft place may find it under his hat.

Up to sixteen a lad may be a boy scout; after sixteen he is apt to become a girl scout.

Hosea Ballou said it: "A true religious instinct never deprived man of one single joy; mournful faces and a somber aspect are the conventional affectations of the weak-minded."

It is better to say a good thing about a bad man than to say a bad thing about a good man.

C. S. Lewis, author of *The Screwtape Letters*, said it: "God whispers to us in our pleasures, speaks to us in our consciences, but shouts to us in our pain: it is His megaphone to rouse a deaf world."

You can't climb the ladder of success with cold feet.

John Erskine said it: "Most people have some sort of religion—at least they know which church they're staying away from."

It takes a long time to feather a nest on a wild goose chase.

An atheist in the Atomic Age is as behind the times as a bow-and-arrow savage in a B-29.

Franz Werfel said it: "To those who believe, no explanation is necessary; to those who do not believe, no explanation will satisfy."

Everett Morgan said it: "The Christian who fights and runs away will fight the same battle another day!"

To remain a woman's ideal, a man must die a bachelor.

The lazier a man is the more he plans to do tomorrow.

B. C. Forbes said it: "The truth doesn't hurt unless it ought to."

Advice to loose talkers: Build a better mouth trap.

Or this: Before you put your tongue in high gear, be sure your brain is running.



STAND UP, CHRISTIAN!

By W. A. VISSER 'T HOOFT

WHAT makes a Christian? What is the distinctive set of attitudes and realizations involved? Unless a person—in relation to any great cause—feels that the word *he* has heard is universal, he won't do much about it. But once he understands where he is, conscious of being a Christian, he becomes a "witness."

The religious choice is unique because it can be based only on itself. We make ordinary choices in the light of previous ones: for example, we choose a political party because it stands for previously selected goals. But faith, strangely, is the basis of all other choices, and is neither rational, scientific nor sentimental. It is pure adventure! That does exclude the possibility of demonstrable proof and guarantee against error. Faith comes, rather, through an act of personal commitment, a "betting of one's life that there is a God." To discern it we must expose ourselves to the varied experiences which play upon our lives, on the alert for that strange note of truth which causes us to say, "*This is what I've waited for!*" We know when we hear that note that our whole life thereafter depends upon our acceptance or rejection of it.

The Christian feels the paradox, too, that he chose the position of faith only because he is being chosen. We can accept only because we are *being* accepted. Our power to decide seems that of being overpowered

by a vast reality. Viewed in this light, faith that matters is not what's written in a book or bears a theologian's name, but what's *ours*—personal faith.

The decision becomes real when we realize, suddenly or slowly, just how tremendous Jesus of Nazareth is. Faced with His perfection, contrasting it with our imperfection, we are asked: Will you permit yourself to be fitted into His condition? We become Christian by facing this alternative, and deciding that our will must bend before that of Jesus. We therefore cease to "interpret" Jesus, and begin simply to listen to Him.

Beckoning further, He summons us not merely to accept His moral principles and imitate His life, but to enter into the Kingdom of God—God being not merely the old "power in the universe" of the philosophy class, but a Father we can know and love. Through Jesus we hear God say to us, "You are mine," and know that life depends upon our responding to Him now and again and again.

This decision runs contrary to our own authority, concept and pride, since it involves an abandonment of personal autonomy and freedom. For the Christian, it is a giving back to God something that always belonged to Him, yet which we in our earlier blindness had imagined belonged to us.

That process means discovery, in Jesus,

of those aspects of God which we creatures of time and space need to know. They are "revealed": we cannot know them beforehand nor learn them of ourselves; they are communicated. Thus, Christianity to the individual believer is not *a* religion, but *the* service of God as He is known through Christ. We go as missionaries, not to pass on to other peoples our achievements or inventions, nor to "spread religion" or its values. (It's presumption to assume that *our* religion could benefit the world!) We go to proclaim the God made known to us as the Lord of Life, whose reign we must announce because of its compelling power in our own lives.

Right Faith, Right Living

Jesus didn't promise that it would be an excellent thing to translate the Kingdom of God into action: He announced that already it was at hand—not something we build, but rather God's gift to us. Jesus didn't exhort His followers to overcome the world: He announced that He'd already done that. Aware as He was of the failure of men to do the good they know they should do, He did not exhort us to high ethical idealism, but aimed at the root of ethical failure, which is our lack of faith, that is, separation from God. Principles remain abstractions when we seek to abide by them in our own strength: only God can liberate us from the weight of our failures, giving us courage to persist in the good life despite our constant failure.

To follow Christ, then, is to accept the renewal of life He offers. We become citizens of the Kingdom by adopting that receiving attitude. In fact, the real difference between Christians and non-Christians lies in this trait of humility rather than in exterior characteristics.

A Christian is not one who has achieved, but one who recognizes he is in process of

Recommended for TOPIC TALK

achieving faith. Everything else in the Christian life is the outcome of this basic openness toward God. To put it another

way, the Christian, even though far from being suddenly cured of all human limitations, is no longer alone with himself. He now has his center of gravity outside himself; God is at work within him and ultimately, if not in time, will complete the transformation of his life. He is in hope and faith a new creature, yet he recognizes that this God-given treasure of faith is contained in an earthen vessel. When the Christian regards himself an angel, he often becomes something more like a devil!

But the balance of Christian living comes hard. We require all the assistance obtainable to know God's will, for there is constant temptation to confuse it with our own. We must stay close to God to know right from wrong, and accordingly distrust our own spontaneity.

Community of the "Called"

The Christian *calling* (to serve God) and the Christian *community* (*ekklesia*, from the verb, "to call") are aspects of the same reality. God's work inevitably gives rise to group life. In being called to God, you take your place in this community. The genius of the Christian community is to form a strong and cohesive unit of dedicated individuals who place themselves completely at God's service. Only in this manner can the Church serve the world, for God alone is able to carry the world's burdens and to bring about its renewal.

Today, each community must rediscover itself. It must affirm its universality. It must dare to include, yet be above the man-made divisions of race, class and nation. It must challenge its members not merely to be good individual Christians but to a sense of solidarity and, if need be, a willingness to suffer together.

In God's division of labor all socially creative callings are Christian. The person employed by the Church, and the layman in his own varied task, are equally responsible to God to make their lives count in the work of His Kingdom. The Christian layman is an ambassador of the Church in a particular profession. This means that his job—like that of the minister—is to face his contemporaries with the basic issues of life and death, so that they in turn must make with their lives a choice for or against the God revealed in Christ. The issue is not whether a Christian shall be a professional minister or missionary, but whether or not he is a living member of

Christ's Church, active in spreading the good news of the Gospels.

The Christian gives witness through the whole of his life (in words and action) to the faith (the Word) which has been made known to him. The apostles were not mere teachers of a new philosophy, but announcers of marvelous tidings. To proclaim Christ was a dramatic gesture, like hailing an athletic victor or enthroning an emperor.

We, therefore, are charged not to relate ideas about God, but to announce through life and word what God has done to the world and for man. The Gospel demands not simply an acceptance of an ethic, or of certain theological doctrines, but a decisive

Suggestions for SMC L Meeting

For Second Sunday of Month

THEME: *What Makes a Christian?*

CALL TO WORSHIP: Draw nigh to God and he will draw nigh to you.

HYMN: "How Firm a Foundation" (*The Hymnal, Army and Navy*, No. 379)

PRAYER: Led by the Chaplain

SCRIPTURE READING: Hebrews 11:1-16

HYMN: "Dear Lord and Father of Mankind" (*The Hymnal*, No. 400)

OFFERING

TALK based on: "STAND UP, CHRISTIAN"

QUESTIONS FOR DISCUSSION:

1. *What is the difference between Christians and non-Christians?*
2. *What do we mean by revealed truth? How do we know it is true?*
3. *Why is it not altogether easy and simple to know the Will of God for us? How do we know it?*
4. *Is going into the ministry more Christian than laboring at a socially creative job?*

HYMN: "Immortal Love, Forever Full" (*The Hymnal*, No. 424)

BENEDICTION: The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, Our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

answer to the question: What think you of Christ?

In confronting people with this challenge the Christian must make no distinction between words and actions. Christ was the *word become flesh*. Actions confirm words and words clarify actions. Jesus was both preacher and man of action. While a concrete witness is in danger of becoming a spotted witness, equally dangerous is that testimony which leaves areas of human life untouched and unchallenged. We must live in the world without being dragged down by it.

That the words and actions of any of us

can become the *word of God* to another person is a miracle! That men from one part of the world can help men in another part to meet Christ is inexplicable unless God Himself is the real agent in the process.

We can witness to others only as God witnesses through us. Our high calling is just to allow ourselves to be drawn into the work of salvation. Once God takes over, we stride forward with new buoyancy, ever less self-conscious, less embarrassed by our own inadequacy as we contemplate His adequacy for everything.

(From "None Other Gods," Harper & Bros.)



How's Your "Word-robe"?

SOME WORDS sound alike, but aren't. The following quiz is reprinted from "Coronet." Fit the right word to each sentence. Turn to page 32 to check answers.

- Allusive, elusive, illusive: Dillinger was very _____.
 What _____ camouflage!
 Milton's poems are very _____.
- Epithet, epitaph, epigram: "Slim" is a thin man's _____.
 He quoted an apt _____.
 R.I.P. is used as an _____.
- Dessert, desert, deserts: The _____ follows the meal.
 Death awaits one who _____.
 The _____ is a sandy place.
- Extant, extent, extinct: This is true to some _____.
 The dod is now _____.
 But the buffalo is still _____.
- Censure, censor, censer: Get a _____ for the incense.
 Don't _____ me for my error.
 Letters are read by the _____.

ABOUT YOUR CAREER...



By **MAXWELL DROKE**

**Or, roughly speaking, just
where do you go from here?**

BEFORE we get deeply into this subject may I suggest that you take out your watch and note the time carefully. Okay. Now, get this fact firmly in mind: All of the remainder of your life, from the next second forward, *will be lived in the future*. And since you are to live in the future, doesn't it seem reasonable that you should direct your thinking toward that future?

In the years which we may conveniently characterize as B.M. (Before Military Service) those of you who were old enough to be engaged in gainful occupations were probably thinking more or less in terms of jobs. Now the time has come to be giving some serious consideration to a career. The distinction between a job and a career can, I think, be summed up about like this: in the case of a job, your thoughts are likely to be centered on the wages you will take home at the end of the week. But if you are planning a career, your concern is for the future. You are asking yourself long-range questions, "Is this the thing I really want to do?" or "If I go into this occupation, where can I reasonably expect to find myself in 1950?"

Let us assume, for the purposes of this talk, that you have already carefully analyzed the possibilities and limitations of

your prewar occupation. It may be that you have suffered some disability which makes it impracticable for you to return to your former position. Then your case is a special one which we have already discussed in an earlier article in this series. However, if you are physically able to take up where you left off—and if your old job is awaiting you—then there are two perfectly valid reasons why you may not care to go back. First, the work may not be congenial. It may not strike you as just the thing to which you wish to devote the remainder of your life. Or, even though the job and working conditions are reasonably satisfactory, you may hesitate because you can't see a promising future. It's more or less of a dead-end job. It doesn't appear to lead anywhere. You can't see much chance to make the money that you will need to maintain a family and build yourself a secure future.

So you have decided—and very wisely, I think, if that is truly the situation—to make a change. This is the psychological time for a Fresh Start. All over the world, it is a period of Beginning Again. I doubt that you will ever have a better opportunity to make a revolutionary step looking toward the furthering of a permanent career.

If you go back now, against your inclination, to your former line of work, or if you accept a job where the possibilities are definitely limited, you will find that it will be doubly difficult a year or so hence to make the break and start again from scratch. As matters stand now, you are at "scratch." You can afford to look around, take your time, and make a shrewd choice.

You want a better job. That much is clear. Now, how can you go about fulfilling your desire?

Set a Goal for Yourself

In a normal job market, we should have to answer that you probably couldn't get that "better job." In general, if you have no definite objective in mind, if your only thought is a hazy desire for a "better job" you are pretty well licked before you start. It is only when you pick out something specific you want to do, or to be, and begin systematically fitting yourself for that occupation that your chances will substantially improve. Then you will seek not "a job" but *the* job that you want, and for which you have equipped yourself. By and large, the good jobs in business and industry go to those who are equipped to handle them, or are willing to start at the bottom and do the preparatory work necessary to earn them.

I say, this is the normal situation. But as these lines are written the job market in most parts of the country is not at normal. In general, there are more opportunities than there are individuals to fill them. In a way, I am afraid that this may be rather a bad thing for the returning veteran. With employers bidding against each other for your services, there is a danger that you may be lured into accepting some occupation at what may seem momentarily high wages, without looking toward the future prospects in that particular work. Remember that what you earn today is not nearly so important in

your final life pattern as is the question of where you are likely to find yourself a few years hence. If you fall for that "easy money" now, you may doom yourself to hard labor in later life, when you will be less able to "take it" and when your need for a substantial income is likely to be much greater than it is today. If there must be sacrifices, face them *now*.

One of the most revealing tests of a job is to ask and honestly answer the question: "How long would it take my employer to replace me?" In general, the longer it takes you to "get onto" a job, the more security you will have once you have mastered it. This is just plain common-sense reasoning. Take the very common case of an elevator operator. Generally speaking, he can be "broken in" during the dull hours of a single afternoon. Quite possibly, he may be able to "solo" the following morning. By the end of the week he can run that elevator as well, perhaps, as he'll ever run it. The job is just that simple. And so the elevator operator never has a great deal of security in his position. In dull times he is laid off without compunction. When things pick up, a new man can be trained in a few hours to take over the work. Thus, normally, elevator operators don't make much money. But, as I have pointed out, these are not normal times. The need for labor is so pressing that it may very well be some harassed employer will offer you more money right now to run an elevator than you could earn in a field where the potentials are more promising. You may ask, "Why work for less, when there's a simple, easy job that pays big money right here and now?" But unless you feel that running an elevator represents the peak of your capacity—unless you really *want* to be an elevator operator for the rest of your days—you will do well to resist the temptation.

Of course there isn't anything *wrong* with becoming an elevator operator—or

with taking up any other relatively unskilled work—if your inclinations turn in that direction. There are men who lack the capacity for leadership; men who have no wish to assume the responsibilities that commonly accompany executive positions. They are happy in their humble niches. And no one has the right to prod them unduly. Tragedy comes only when a man chooses thoughtlessly, or for the expedient moment, and later find himself in a rut.

Know What You Want to Do

I think the “success” books, in general, give over altogether too much time and space to exalting and exhorting the rare genius. They neglect and disparage the average, normal, everyday guy who has a healthy but not exactly knowing ambition. The chap who doesn’t want to set the world on fire, but who only wants to start a comfortable little conflagration on the family hearthstone to keep his loved ones warm and cheerful.

I belong to that clan. And I take it that the description probably fits your situation fairly well. To such a man I say that the first step in making a success of life is, I think, to *know what you want to do*. You don’t need to consecrate your life to a task, or anything of the sort. But you should, by now, begin to have a rather clear idea of the type of work you can do rather well, and would *like* to do. With this in mind, you should work toward that end. Let every job you accept, every day you live, bring you a little nearer to your goal.

I am not trying to disparage genius. As a matter of fact, it wouldn’t make any practical difference even if I *did* try. You can’t keep true genius under wraps. It will find a way out in spite of anything you do or say. But I am saying that if you are an ordinary guy in an ordinary world, you need not necessarily follow an exalted vision. You do not need a great ambition in order to be a great success.

Laymen Offered Jobs

• TO CARRY OUT greatly extended activities in connection with the 40th anniversary of the Laymen’s Missionary Movement in 1946, this organization is seeking servicemen, chaplains and others, to be added to its executive staff. Consecrated missionary-minded men, having promotional, sales and executive talents are being sought. If you know a serviceman suited for such work, or happen to be such a man yourself, write to the Layman’s Missionary Movement, 19 So. LaSalle Street, Chicago 3, Ill.

Some years ago, I knew a young man who was possessed of no remarkable talents or abilities. But even as a high school student he won my admiration because he knew so definitely what he wanted to do. He wanted to own a grocery store. It was not a lofty ambition, but it was a realistic goal. I knew then that he would make it.

During his high school days this boy clerked in a neighboring grocery. After graduation, he worked for one of the grocery chains, making a special study of merchandising methods. He saved his money, borrowed a bit from relatives, and presently bought out an elderly grocer who wanted to retire. Today, he has a prospering establishment in a growing neighborhood, and talks of opening a second store. He has a modest home, a fine little wife, and two lovely children who, half an hour before he is due in the evening, press their noses against the window pane in eager anticipation of Daddy’s arrival. In my book he goes down as a great success. A man who planned a career soundly and sanely—and then made the plan come true. I counsel you, and you, and you to go and do likewise.

Bible Quiz

By MARGARET E. SANGSTER



How many times is the Lord's Prayer found in the Bible?

? ? ?

How many were converted at the first recorded sermon of Peter? (*Acts 2:41*)

? ? ?

What city of Palestine had a synagogue built for it by a friendly Roman official? (*Luke 7:1-5*)

? ? ?

At King Herod's birthday party, Salome danced for His Royal Highness, and was rewarded with the head of John the Baptist. Is Salome's name mentioned in the Bible? (*Mark 6:22*)

? ? ?

What was the name of Barnabas before he became a Christian? (*Acts 4:36*)

? ? ?

On what two occasions are we told that "Jesus wept"? (*Luke 19:41; John 11:35*)

? ? ?

What Bible writer gave the command to "pray without ceasing"? (*Thessalonians 5:17*)

? ? ?

Name an evangelist of the New Testament whose daughters were all prophetesses. (*Acts 21:8, 9*)

? ? ?

In what city did Paul see a vision of a man beckoning him to "come over to Macedonia and help us"? (HINT: It's the same city where, in earlier days, the Greeks obtained a victory through the use of a

large wooden horse, in which several soldiers were hidden.) (*Acts 16:8-10*)

? ? ?

Which apostles were called "the sons of thunder"? (*Mark 3:17*)

? ? ?

From what one city did Jesus choose three of the twelve disciples—Andrew, Peter and Philip? (*John 1:44*)

? ? ?

On what mountain did Saul and Jonathan lose their lives? (*I Samuel 31:1-6*)

? ? ?

What distinguished person—he was both a king and a priest—met Abraham when the latter was returning from the "slaughter of the kings"? (*Hebrews 7:1*)

? ? ?

What was the first miracle performed by Jesus? What later miracle did he perform in the same village? (*John 2:11; 4:46*)

? ? ?

How high did the builders plan to make the tower of Babel? (*Genesis 11:4*)

? ? ?

To whom did John address the Book of Revelation? (*Revelation 1:4*)

? ? ?

What young preacher did Paul call his beloved son? (*II Timothy 1:2*)

? ? ?

How many brothers and sisters did Jesus have? (*Mark 6:3*)

? ? ?

What sort of fellow was Paul's pet aversion, Alexander the coppersmith? (*II Timothy 4:14, 15*)

? ? ?

What famous Old Testament prophet prescribed a poultice of figs to cure a boil? (*II Kings 20:7*)

A WORD ABOUT

Demobilization . . .

By BISHOP G. BROMLEY OXNAM

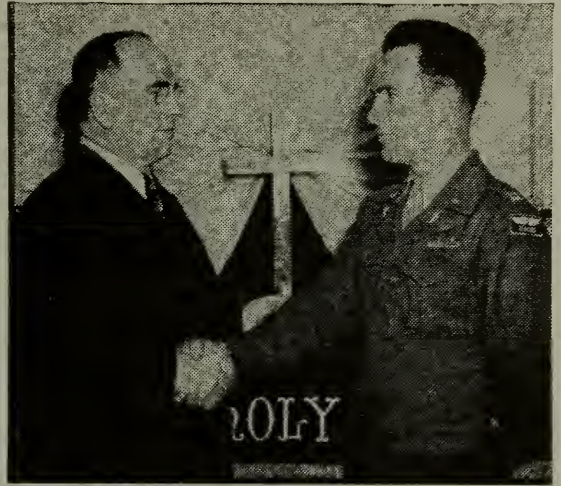
*Chairman, National Council of
Service Men's Christian League*

I HAVE before me a petition signed by many service men relative to demobilization. This petition states that 6,000 enlisted men and officers "massed spontaneously at our depot to voice . . . protest."

I think I know what is in the heart of the service men. Both of my sons were in the Army, one with combat troops and overseas for thirty months, and the other still overseas, an infantry officer. They have been in forty-five months. One is the father of two little girls; the other, of two boys. I know how the little ones have missed them. I know something of the loneliness of their wives, and, since I had the privilege of visiting in the European and Mediterranean Theatres, I know the eagerness not only of my sons but of millions to return.

Since the petition was signed, General Eisenhower has made his historic statement. It was the frank statement of a great man. I believe his promises will be kept to the letter. They possess among other values one that is outstanding—the fact of definiteness. I was in Germany in December of 1945 and found that the soldiers at Frankfurt were perfectly willing to carry on and do their assigned job provided they knew when they were going to return.

It is my own judgment that our task is one. We cannot divide "winning the war" and "winning the peace." There is no



Bishop Oxnam and his son, Chaplain Philip Oxnam, during meeting in Mediterranean Theater. The Chaplain has recently been discharged.

point to one without the other. The totalitarian powers came nearer winning than any of us likes to think. We must see to it that this threat does not rise again.

This does mean extended occupation. We have asked our leaders in Germany, for instance, to do the impossible. We have called upon them in eight months to demilitarize, demobilize, de-Nazify and democratize. My impression is that the military government in Germany has on the whole done a superb job. The fundamental issue has to do with replacing the men who have served overseas with new men who can take up their work and carry on.

I have believed that, at the earliest moment, we should have civilian administration backed by sufficient military power to carry out decisions of policy. It has seemed to me that if we could make enlistment more attractive, both in terms of remuneration and democracy, we could recruit a sufficient army to deal with this issue and thus bring men who have won the war home to re-establish their families and let others carry on.

The demonstrations may have had their place; but it is to be hoped now, in the

light of our standing in world affairs, the desired results may follow under General Eisenhower's leadership and that the dignity and discipline necessary for the imperative tasks ahead may be revealed.

The churches of the nation have a high duty to see that the necessary public

opinion is maintained so that the military leaders who desire the earliest return of the men consistent with obligations overseas, and, further, those charged with great political decisions shall move with constructive certainty and courage in those policies essential to an ordered world.



NOW that the war is over (so they tell us!) the mass sacrificial mood and individual nobility of behavior seem to be fast humping themselves off into oblivion.

And fight as I will against my congenital optimism, disturbing thoughts intrude into my mind. Our national character seems so unbelievably untouched and unaffected by the outrageous holocaust through which we have so lately emerged. Is it because no bombs blasted Washington and Podunk, because no booby-traps lay hidden in our beautiful woods, no mines in Chicago's busy Loop? Is it because we lack both intelligence and imagination to encompass the world-wide horror and violence and carnage and pity of the thing?

Once a year we drop a few pennies in a box proffered by a pretty girl and twist an artificial poppy into the lapel of our coats. There! We've certainly done our bit! The languishing, sometimes anguishing veterans of both this war and World War I can be safely re-pidgeon-holed for a dozen months in the darker recesses of our shallow minds.

Yes, the war is over, they say. But let me tell you here and now that for the living

casualties within our land, the war is *never over!* And regardless how many devices we may employ to shelve disturbing awareness of this fact, *we will pay!* We will pay in the coin both as individuals and a nation must inevitably pay, when the game of ostrich becomes a popular escape, and we sidle away on the other side of the street, from painful character-molding facts.

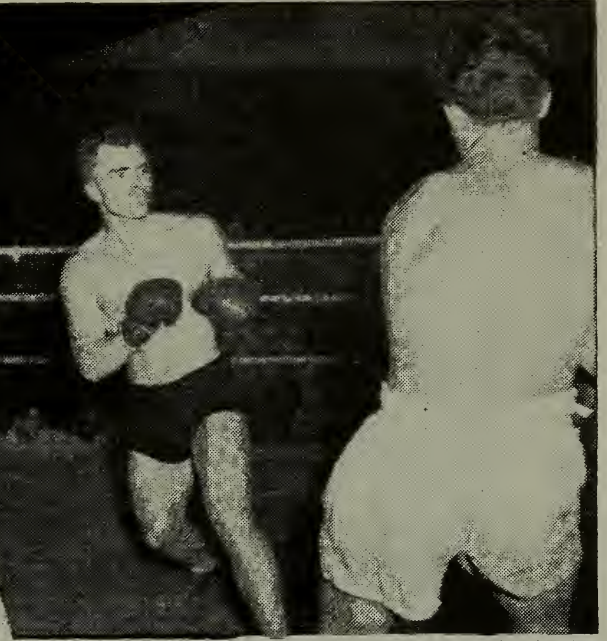
A few towns in America, such as Temple, Texas, for example, are more conscious of the awful price of war, for in them one finds enormous hospitals concerned chiefly with amputations. To these townspeople the visual evidence of pain and bitter, bitter loss, is there on every street corner, for intelligent men to see.

We talk glibly of the next war! May heaven witness there must never be another war! The scientists know this, but do the politicians and the people? Do we as world citizens know and digest this obvious fact? If so, then surely Divine energy and fire from above must fill our hearts and minds with a crusading power mightier than war. We must blast our country into awareness of the awful, soul-shattering responsibility that is laid on the shoulders of every decent man and woman in the world today. We'll need courage, and freedom from fear, and the help of God! Unless we assume this responsibility, not only bones and living flesh, and red blood must pay tribute to Mars, but *civilization itself* must perforce be laid fatally upon his altar!

Let's make *every* day Poppy Day! Let's make every hour a telling crusade!

—Mark Crane

That BODY of YOURS



Ch. Robert W. Pratt in boxing
bout with Rivera, French pugilist

By CHAPLAIN ROBERT W. PRATT

CONTRARY to many people's views, Christianity is not a religion of negatives. Christianity is *addition*, not subtraction. It approaches the V.D. problem by offering a man something better, emphasizing the physiological and psychological factors in the sex problem as a whole.

In the early Christian era the body was considered to be something evil. Manichaeans explained man by a struggle between light and darkness. In the struggle some light (man's soul) became surrounded and trapped by some darkness (man's body). Man was thus explained as being in constant conflict, trying to save his soul from his body.

Many of the practices of early monasticism are explained by this view of the body as something sinful. Some tortured their bodies. St. Anthony was never guilty of washing his feet. St. Abraham for fifty years after his conversion washed neither face nor feet. Some refused to look at their

own nude bodies. A certain Paula said, "A clean body and a clean dress mean an unclean soul." St. Euphraxia joined a convent where 130 nuns never washed their feet and shuddered at anyone's mentioning a bath. It was common to speak of such people as having the "odor of sanctity." These were good people, but they had a perverted idea of the human body.

Those who viewed the body and its instincts as evil attempted to solve the sex problem by *suppression*. Thus these human drives were placed in the brig of the subconscious, eventually to "break jail" and result in various pathological disorders.

But today the pendulum has swung to the opposite side. Whereas sex was once considered to be a demon, it has now become a deity. Such worship of the instincts, with the consequent enslavement by them, is a revival of Rousseau's Eighteenth Century philosophy of a "return to nature," which to him meant that which was "least specifically human, least rational, least disciplined." Upon this philosophy was built the Romantic Movement which, while pro-

ducing in literature some masterpieces from the disciplined minds of Wordsworth, Byron and Shelley, produced also from the unbridled morals of the same men lives of immorality and sin. To Thomas Godwin this anarchy of morals was theoretically ideal, but the entire picture changed for him when Shelley practiced it by living out of wedlock with his own daughter, Mary Godwin. And, in recent years, this concept boomeranged on Mrs. Bertrand Russell whose husband practiced their philosophy.

The fallacy of such an approach to sex is that it appeals to man's weakness rather than to his strength. It treats him as a helpless slave of his instincts.

And present emphasis on V.D. prevention assumes that some men must have sex-relations. The hero of an Army V.D. motion picture recently shown at our base was the wise boy who took a "pro." Why cannot sex hygiene instruction be presented without making men feel that "some men *must* have sex experience," and without making heroes out of whoremongers?

As this is a vital social question upon which Protestants, Jews and Catholics agree, why not make a hero out of a clean young man who not only protects himself physically, but morally and spiritually as well—and at the same time, the home, the foundation of our civilization. "Greater is he who has conquered himself than he who has conquered a city."

The Christian View of Sex

The Christian view of all man's instincts, including sex, is that they are natural and good when used for their proper ends. All major religions agree that the sexual union is reserved for those who have a love union of mind and soul as well as body, and who have accepted the social responsibilities of a home, the basic unit of all society.

Recommended for
TOPIC TALK

Christianity appeals to that which is highest in man—to his strength, not to his weakness. It applies to sex experience

the same psychology that you and I apply in other spheres. In wartime we appeal to the heroic in other things; why not do the same in reference to sex relations!

That it is natural for a man to be moved sexually under proper stimuli, all will agree; but that is no argument for promiscuity. All would grant that it is natural for a man to want to be at home with his wife and children, but in time of war we do not appeal to the natural. In combat a man naturally feels the instinct toward self-preservation, but the law of love, a higher law, enables the true hero to say, "I only regret that I have but one life to give for my country."

Debunking the "Naturalistic" Hokum

It is natural to eat when hungry, but we would lynch a man who drank the milk meant for a starving baby. It is natural to sleep when tired, but does that excuse the man who sleeps on watch?

The psychology of Christianity is that of *sublimation*, of accenting the positive and eliminating the negative. Christ knew that suppression of men's powerful "drives" was wrong, for such instincts must have an outlet; He also knew that such God-given instincts were meant for good. He urged men, instead of degrading them, to consecrate them—for that is what sublimation means: "to make sublime, convert, set apart, dedicate to a higher purpose."

This principle, applied to man's "love of a fight," would direct that impulse toward sin, social injustice, and other enemies of man rather than toward one's fellow man. Christ did not suggest that the spirit of warfare in a man is bad in itself, but He did suggest that such energies should be made to obey rather than control the man.

He would say to us today, "Control yourself by yielding to your higher nature. Let love for yourself, for manhood, womanhood, childhood, your country, and for God keep you straight."

Find an outlet for sex by wholesome fellowship with the opposite sex. Find families where there are children upon whom you can release your paternal instincts. I believe that men who can be heroic in fighting for womanhood and children abroad can, when they see the real issues at stake, be just as heroic in their sex lives.

The Creator made the body neither a

demon to despise nor an idol to worship; but He made it divine, a temple. He made it man's slave to serve his main purpose in life. No greater honor could be given the human body than that God came to live in it (the Incarnation) to reveal His intention for each one of us. He would say to us today, "While millions have presented their bodies as dead sacrifices, present yours as *living* sacrifices, holy, acceptable unto God."

Sex was made for man and not man for sex. Do not desecrate or deify your instincts, but rather direct and dedicate them.

Suggestions for S.M.C.L. Meeting

Third Sunday of the Month

THEME: *Dedication of Sex Life*

CALL TO WORSHIP: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

The temple of God is holy; which temple ye are.

HYMN: "Rise, My Soul, and Stretch Thy Wings" (*The Hymnal, Army-Navy, No. 363*)

PRAYER: O God, the King of Men, the Lord of youth, without whom we can do nothing but with whom we can do anything, help us by Thy grace to clean-minded and true-hearted living. In the hour of bodily desire, when the inner light grows dim and darkness steals across the mind, make us to remember those we love and to fix our wills on purity and honor and truth. Help us to fight the good fight and grant us the light and peace of moral victory for our reward, through Jesus Christ, Our Lord. Amen.

SCRIPTURE READING: Romans 1:1-13

HYMN: "In the Hour of Trial" (*The Hymnal, No. 439*)

TALK based on: "THAT BODY OF YOURS"

QUESTIONS FOR DISCUSSION:

1. Does "suppression" have no place in the problem of controlling sex?
2. What other helps to control and dedication of the sex impulses are there besides sublimation?
3. Why is promiscuity immoral?
4. Why should we try to control our sexual instincts anyway?

HYMN: "Jesus Calls Us O'er the Tumult" (*Hymnal, No. 327*)

BENEDICTION: "Now may the grace of our Lord Jesus Christ and the love of God and the fellowship of his Holy Spirit be with you now and evermore."

They Came Back to **CHURCH**

Notes on veterans who are taking leadership in their home churches

WILLIAM CAMPTON, PHM 1/c, entered the service of the U. S. Navy in 1943 with a background of church experience that would delight any chaplain's heart. For more than three years he had been one of the Ruling Elders of the First Presbyterian Church of Olney, Philadelphia — the youngest member ever elected to serve on the Session of that church. He is also superintendent of the Young



Bill Campton

People's Department of his church, and one of the Associate General Superintendents of the Sunday school.

Naturally, Bill being the kind of fellow he is, could not be idle in the service wherever there was a spiritual job to be done. While at Bainbridge Naval Hospital, working with returned Marine casualties, he assisted Chaplain James Lee in sponsoring a Service Men's Christian League unit there. And when he went to New Caledonia and the New Hebrides, he threw himself wholeheartedly into SMCL activities there. Also, in American Samoa he assisted Chaplain Albert Schmitt in organizing the first SMCL unit, freely giving to the unit all the spare time he could snatch from his duties as a laboratory technician at the native hospital

in Tutuila. One of his specialties was organizing hymn-sings among the native Samoan students and graduate nurses.

Now back home, Bill has enthusiastically resumed his duties in the home church at Olney. An insight into his character and vision is contained in his statement: "I feel more than ever that the hope of the Church in the world today lies in a truly consecrated lay leadership."

And, not at all incidentally, Bill is not the only one of the Campton family who has made a fine and lasting contribution to the SMCL and to the spiritual service to the armed forces! There is his wife, Mary, who since September, 1943, has been a highly efficient cog in the SMCL wheel at this organization's international headquarters in Philadelphia. Her job? A tough one—head of the secretarial staff of **THE LINK's** editor!

T/Sgt. FRANK F. SHROPSHIRE fought his part of the war as a mechanic in the AAF's 21st, 17th and 22nd Tow Target Units. Discharged last July, he returned to join the Fairview Village Methodist Church, Camden, N. J.—and he took his young wife in with him. Accustomed to action in whatever endeavor he gives himself to, Frank plunged into Boy Scout work, and has been providing splendid leadership of his church's senior unit of scouts of high school age; this comprises Air Scouts and Explorer Scouts. He is also the leader of a younger group of Air

Cadet Scouts who are preparing for senior membership. His pastor, Rev. Albert Lang, speaks highly of his fine service and excellent example.

Frank is employing his talents and lessons learned in service as a civilian pilot, mechanic and air radio man with the Wicks Engineering Co., Camden.

PVT. JOHN A. CHESTNUT, according to his pastor, Rev. W. Dean Mason, was always a conscientious worker at the Church of Christ, Nash, Okla. But his experiences in the war have made him appreciate more than ever the power of God and the value of giving himself to God's service as a layman.



John Chestnut

It was while with the 91st Division, Fifth Army, that John saw most of his combat action. Beyond Florence, near the Po Valley, he received shrapnel wounds in the skull and leg and arm; that took him out of action and into long hospital detention. Now discharged, he has returned to his church as Sunday school chorister and vigorous worker in other church youth projects.

While he was in the service, John's two elder sons made their confession of Christ and were baptized into the church. His wife meanwhile served as assistant superintendent and teacher in the Junior department.

S/SGT. BILLY G. CRANDALL is a man of whom the Baptist Youth Fellowship of Price Hill Baptist Church, Cincinnati, is justly proud.

Billy entered the AAF in October, 1943, serving with the 483rd Bomb. Group

of the 15th Army Air Force as an aerial gunner aboard a ram-paging B-17.

An avid reader of *THE LINK* during his service, Billy received his discharge last October. He promptly threw all his energies and enthusiasm into church work, and now is doing a bang-up job as Social Chairman for the youth fellowship mentioned above. You should hear the officers of that group tell about the effectiveness of his work!



Billy Crandall

S/SGT. BRUCE G. RICE by this time has probably put his uniform away in moth balls. But if the moths wouldn't be discouraged by these little spheres they probably will be scared by the ribbons and citations that grace the front of the jacket. For Bruce, at his government's earnest request, got himself mixed up in quite a batch of dangerous missions.



Bruce Rice

A member of the 455th Bomb. Group of the 15th Air Force, Bruce performed aboard a B-24 during 19 months of exciting duty in Italy. His group received a Presidential Citation for a good job over Steyr, Austria, and an Oak Leaf Cluster for more of the same over Moosebierbaum, Austria. On Bruce's European Theater ribbon there are eight battle stars, and for further decoration there is a Good Conduct ribbon.

But Bruce is performing equally valiantly in civvies. According to Pastor Paul L.

Grove, who guides the flock at Fairmount Ave. Methodist Church, St. Paul, Minn., "Bruce has come back and stepped right into his old home church in a helpful way." His presence and influence are being felt especially in his Sunday school class and in the Epworth League which languished during the war but now thrives under the push of his zeal.

SGT. MILTON C. BECKER, when he left for the service, had behind him a splendid record as a Sunday school teacher and leader of senior Christian Endeavor in his home church, St. Paul's (United Brethren in Christ) of Pine Grove, Pa.



Milt Becker

Not one to hide his light under a bushel, Milton transplanted his religious leadership talents to Company D, 333rd Infantry, 84th Division (the famed "Railsplitters").

He read our magazine regularly, it being sent him by his home church's Service Committee, and took a leading part in all meetings of the Service Men's Christian League.

Now home again, he is as active as ever in young people's activities at St. Paul's, serving as scoutmaster for a troop he has

just organized. He also lends his voice to the senior choir, and otherwise makes himself heard in church affairs.

PFC. EMMET BIERBAUM fought in no foxholes, neither did he blaze a path through the "wild blue yonder" aboard a Superfortress. But he was nevertheless one of the most important and eagerly looked-for men in the Army. He was an expeditor of that most important of materials to a man's morale—mail!



Emmet Bierbaum

He got that way in the service from having been a rural mail carrier, working out from Marthasville, Mo. So the Army grabbed him for service at Camp John T. Knight, Oakland, Calif. (During his absence in the service, his wife carried the mail on his route.)

He no sooner was back in Marthasville than his church (the St. Paul's Evangelical and Reformed) elected him to the Church Council for the next three years. And there he is busily engaged in guiding the thought of the council on most effective ways to serve the veterans in his church—all of whom, by the way, received this magazine as a gift from their church while they were away.

EDITOR'S NOTE: We are proud to present in THE LINK these additional samples of those who have come back to their local churches and have taken up leadership responsibility where their induction into the Army or Navy forced them to lay it down. Those presented here are men brought to our attention by their pastors or local church leaders. We would be glad to learn of others whom we might feature in this column. Send full facts concerning positions occupied before induction, their service during the war and present responsibility now being carried in the local church. Also a photograph in uniform, if available.

Notes TO SERVICE MEN AND WOMEN

By MAYO CORNELL

IN MEMORIAM

"FROM the contagion of the world's slow stain, he is secure." These words from Shelley's immortal "Adonais" seem to me to afford more real solace to grieving loved ones of men who died in battle than any I can conjure.

At the end of the Leyte campaign I received a letter from a Forward Observer for the field artillery. He wrote immediately following a memorial service for his fallen comrades:

"We stood very still, very grave, before the row upon row of white crosses. The warm summer wind caressed the spot, the soft summer wind blew a benediction. It seemed odd but I, personally, felt no definite weight of woe or tragedy. I felt *loss*, of course, but it was the loss of a fellow-player called suddenly from the contest, for a team-mate who has sustained an injury which, for a while, would keep him out of the game."

Two vaguely remembered bits of poetry kept running through my mind like healing music:

*Warm summer sun
Shine kindly here;
Warm summer wind
Blow softly here;
Green sod above,
Lie light, lie light,
Good-night, Dear Heart,
Good-night, good-night!*

And the other bit was from Shelley's "Adonais," remember?

*He has outsoared the shadow of our night,
Envy and calumny, and hate, and pain.*

"From the contagion of the world's slow stain, he is secure." The comfort of those words continues to endure.



“Concerning Peace”

By SGT. ALLEN KINBERG

105th Infantry, Japan

✓ I HAVE ONCE AGAIN READ your magazine of October and wish to express my ideas on your question: What do you think of the San Francisco Conference and the United Nations Charter?

First off, I see a vision of the future as does General Marshall. The evil in men today will once again unleash its horror on all mankind! With these visions I am ever willing to sacrifice all I can to prevent such horror, for I was in it on Okinawa.

The peace plans today are futile unless all peoples who live and believe in Christian ideals make a united stand for right. Today “power politics” again is striving for its own selfish interests, as in all colony matters today and boundary readjustments where each big power is grabbing a “sphere of influence” here and there. The American people who believe in “Peace on earth, goodwill toward men,” had better stand fast in this and make the “Peace” sure. If not, their homes will feel the next war as all have over here.

Congratulations to Sgt. E. Talbot for his letter “Concerning Peace.” Also “tops” with me is “Universal Organization” by Sup. Sgt. Catello C. Esposito, U.S.M.C. Your idea is not *impossible*, Sergeant, but I can’t see it if people don’t care.

The article “The Home You Are Building” (October, LINK) tells why men here don’t care—immorality! I read in *Time* and *Newsweek* of power politics. This means only one thing—war! Could Americans be ignorant of the facts? “We need a Universal Organization.” The Charter is no good if “Christian ideals” aren’t stood up for!

Let’s Get Together

By PVT. ROBERT L. ARMSTRONG

✓ YOU CAN call me Mac, or Joe, or anything else you want, because I’m one of several million doughboys in Uncle Sam’s Army. I’m not like all the doughboys because I didn’t have to fight, but I’ve worshipped side by side with men who have spent years in the world’s worst battlefields and I believe I am speaking for them as well as myself when I write this.

The fact that I worshipped with men from Maine, Michigan, Texas, California, isn’t important. What is important is the fact that I worshipped with Presbyterians, Episcopalians, Baptists and Nazarenes. In civilian life I’d heard a lot of preaching on a great universal church of God, or a single Protestant church, but I had never dreamed that I would ever see such a thing—that is, until I entered the armed forces.

When I was sworn into the Army of

the United States, I learned that there are only three religions recognized by the Army: Protestant, Catholic and Jewish. At first I was a little apprehensive. I wondered how men of so many different Protestant faiths would react when they found they were all of one faith in the Army. I need not have worried. My first worship service in an Army chapel more than convinced me that the Presbyterian had no qualms about worshipping with Baptists, or the Methodists with Episcopalians. What impressed me was the order of worship itself. You could take this order of worship, execute it in any Protestant church in the United States, and a dime to a penny says that half of the congregation wouldn't know the difference. If the Protestant churches would only find and emphasize their likenesses rather than argue over their petty differences, the way to a unified Protestant church would be partially paved.

In my home town, the attitude of some of the Protestant churches toward others borders on snobbery. A town of only 15,000, it harbors some thirty separate Protestant denominations, but in all the time I've been there I've never seen a unified Christian effort in anything that involved more than a half a dozen faiths.

Of course, I'm forced to admit that there are a few technical differences between each church but the beliefs on which they do agree are many more and of much greater importance.

Finding One's Self Enough?

By LIEUT. R. M. JOINER

✓ WHILE ABOARD an Army transport en route to the States from Luzon, I was blessed and inspired in the reading of portions of the November LINK.

"The Gist of the Bible," and the columns in the "Breeze" section by S 1/c Gustafson and Pvt. Wade are worthy of a good loud "Amen"!

When I read the article "Finding One's Self" and learned that salvation consists of "finding one's self" and discovering that one's nature is not sinful after all, this thought came to me: What a pity that Christ could not have foreseen that, in time to come, a better, cheaper, more convenient salvation would be developed in capsule form!

Had He known this, He could have avoided His untimely death on the Cross with all its pain, anguish and humiliation. Since the nature of man can now be perfected by recognizing one's own goodness, the preaching of the blood of Christ must be a nuisance and a stumbling-block.

Can it be that a chaplain who, incidentally, wears a cross on his collar, would attempt to offer us such whitewash?

God forbid that the Christian faith should ever fall to the category of a "philosophy" or a "religion," of which the world already has too many!

Unfinished Task

By HOLLIS W. HASTINGS

✓ SOME TIME AGO, LINK conducted a contest on the subject "What I Am Fighting For." At the time of the contest, I wrote that I was fighting for an opportunity to make things better in the world, an opportunity to move forward in our international thinking, feeling and living. I feel that I have achieved this opportunity for which I was fighting.

Through God's good grace, we have some measure of "peace in our time." But let us listen closely to the angels' Christmas song of "Peace on earth, good will among men." We cannot have lasting peace on earth without good will among men. There are many ominous signs on the horizon today: nations whose hands were clasped in undying friendship while engaged in a common struggle are now exchanging harsh words among themselves; there is strife between races, nationalities,

and classes—colored versus white, Jew versus Christian, labor versus capital.

In a little Army chapel in the South, which is used by colored troops, I am told there is a beautiful mural above the altar depicting the well-known manger scene, with a majestic "mammy" seated, rocking her little "pickaninny" in a tiny cradle. Behind her stands a tall, bronzed "Joseph," his face wreathed in smiles.

"How silently, how silently the wondrous gift is given"—not to the white race alone, not only to Americans, but to everyone the world over who sincerely desires peace on earth, and is willing to accept the accompanying responsibility of practicing love and good will among *all* men. This is what this war was supposedly fought for—freedom of opportunity for all. And if the war has been won militarily, and we have not won these spiritual objectives, then we have lost the struggle. Merely fighting for maintenance of the status quo is not enough. Shall wars be fought and millions of men killed so that we may slip back into our righteous-nation cloak, spending our time polishing our haloes, suspecting our neighbor because he is a "thieving Jew," and forcing our Negroes to stay "in their place"?

I believe the majority of men and women of good will in this world, whether they be Jew or Christian, Negro or white, German or American, have a higher sense of responsibility than this. We have won the opportunity of devoting ourselves to making our world a better place to live in—physically, mentally and morally. May God help us to make the most of it!

We of the armed forces, who are now being released to take our places in civilian life, have not finished our task. We, above all people, having seen what hate and intolerance can do to mankind, should form the spearhead of a drive to wipe out intolerance and ill will from the face of the earth.

Young Man in Korea

By PFC DACE O. ESSLEY, JR.

Ulsan, Korea

✓ I WOULD LIKE to add my letter to the many that have been written in enthusiastic praise of THE LINK. I have found it wherever I've been in the Army, in basic training, in the Philippines, and now in Korea. I think it is a great magazine, and is filling a great need over here where good reading matter is scarce, especially that of a spiritual sort.

I was pretty "burned up" when I read the criticism written by Pfc Coleman in *Batting the Breeze*, November, 1945. I would suggest that he read Matthew 7 again before he judges other people's Christianity. Of course, I don't agree with everything I read in THE LINK, but I never question the Christian experience of the writer.

"Who Is Superior?"

By M/SGT. TRUESTER POPE

✓ IT WAS on the afternoon of October 5th, 1945, while a group of money-minded GIs looked from their tents on a group of young natives playing volleyball, that the idea came to them. Here was a cinch to make some easy cash because the natives are willing to gamble at least once on anything. A GI approached one of the young natives, seemingly a leader, and offered to wager on the game between them and the GIs. A pool of bets netted something like 60 pesos (\$30 in American money). The poor natives took a terrible beating and lost, but smiled in defeat, and promised to return.

On Saturday they were back full of vigor and, to everyone's surprise, with a couple of new faces. The two new players gave the team a little added height which, compared to our team, was still much lower on averages; I believe there were only two who were six feet tall, while all

the GIs on the team towered 6 feet or more. To meet them were the same victorious GIs of the day before, so sure of another such victory or even better. Again the "pot" was something over 60 pesos and the game got under way. They were playing for a score of 16 points, with a two-point lead to win. Well, it was a close game but the natives won. No longer than it took to gather another pot, another game was played giving the natives another victory. And they rejoiced. But the day was not over for them. A team of brass-hats were standing near fidgeting for their chance, seeing the GIs were beaten twice in succession. But here, to my way of thinking and a number of others whom I heard express their thoughts, was a bit of bad sportsmanship. Knowing the fellows were tired after two thrilling and strenuous games they called on them for a game and not being satisfied with the usual points game of 16 they insisted on 21, and of course the natives either ignored or did not know better, accepted to play. The stakes were a bit higher—180 pesos, and on went the game, giving the officers a victory. But the boys were not down-hearted and promised to return the following day.

Tomorrow came, so came *my boys*. Another taller player and many times more money. . . . The court was drawn off and this time before the game started, which was fair, a score of 21, to win was set. Around the court sat the GIs and Filipinos, many more than any previous game. The first pool was for 500 pesos; the scoring was close with natives behind all the way up to as high as 16-15 in the officers' favor. But the tables turned and those little fellows went over and out with a bang and a score of 21-18. I looked around to see the faces of the GIs, and, officers who had money on the game and characteristic of them, they were wearing grim faces.

But this had not given the officers

enough. Like the GIs before, they insisted on another game, with the natives more than willing. And so *again* the Filipinos won. That was enough for me. Whether there will be more games remains to be seen. And so goes the story!

With all respect for my fellow GIs and officers of the Army, I sincerely hope some day the idea that you can win something for nothing will be a by-gone thought. The idea and practice of taking advantage of less fortunate people must be strictly forbidden. And last of all, let's play and deal with the unfortunate people honestly, help them when we can, love them and never think we are superior. God bless us all with the spirit "to do unto others as we would have others do unto us."

A "Fighting Layman" Speaks

By DAVID V. NUERENBERG

✓ A COLD WIND rattles my window panes. The chill rain, driven like a leaden sheet, soaks the fields below. This howling wind, is it not the same wind which blows over the hills and fields of my own land?

The soil of which this strange land is composed, does it not contain the same elements as the rich loam of my country? The vegetables which spring from this brown earth, are they not identical to those which I've eaten long ago?

The trees, now waving wildly in the gale, do they not also lose their leaves during this particular season in other lands I've known?

The moon, which until an hour ago, was a mere slit, a fingernail-paring in the sky, is it not the same moon which reflects its light over the rest of the world?

The people, natives of this far-away place, do they not breath the same mixture of air, is their blood not of the very same composition and color as my own? If these things be true, what great difference exists there which behooves one race of

human beings to seek to destroy another? If, as it appears, there is no great and terrible difference, can it be greed that is responsible for all this suffering and destruction?

Perhaps there is a profound difference in religion, but is not religion merely a set of spoken or written rules by which all people acknowledge the presence of an all-powerful being, call that Being what you will? Is it not true, however, that war is a great waste of both men and material, and who can honestly claim to have profited from the results?

If it be none of these, can it be the Evil, still present in the minds of men, which is spreading like a cancerous growth, and is threatening to destroy the inherent good in man?

If this be the cause, are we able to cultivate the mind as the work-worn people do their pitifully small plots overrun with weeds?

There are so many questions left unanswered. Long ago, there was a Man—I wonder if the world is in need of Him now.

When Faiths Collide

By PFC. ALTON E. SMITH

➤ WHY THESE too-frequent verbal collisions between men of different faiths? The Catholic and the Protestant both worship God, the Father of all mankind, and His Son. The marked difference lies in the method of prayer and mass worship.

It is our right and privilege to worship in our respective churches. We can respect each other's faith without repudiating our own. So many friendships could be made if democratic thought were used when we come to these collisions in regard to our respective beliefs. In my opinion, God wants this friendly bond built on the firm foundations of love, respect and truthfulness in which we all have a common be-

lief. It is this simple, common understanding that will bring about a better world in which to live and develop homes which can be made steadfast and filled with cooperation and love and devotion.

Communion Services

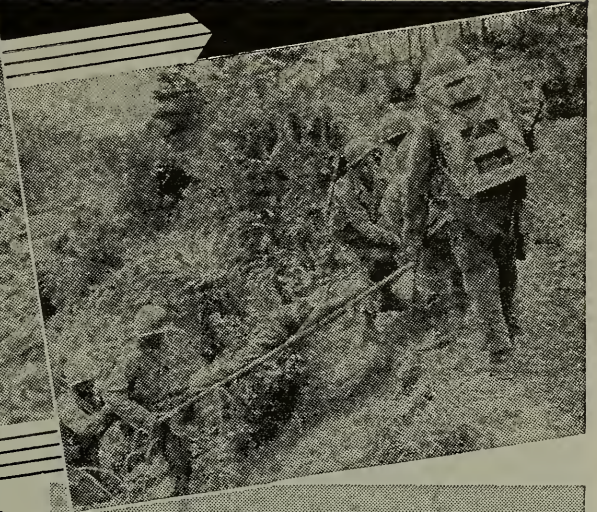
By PFC. MARVIN O. KOCH

➤ IT IS in connection with T/4 David Weisgerber's letter under the title "Letter versus Spirit" that I would bring to light a few things. T/4 Weisgerber stated that he was offended because of a communion service for a certain denomination only.

My church (Evangelical Lutheran) also holds Holy Communion services for its members only. The reasons are quite simple. The minister, in adherence to God's Word and out of love for souls of men, would have us know what it is all about, lest we eat and drink to our own damnation, not discerning the Lord's body. No one is excluded from coming to the minister to take the fundamental instructions and then make a confession of the Christian faith that he may partake of the Lord's Supper and receive a blessing rather than a curse.

I confess I am offended when I see the Sacrament administered to a group, many of whom have known nothing previous to the service that it was to be a communion service. Then, as the elements are handed to him, he takes thereof, perhaps because he thinks it embarrassing not to do as the others do. This is making light of holy things, and it would be well to heed the words of I Corinthians, chapter 11.

Answers to quiz on page 14. The words are used in this order: elusive, illusive, allusive, epithet, epigram, epitaph, dessert, deserts, desert, extant, extinct, extant, censor, censer, censure, censor.



Salute THESE CORPSMEN

At least one war correspondent called them "the greatest crew in the Army"

By **BERT H. DAVIS**

Photos by U. S. Army Signal Corps



(UPPER LEFT) Pfc. C. Naughty and Pfc. T. West treat wounded infantryman in Hurtgen Forest. (UPPER RIGHT) Army medics get litter over difficult Okinawan terrain, and (ABOVE) carrying wounded from Wallendorf, Germany. (Signal Corps Photos)

LOOKING BACK on things as they were during the hottest days of combat, we find now quite a few individuals and units who somehow escaped deserved attention when hosannas to heroes were being sung. Prominent among these near-forgotten men were the medical corpsmen. Only now that the war is over are they beginning to get their just and overdue credit.

These boys, in the truest sense, were "men of the cross." Theirs was the Geneva red cross on helmet and armband, an emblem prominent in every spot where the going was toughest and American blood flowed freest. And it is not strange that those other "men of the cross," the chaplains, were usually found working hand-in-hand and side-by-side with the corpsmen. For both stood on the battlefield for mercy and hope and courage—and faith.

Let's recall one chaplain among many who received recognition for medical aid as well as spiritual comfort. This was Robert Steinmeier, commissioned from a Presbyterian parish in St. Louis, Mo., who was awarded the Silver Star for exceptional gallantry in action. The chaplain found that casualties among medical aidmen were heavy—as frequently happened. He improvised first-aid and litter teams to bring out the wounded under heavy enemy fire, and remained in the danger area until all were evacuated.

The next day it might be the medic's turn to care for some of the chaplain's duties. For even the enlarged number of parsons in uniform could not begin to keep up with the needs in some of the costly actions of that war on many fronts. Corpsmen too would pray with the wounded man and help him find his Testament or prayer-book. They would "spot" men whom the chaplain must see right away if he were to find them conscious.

Heroic Experience

Pfc. Charles D. Newberry may be telling about a medical corpsman who trained at or near your camp. Newberry was on Saipan with the 105th Infantry.

"I was hit with machine-gun bullets," he reports. "I managed to crawl into a Jap trench. Lots of other wounded men were there. We waited and we prayed—and pretty soon some help came. An aidman crawled in and put a tourniquet on my arm. We waited then, all of us, aidman and wounded—and we prayed. At 4 P.M. the aidman volunteered to crawl out and get some help for us. He had to wade two hundred yards through water on a coral reef. He was hit three times, but got through. The stretcher-bearers came where he'd directed, and got us all out."

Newberry was probably like many another trainee in kidding the medics in those distant months before any of the gang had seen combat. Medics didn't carry guns, skipped the long periods of target practice, dodged the lectures on the tactics of warfare and the care of various weapons. "Pill-rollers" was one polite name for the aidmen, learning their strange and unarmed lore over on the next lot in Replacement.

Then came combat, and the awakening. "They're the greatest crew in the Army." Ted Malone said that in summarizing a broadcast. Malone, who conducted a page in *Good Housekeeping* magazine until he wangled accreditation as a war correspond-

ent, had just flown in with sixteen wounded men sent to U. S. hospitals by transport plane. He learned about medics from them. Here was one soldier's comment, as quoted in Malone's coast-to-coast broadcast:

"The aidman who came to me wasn't more than a boy—eighteen or nineteen, maybe. Did he have stuff! He pushed through a hellish hail of mortar shells and machine-gun fire. Poured sulfa powder into my wound and bound me up as calmly as if this was just for practice. The death racket was on all sides of us, but the kid didn't give it a nod. 'Ted, I can't say too much for those medics!'"

Instead of a gun, the medic carried a kit, expertly equipped for saving soldiers' lives. A morphine syrette was ready, to dull the pain. Sulfa began its strong and usually successful battle against infection—and there was always much on the battle-line to infect. Shock was treated, emergency bandages or a tourniquet applied. The fallen man would be tagged and marked for the litter-bearers, who would take him to the surgeons not far behind the line of combat.

Life-Savers Under Fire

The first-aid team did not pack litters, but these medics would carry the wounded themselves when the turn of events made that possible. Forming a human ambulance, a group would take back a man if the others needing emergency care had been reached and helped. Somewhere within a thousand yards, and perhaps within three hundred, doctors would be at work administering plasma and performing emergency surgery. From this mobile aid station, the stream of the wounded went to a collection station or field hospital—and, in the combat of 1945, airplane flight to a base hospital or even after a few hours to the States was well within the range of possibilities.

All this wasn't learned in a week or two. The life-savers had their own share of intensive training. "A mistake may cost a

life," each aidman was told, again and again. "Knowing what to do and how to do it will save many lives."

So medics became skilled in applying tourniquets, splints and dressings. They learned how to treat shock, to restore respiration, to administer drugs. They were taught to care for themselves as soldiers in the field—digging foxholes, taking advantage of cover, combating insects and climate, purifying water, protecting sanitation.

Medics Set a Record

Deaths were more than cut in half, when World War II is compared to World War I, by joining the advances in medical science—in which sulfa and plasma were outstanding as aids—with the better training of officers and enlisted men wearing the "caduceus" of the Medical Corps. (The caduceus was once the Greek symbol for Hermes, the deity known to the Romans as Mercury. It consists of a staff entwined with two serpents and surmounted with the messenger's wings. In the Medical Corps emblem, a cross and a litter and oak leaves have been added to the ancient sign.)

Officers in charge of medical aidmen are surgeons—the picked men of their profession. But in the emergencies of warfare, a private among the medics might have the responsibilities of a professionally trained officer-surgeon thrust upon him.

That happened in the famous case of Pvt. Duane Kinman of College Place, Wash., medical corpsman. Kinman found among those downed in Hurtgen Forest a soldier wounded in the throat by shrapnel and unable to breathe through either nose or mouth. The man would suffocate before he could be carried even a few hundred yards to the nearest surgical team. And here was a first-aid problem for which neither training nor instruments carried into battle had provided.

Corpsmen have a way of thinking fast

and improvising, and Kinman met this unprecedented challenge. "If you can trust me, soldier, I'm going to try something," whispered Kinman—and in the dim light picked up the blade of a sharp, clean penknife that the aidman had carried. An infantry officer held firm the shoulders of the wounded man, while a tense, white-lipped Kinman evaded the jugular vein and thrust his knife into the lower throat. Through the narrow incision he fitted the top of his fountain pen into the soldier's windpipe.

The choking stopped. The wounded man could breathe. The fountain pen top had taken the place of nose and throat. Litter-bearers were silent and awed as they carried the man to the medical officers behind the lines. And the surgeons marveled at the audacity and the skillful workmanship of an aidman who could save a life in this original but effective manner.

The Army promoted Kinman and awarded a medal. But that wasn't all. A noted medical school offered this lad, who had been a garage mechanic before the Medical Corps trained him to save lives in battle, a complete course in medicine and surgery, on a special scholarship.

Their Buddies "Tell on Them"

Aidmen are coming back home now, saying about as little concerning their wartime duties as anyone who wore the uniform. But the men they rescued from fields of death are "telling on" some of them. The peacetime emergencies in the factory or on the highway may bring to light some of the life-saving abilities of the men who wore the Army's red cross. Even deeper go the abilities that wartime service gave the medics, for they were faithful under all circumstances in bearing aid and encouragement to their fellowmen.

In America's advances toward health and the well-being of all, we know we can count on them as useful allies in the church and the community.

Jobs for GIs

If you possess a hankering for figures and a love for detail, plus an analytical mind, consider this . . .

XII. Accounting

SOME of you have requested information about the outlook in *Accounting* and, again, we're glad to report that prospects are good. Naturally, there are the usual "Ifs" and "Buts" related to such matters as uncertain business conditions, the necessity of adequate preparation and the importance of securing practical experience. Nevertheless we feel safe in saying that this field might prove to be one of the best thus far presented in these pages. And before we close you will hear about a number of exciting possibilities that might easily come your way if you choose a career in accounting.

Before we talk about the various kinds of jobs you will find in this figuring business, we must warn you that only distinct types of individuals will really find joy in the work. By all means steer clear of accounting if you lack mathematical ability. You must have an analytical mind and details, *details*, and more DETAILS must appeal to you.

Training is as important here as in all the other fields that have been presented. You can get into an accounting position by way of minor clerical jobs and climb to higher positions, but for the really top-flight jobs you will need college courses in



(H. Armstrong Roberts)

By M. R. LINGENFELTER

such subjects as: finance, commercial correspondence, business psychology, business organization, business law, statistics, mathematics, logic, economics and sales promotion. And, above all, will be courses in accounting itself—elements, theory and practice of same.

You may not need to be a second Patrick Henry in most of these jobs, but if you go to the top you may need just as much eloquence as that famous gentleman to put across ideas that have resulted from your figuring. Ability to juggle our American English will be required to write the clear, concise reports needed to accomplish desired results. Persuasive words on paper may be as important as a nimble tongue in winning a serious argument.

Some Jobs Open in This Field

Here are some of the accounting jobs that will be open to you in a big industry: accountant, accounting clerk, auditor, cost

analyst, billing clerk, various machine operators, and statistician.

The job of *accountant* is one in which the worker determines and audits accounts, distributes charges and credits, prepares journal entries for financial transactions such as taxes, insurance and depreciation. He maintains expense, operating, earnings, payroll and other statements. Auditing the work of junior clerks disbursement vouchers or other accounting documents will be part of his job which requires broad accounting experience and thorough knowledge of company accounting procedure.

An *accounting clerk* prepares simple journal vouchers, accounts payable vouchers, codes, invoices, etc., with proper accounting distribution, reconciles bank accounts, enters vouchers in voucher register. He posts balances and analyzes subsidiary ledgers, controlled by general ledger, e.g., inventory, budget, property-plant. He assists also in the preparation of journal entries.

In Accounting Departments

In an accounting department are jobs as *field auditors* in junior, intermediate and senior grade, as well as ordinary auditors in these same grades. Junior and senior *cost analysts* analyze and prepare reports on elements of cost relating to manufactured articles—which means that they must have a working knowledge of factory methods, estimating and cost accounting procedure and must be familiar with the organization and be able to keep such matters strictly confidential. Senior cost analysts must be capable of undertaking special assignments on related subjects.

There are jobs as billing clerk, billing-machine operator, bookkeeping-machine operator, cost clerk, key-card punch operator, payroll clerk, shop timekeeper, tabulating-machine operator—each with its junior and senior grades.

You who go all out for statistics may

start in industry as a *statistical clerk* in work involving collection, compilation, verification of statistical data. You will make necessary computations, prepare and present data as tables, diagrams, charts or plotting of curves. Here you will not be called upon to analyze results of the statistical data and you will not be expected to plan investigations.

Junior and Senior Statisticians

As a *junior statistician* you will do plenty of just that sort of thing as you help plan procedures and techniques for the solution of statistical problems and derive formulas for handling the data. Here you must know how to use standard methods of mathematical analyses or devise methods to analyze data and you must find effective methods for presentation of the information such as diagrams, charts, and graphs. Writing reports and summaries of the findings may fall to your lot, although the senior statistician usually draws that sort of task. You may direct activities of statistical clerks and you will assist the senior statistician. This job requires training in statistical methods with a college degree, or its equivalent, and sufficient experience to be able to proceed with moderate supervision.

What about that *senior statistician*? Well, he must have a thorough knowledge of statistical methods such as non-linear correlation, multiple correlation, index numbers, time series, etc., together with extensive experience or training in related fields such as economics. And all the really complex statistical tasks in the accounting department will find a resting place on his desk. He may also direct the activities of junior statisticians and statistical clerks.

As in the case of other occupations presented in this magazine, your author went sleuthing for the latest information to pass on to you. The victim on this occasion was head of plant accounting in

one of our largest industries. This busy gentleman, eager to do all he could for you, pointed out that training and experience as a *Certified Public Accountant* form the best basis for success in any phase of accounting.

"Of course, in the case of these servicemen," he said, "we must consider age, family status and the possibility of remaining in low income bracket long enough to gain practical experience. Older married men may not be able to spend all the time needed to earn a C.P.A. degree. The next best experience is a job in a large manufacturing organization to secure cost experience and financial background. This means that he can't get his degree unless he takes after-hour courses as he works—and that's not easy for a family man. Another disadvantage is the fact that here the young man will acquire a narrow point of view—that of only one company, rather than of many if he does work as a C.P.A."

Need of Highly Specialized Workers

This man sees a trend, one not here as yet but definitely on its way, towards elimination of pure clerical operations by humans. Even now, huge machines make punch-card summary mechanical accumulations of accounting information. One of these machines and ten people may be used instead of 150 clerks and supervisors. This trend indicates a demand for more highly specialized accountants and fewer in the other categories just described. To go places in this field you should aim for a job as accountant, and this goes right back to the C.P.A.

"When I was interviewed for my first job in industry," our friend told me, "there was no further question concerning qualification when I mentioned that I was a Certified Public Accountant. I can't emphasize too much the high regard in industry for the C.P.A. degree."

Another important point brought out in

our interview concerned the significance of the financial report.

The method of analyzing the end product in accounting is that financial report in which facts and conditions that require positive action are interpreted and explained. The accountant says, "Here's a condition" and then it is management's job to do something about that condition. There may be times, too, when this will mean the difference between action that will provide thousands of jobs or reduce the number of available jobs in the organization. That's when the Patrick Henry stuff will be called for, if the report is presented orally, or unusual skill with words if it is in writing.

Now, let's see about this all-important C.P.A. business, especially for those of you who hope to be your own bosses. For this work you will need plenty of formal education, including the courses mentioned at the beginning of this article, in order to pass stiff state C.P.A. examinations. Here you will have especially fine opportunities to use all the initiative, imagination and analytical capacity you possess, as well as all the ability for using words effectively. Above all must be high ethical standards, for the building of your own business will depend largely upon your reputation for integrity.

This is the spot in accounting where you must be willing to follow the suggestions of our friend, to take plenty of time in your preparation. If you take lower paid jobs at first, though, be sure that these jobs will give you valuable experience. This is a good place to recall that line of poetry advising you to "learn to labor and to wait." Even as you work in one of these lower income jobs you will have the fun of challenging problems and variety in your work which is most unlikely in a routine clerical job elsewhere.

The future looks bright, too, for the Certified Public Accountant. Many small

businesses are sprouting all over the country, and they cannot afford to hire a full-fledged C.P.A. These firms will turn to established C.P.A.s as tax problems become more and more complex and as they face other figuring problems in establishing their businesses. Large industries, too, call in outside accountants to assist in their accounting departments during rush periods. Yes, you will find plenty of work for small and large business, for educational institutions, for charitable organizations and others who must depend upon the services of an accounting firm to prepare tax reports, statements and reports, and to help on budget difficulties and to audit books.

Demands on the Nervous System

A disadvantage of this phase of the accounting profession is the seasonal nature of the business. You will need an ultra-strong nervous and digestive system to pull through the strain of income tax days. At this moment of writing, a friend of your author is slowly recovering from a painful operation caused by that very pressure. This man began his career by winning a scholarship to one of the best business schools in the country. While studying he held various small jobs in accounting that gave him valuable figuring experience and helped him through that fateful C.P.A. examination. Then came several accounting jobs in large firms until he joined forces with two brother accountants to establish their own accounting business, a business that grew and grew but, in the process of growing, took sad toll of our friend's health.

A few more words about the job of auditor. Our informant pointed out that reconversion to civilian production will offer more opportunities to experienced auditors than ever before. This job includes preparation of profit-and-loss statements with all sorts of exhibits, comments and recommendations. In this job you will

Any Suggestions?

• IN ORDER to be of utmost assistance to you men and women in the service who are looking toward the time when you'll return to civilian life, and to those of you recently discharged, we welcome suggestions for consideration of any vocational fields in which you are specially interested.

Just write us—and give us a chance to help you in your particular problem, through our series "Jobs for GIs." Address suggestions or requests to:

Vocational Service—LINK Magazine
Room 503, 1700 Sansom St.
Philadelphia 3, Pa.

need tact and ability to get along well with others nearly as much as mathematical accuracy and the other qualifications previously mentioned. Your presence may be resented by regular employees of the company and, in order to secure their cooperation, you must forget your own feelings and try to win the respect and confidence of your temporary fellow-workers. Chain stores are especially good places to begin a career as an auditor or in municipal, state and federal government agencies. This work may involve considerable traveling and is likely to have much of the strain that has been described.

Now for the distaff side! Anything here for the few remaining gals in the service of Uncle Sam? Indeed there is, although it may not be easy going at first. Once you get in, however, and show your masculine co-workers that your head is as good as theirs for figuring purposes, you will have a pretty good chance to go places. Of course, if you happen to be a daughter, cousin, or sister of someone in an accounting firm the chances of break-

ing-in will be greatly increased.

Here, you should investigate opportunities available to you through the GI Bill of Rights. You will be eligible, under Public Law 346, for "on-the-job-training" in C.P.A. offices; the training required by many states and without which you would have a hard time passing the state C.P.A. examinations. In most of these offices, students or recent college graduates receive only a nominal sum—as low as \$25 per month—for their services. The Veterans Administration pays additional subsistence rates of \$65 per month to single veterans and \$90 to married men. If disabled ten per cent or more, you are eligible under Public Law 16 for \$105 if single, and \$115 with one dependent and additional payments for other dependents.

On this matter of salaries you will find that this profession is characterized by extremes in earnings, especially if you open a C.P.A. business of your own. At first, earnings may be very low but as you climb your salary may leap far ahead of you. Incomes between \$10,000 and \$25,000 are normal in well-established C.P.A. offices, although much depends upon size of the office, section in which you locate, and other factors.

What about rewards for the GI who wants to help build a better world? Well, it is safe to say that hard-headed businessmen of the past had to be convinced through figures that labor reforms would

not bankrupt them. And who but our accountants could present such figures? Yes, if you reach top places in industry, you can do your share toward developing a better relationship between the money side of the business and the research and operating side.

In too many industries the accountants stand on one side prepared to duel to the death in saving money, while on the other side are researchers, service groups and producers who can't reach topnotch efficiency for lack of cash—the cash that short-sighted men of management fail to provide unless profits are in sight. In such a conflict, accountants may act in a liaison capacity but they must have a sympathetic understanding of the needs of all the workers and vision of what may result from their work. At the same time, the accountants may have the tough job of convincing workers that the company does not have its private mint.

These are reasons why you will need all that education and training we are insisting upon, and which will pay big dividends in the critical years ahead. Even though you may not be one of the fortunate ones who rise to top management in an industry, you can in a lesser capacity, present figures to management so effectively that harmony may be developed between those who hold the purse strings and those who must have what they need from that purse. (NEXT MONTH: *Social Service Work*)

On Atomic Knowledge

LOOK to yourselves, science cries to mankind: you had better repent; those spiritual values, those inner secrets of life's ethical control that can wisely master and direct these powers now put into your hands—these are absolute necessities now. Hiroshima and Nagasaki are but the first dim, tame intimations of what war henceforth will mean. Ethical control is wanted; a spiritual life and faith adequate to master and direct to saving ends the might our hands have seized upon. It will require patience, courage, faith that hangs on when hope fades, if we are to take the rude barbarity of human heart so that the atomic age becomes blessing and not curse."

—Harry Emerson Fosdick

Speaking of



Be careful what you throw
and where you throw it—
the thing may bounce back!

By **ROBERT C. LINTNER**

HAVE you ever sailed a boomerang? Have you ever clutched one, like a flat propeller, in your strong fingers and then sent it skimming away, in a slightly up-turned plane of flight? And have you ever been able to forget how the thing suddenly wheeled in its course and headed back toward you again? If you remember your first experience with it, you may recall that you didn't quite realize that it was headed for you until it was almost upon you. But it came at you finally by a course that might have seemed at first to be rather roundabout, and you were fortunate indeed if you were able to step aside without being hit by it.

Such are the ways of boomerangs. They are of questionable value as toys. They are even less desirable as missiles: they are so uncontrollable and so hazardous to the user.

But have you ever noticed how the boomerang has its counterpart all around you in the world?

Take the common matter of hatred, for instance, where someone deliberately plans to harm another person. There's a real boomerang!

In the Old Testament, in the Book of Esther, there is a remarkable story of hatred and the bitter, black fruit it bears. That hatred, in boomerang fashion, returned upon the hater's head. In the court of the

great king Ahasuerus there was a certain Haman who was exalted above all the other princes of that vast realm. He developed a great hatred for Mordecai the Jew, whose niece, Esther, was queen. Haman was a Jew-baiter, long before Adolf Hitler and Julius Streicher roamed the streets of *Mittel-Europa* and lusted for Jewish blood—and Jewish treasure.

Haman sought and obtained a royal decree that all Jews throughout all the kingdom were to be killed on a certain day, and their goods confiscated. Haman ordered a gallows to be constructed, fifty cubits high, on which he hoped to hang Mordecai the Jew.

Mordecai learned of the plot against the Jews and contrived to get word to Esther the queen. She resolved to go, unbidden, before the king, though she knew that her life would be forfeited, in accordance with a royal decree, unless the king held out to her his golden scepter, the sign of his favor. This he did, and so spared her life.

Now watch the boomerang circle about and head for home! In a series of events that unfolded, Haman incurred the king's wrath and, at the king's command, was hanged on the very gallows that Haman had had constructed for Mordecai. The king put Mordecai in Haman's place of honor and power, next to the king himself.

A royal decree was sent out, through the

127 provinces that reached from India to Ethiopia, and the decree enabled the Jews to make a stand for their lives. They killed thousands of their enemies, including hundreds in the king's palace. Among those killed in the palace were Haman's ten sons, and they, like their father, were afterward hanged on a gallows. What a boomerang was Haman's hatred!

Do not forget, either, the wicked and utterly devastating boomerang that we call aggressive warfare. How it cuts back, eventually, to the ones who unleash it upon a trembling world! Yes, Jesus uttered a terrible word, as unflinching as granite, that brands aggressive warfare and sets forth the inevitable doom of those who unleash it.

Hear Jesus' word: "All they that take the sword shall perish with the sword." It is a straight statement of hard fact, without any qualifying phrases. There is no appeal from the sentence pronounced.

Look at Napoleon Bonaparte. See how he hurled his proud legions again and again into battle, to come off victor each time—until he marched them against Russia. But look at those figures as they crumpled in retreat in the bitter cold and the blinding snows of a Russian winter and stumbled back toward the France that many of them did not live to see again. The boomerang had begun to circle back. It caught Napoleon squarely when later he hurled his legions against the British, across the sunken road at Waterloo.

It was a saddened and disillusioned man who was bundled off to the island of St. Helena—victim of the boomerang he himself set in motion.

For another sample, look at Mussolini. He made balcony speeches, thinking himself a Caesar newly come to life. He hurled his sons and his puppets against those whom he lusted to conquer. But it was a boomer-

Recommended for
TOPIC TALK

ang he threw, and it swept back across his Italy in devastating fury and caught him squarely between his eyes. His bullet-riddled body, spat upon and kicked in contempt, was exposed to public fury in the streets of the Italy he had thought to make great.

And, of course, the prime modern example of all is Hitler. How wide a swath his boomerang cut, and how terrible! Like ten-pins bowled over in an alley, Austria, Czechoslovakia, Poland, the Low Countries, France, Jugoslavia, Greece, Roumania and the others went quickly down, and then, when the boomerang was hurtling at the heart of Russia at Stalingrad—look! the boomerang halted, swayed, lurched dizzily around and headed back for Berlin—and straight for Adolf and the dazed group of henchmen who at this writing are herded into a prisoners' box in a court in Nuremburg.

The same goes for Tojo and all Japan's power-hungry militarists as they sent their boomerangs careening dizzily from Pearl Harbor almost to Australia. Then the thing seemed to run into strong headwinds and, like a properly behaved boomerang, it began to head for home.

"All they that take the sword shall perish with the sword!"

But there is another boomerang that you and I are much more likely to be tempted to fool with. It is sin—the sin that attracts us today and decks itself out in all kinds of gaudy finery to bewitch us. But sin *always* comes home to roost—like the chickens in the old proverb. It is as unerring as any homing pigeon you ever saw. And it is vastly more destructive.

Wise old writers tried to warn us against this boomerang centuries before rockets and atomic bombs were conceived. "He that seeketh mischief," said the sage of the Proverbs, "it shall come unto him." Of

course! A boomerang never stops half-way. It has a round-trip ticket, and its destination is the same as the starting-point!

"His mischief shall return upon his own head," said a wise old writer in the Psalms, "and his violent dealing shall come down upon his own pate." A boomerang indeed!

There is a divine force behind the crazy boomerangs that wheel dizzily into our skies and then swoop back to descend upon us. Here is something, you see, more devastating and more final than the force

of gravity. It takes those flashing boomerangs of hatred and aggressive warfare and sin and bends their courses swiftly and surely back upon those who hurl them.

When we are most certain that we have sent them spinning unerringly toward their mark, we had better look well to our own armor and cast anxious eyes about for a safe place to which we can scurry. For, believe me, those flashing boomerangs will be headed back at us, almost before we know it. For that's the way of boomerangs!

Suggestions for S.M.C.L. Meeting

Fourth Sunday of Month

THEME: *We Reap What We Sow*

HYMN: "Awake My Soul, Stretch Every Nerve" (*The Hymnal, Army and Navy*, No. 436)

PRAYER: Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith, turn unto Thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

SCRIPTURE READING: Matthew 3:1-12

OFFERING

HYMN: "I Would Be True" (*The Hymnal*, No. 433)

TALK based on: "SPEAKING OF BOOMERANGS"

QUESTIONS FOR DISCUSSION:

1. *If it is wrong to hate, is the only reason because it is a boomerang? Discuss some other reasons.*

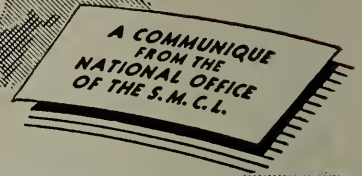
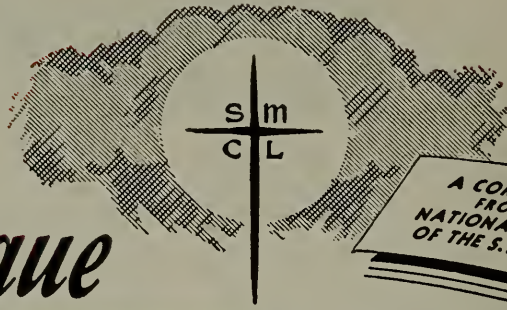
2. *If we agree that the truth of the saying "All they that take the sword shall perish with the sword" is demonstrated by what happened to Germany, Italy and Japan, is there any way in which this applies to our own country in its dealings with other countries?*

3. *If sin is a boomerang, what are some specific cases in which this is so? Can we agree on a definition of sin?*

HYMN: "O Jesus, I have promised" (*The Hymnal*, No. 428)

BENEDICTION: Now unto him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

This Is YOUR League



By **IVAN M. GOULD**

General Secretary, Service Men's Christian League

AS a reader of *THE LINK*, you are entitled to join the Service Men's Christian League. This is an organization for service personnel and has the following purposes:

1. To provide a means of Christian fellowship, devotion, evangelism and education, for the purpose of fortifying one's Christian life.
2. To assist those in service in maintaining church affiliation and to prepare them for Christian citizenship in the community, nation and world when they return to civil life.
3. To provide an organization which will help the chaplain carry out a vital religious program in the armed forces.
4. To enable like-minded Christians to witness to their faith wherever they may be.

The Christian League Covenant

ACTIVE MEMBERSHIP: "Trusting in the Lord Jesus Christ as my Saviour, I will endeavor—

"To maintain the habit of prayer and Bible study;

"To reverence the name of God, to make clean speech and clean living habitual in my life; to reveal the Christian spirit daily, administering to the needs and defending the rights of my fellow men everywhere;

"To attend and take part in divine services of worship and in League activities; to maintain my interest in my home church while in my country's service;

"To bring others to Christ and to equip myself to be a useful citizen and an in-

fluential Christian on my return to civil life."

A person may become an associate member by adhering to this covenant:

"As an associate member, I promise to attend the meetings of the Service Men's Christian League faithfully, and declare my willingness to assist as far as possible in advancing the interests of the League, and to consider carefully the commitments of active membership."

If a service man or woman is assigned to a location where there is no SMCL unit and where there is no chaplain, he may write to the National Headquarters of the SMCL, 1700 Sansom St., Philadelphia 3, Pa., for a membership card. He should indicate whether he wishes to accept the active or associate membership covenant. A card indicating this membership will be sent immediately, free of charge. He is then permitted to purchase the SMCL insigne (price 10c) and carry this symbol of the Christian League organization. Join now and become part of this great Christian fellowship!

Membership

There are three types of membership: (a) active, (b) associate and (c) membership at large.

A person may become an active member in any one of the following ways: (1) by a confession of faith in Jesus Christ and acceptance of Him as personal Savior; (2) by the reaffirmation of the confession of faith which he (or she) made at the

time of his (or her) reception into membership of the church; (3) by adhering to the SMCL Covenant quoted on page 44.

The SMCL Unit

One of the reasons for creating the Service Men's Christian League was to enable groups of service men and women to meet together for Bible study and discussion. Thousands of SMCL units have been organized in all branches of the service. Many groups are now developing into permanent units. The Service Men's Christian League is the one organization for service personnel endorsed and supported by thirty denominations of America. This is Christianity on the march!

If you are not a member of an SMCL unit, you can help in starting such a group. Any prayer group, Sunday school class, or other type of meetings forms an excellent nucleus for the SMCL. When there is a chaplain present he should take the initiative in calling the group together, but if that is not possible any man or woman after consultation and approval of a superior officer can take the necessary steps. Here are some suggestions:

1. The chaplain or person taking the lead should secure the Working Kit from League Headquarters (in Philadelphia) and go over the plans with those most interested.

2. A time for the meeting should be decided upon. This should depend upon the schedules of those involved.

3. When the appropriate time has been found, a democratic organization may be effected, such officers as needed being elected.

4. Responsibility for program planning should be placed in a wide-awake committee.

5. THE LINK magazine and posters to announce Divine Services and League Meetings should be ordered. These are sent free in reasonable quantities to chaplains. Order them from League Headquarters. Publicizing the unit's activities is essential.

6. Report the unit to National Headquarters of the SMCL. Send in any pictures or news about the unit you have.

Activities of the units should center in group meetings, with carefully prepared programs, with particular emphasis on worship and general participation. There may be discussion on timely themes relating to Christian character and service, civic relationships, and social activities, with variation in leadership, special speakers, motion pictures, music and social features, inter-league unit visitation, and recreational features.

Apart from group devotional and fellowship meetings, each League unit shall emphasize private devotional practices, Bible



Chorus at the Convalescent Section of Walter Reed General Hospital at Forest Glen, Maryland, which participated in recent program sponsored by Ch. Feltham S. James

study, good habits, clean living, clean speech, wholesome reading, regular correspondence, cheerfulness, helpfulness to others, witnessing for Christ, winning others to Christ, and general promotion of Christian character and service. The unit shall also encourage each member to assist the chaplain in this religious and other duties, to be loyal officers and comrades, and to be faithful in performing obligations to his country and to God.

The League in a Hospital

An SMCL unit has recently been organized at the McCloskey General Hospital in Texas. This enterprising group developed the following preamble to their Constitution:

"In order to develop more unity and friendship among Protestant members of the McCloskey General Hospital Chapel, as well as to promote a keener interest in, and better understanding of, the Holy Bible and its teachings, the Service Men's Christian League of McCloskey General Hospital was organized.

"The regular weekly meetings consist of a discussion of business followed by a program of Bible lessons and devotionals by the members of the League unit under the sponsorship of an attending chaplain."

The League on a Ship

A few weeks ago we received an interesting letter from **Earl W. Bickel, Y2c**, the secretary-treasurer of the SMCL unit of the *USS St. Louis*. This group has found the League important as a means of Christian fellowship. Here is a paragraph from the letter:

"Our league has been meeting regularly twice a week, Sunday and Wednesday evenings. Since our report sent you last October our ship has been serving in the Magic Carpet Fleet transporting troops back to the States. During this period our trips have covered the territory from Shanghai, Guam, and Guadalcanal returning several hundred men to the States. From these passengers we have had quite a few real Christian men at our meetings,

some of former league units. It was a great pleasure to meet members of the league unit sponsored by **Chaplain W. Jack Lewis**. We find the league has not only served our crew members but also the passengers and have had some very good prayer meetings during these trips with passengers."

Miscellaneous

The SMCL unit at Camp John L. Knight was organized almost a year ago under the supervision of **Chaplain Spurgeon J. Mayfield**. Starting with 12 men, he was able to build a highly successful unit. The SMCL chorus was asked to participate in a contest sponsored by the Special Service Division of the Ninth Service Command.

Chaplain Henry E. Millikan reports that his men attend a union Sunday evening service in the Protestant church at LeMans, France, and that it is organized as a unit of the SMCL.

Starting at Sissonne, France, in November, 1944, the SMCL of the 507th Parachute Infantry Service has had a growth from 9 members to 46 at the present time. Recently they took an offering and divided it evenly, giving half to the local French Protestant pastor and half to the SMCL for THE LINK.

Going from France to Italy, **Pfc. Albert D. Fulmer**, vice-president, reports that a group of soldiers from their League went to the Waldensian Church at Leghorn, Italy, for a joint social and fellowship hour with the young people in that church. After playing games and having refreshments, the pastor closed the service by reading first a verse of Scripture in English, then a verse in Italian, then a prayer in English and a prayer in Italian, closing by singing "Blest Be the Tie That Binds."

The League unit at Hampton Roads has organized a hospital committee which visits the men in the hospital and also in the stockade. Five minutes of "Information

Please" based on Bible questions and conducted by **Chaplain Vertner B. Breazeale** is the high point of the service of the SMCL unit at the 170th Station Hospital.

In Lighter Vein

The SMCL unit of the 169th Combat team should receive some kind of award for quick thinking or "premeditated" planning. The report indicated that "there was a short circuit somewhere so the lights went on and off all evening. A quartette from Company "F" sang a special number, "Lights in the Valley."

Which reminds us of the precarious situation of the SMCL unit of the Combat Aircraft Service Unit 49. According to the report, the League unit meets each Sunday "in one of the holes of the ship and has a hymn sing."

All One Body We

Perhaps the major contribution of the SMCL has been the bringing together of all Protestant groups in a demonstration of unity. We have not tried for uniformity. There are values in each group which must be conserved. But "unity" is a different matter, and fundamentally that is what counts.

A statement from **Chaplain Werdie S. Van Arsdale, Jr.**, in charge of the SMCL at the Naval Air Technical Training Center, Memphis, Tenn., points out this truth. He says:

"On Sunday evening, December 2, 1945, the Service Men's Christian League of the Naval Air Technical Training Center, Memphis, Tenn., met in the Livermore Memorial Chapel for a rather unusual service. After the devotional period, the service consisted of sharing past experiences in young people's work. It was found that the twenty-one persons present represented a total of eleven Christian groups. These included the Baptists, Methodist, Presbyterian, Grace Lutheran, Salvation Army, Episcopal,



(From the American Bible Society Calendar)

Day	Book	Chapter
1.	I John	1:1-2:17
2.	I John	2:8-3:24
3.	I John	4
4.	I John	5
5.	II John	
	III John	
6.	Jude	
7.	Revelation	1:1-19
8.	Revelation	2:1-29
9.	Revelation	3:1-22
10.	Revelation	4:1-6:17
11.	Revelation	7:1-9:12
12.	Revelation	9:13-11:19
13.	Revelation	12:1-13:18
14.	Revelation	14:1-20
15.	Revelation	15:1-16:21
16.	Revelation	17:1-18
17.	Revelation	18:1-24
18.	Revelation	19:1-21
19.	Revelation	20:1-21
20.	Revelation	21:1-27
21.	Revelation	22:1-21
22.	Daniel	1
23.	Daniel	2:1-36
24.	Daniel	2:37-3:30
25.	Daniel	4
26.	Daniel	5
27.	Daniel	6:1-7:14
28.	Daniel	7:15-8:27
29.	Daniel	9:1-10:21
30.	Daniel	11:1-35
31.	Daniel	11:36-12:13

Disciples, Adventist, Assembly of God, Community, and Congregational churches.

"Officers of the local League include **Harvey Tschirgi**, president; **George Johnson**, vice-president; and **Bernice Wheeler**, secretary."



"My dear, I never imagined you would marry the man you did," said Gladys.

"Neither did I," replied her friend. "I disliked his ways, but I adored his means."



A beauty parlor in one of our cities has the following sign in the window:

"Don't whistle at a girl leaving here. She may be your grandmother!"



Sarge: "What's the first thing you do when cleaning a rifle?"

Rookie: "Look at the number."

Sarge: "What's that got to do with it?"

Rookie: "Before I clean it, I want to make sure it's my own gun!"



SBM: "Isn't it about time the baby said, 'daddy'?"

Wife: "Oh, no, John. I've decided not to tell him who you are until he gets stronger."



Officer: "Seaman, there will be a number of high ranking officers here for lunch. I want you to stand by the door and call the guests' names as they arrive."

Seaman: "Boy, I'd like that, but who keeps me out of the brig?"

A tramp knocked on the door of an English inn named "George and the Dragon."

"Can you spare a poor man a bite to eat?" he asked of the landlady.

"NO!" and she slammed the door.

After a few minutes the tramp knocked at the door, and when the landlady reappeared he asked:

"Now could I have a few words with George?"



A chaplain serving his first day at camp reported on the speed with which GIs stow away food. "I bowed my head for a few words of grace—and by the time I looked up, a waiter asked me what I wanted for dessert."



On the dock the bluejackets were waiting transfer aboard ship. In the dusk a seaman called out to a blue-clad figure only dimly seen, "Hey, Mac, got a match?"

A lighted match was forthcoming, and by its light the bluejacket was horrified to see the four gold stripes of a captain.

"I beg your pardon, sir," he said, hastily saluting. "I thought you were . . ."

"That's all right, son," smiled the captain; "just thank God I wasn't an ensign."



Veteran: "We were surrounded by natives. They uttered savage cries and beat the ground with their clubs."

Bored Listener: "Golfers, no doubt."



Civilian: "Where can I find a doctor honest enough to tell me there is nothing wrong with me?"

Friend: "Join the Navy, pal!"

OFFICERS & STAFF OF THE SERVICE MEN'S CHRISTIAN LEAGUE

G. Bromley Oxnam, Chairman; Daniel A. Poling and Frederick L. Fagley, Vice-Chairmen; Edward D. Grant, Chairman of Adm. Comm.; J. C. Penney, Treasurer; Ivan M. Gould, General Secretary; Carroll M. Wright, Executive Secretary and Assistant Treasurer; Clarence W. Hall, Editor of Publications; R. M. Elmquist, Asst. Editor of Publications

Biblical PIN-UPS

No. 5

Continuing our series of features on famous women who are prominent in the Bible's gallery of personalities . . .



© Religious News Service

DELILAH, BETRAYER OF SAMSON

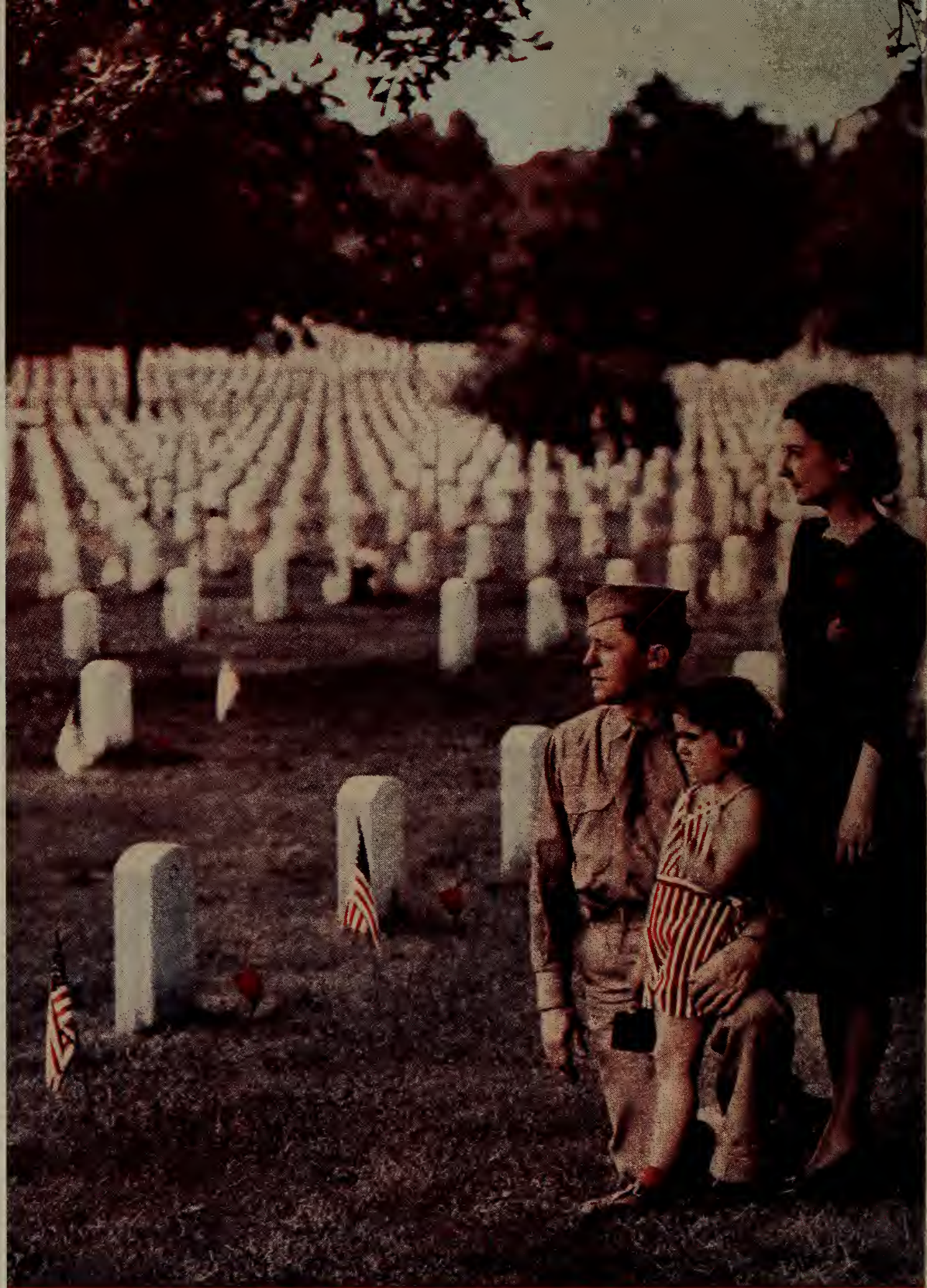
IN the Valley of Sorek lived a woman of the Philistines, who was called Delilah. During the wars between the Jews and the surrounding nations, a man named Samson arose to deliver Israel out of the hands of the Philistines. He quelled the enemies of his people, and judged Israel for twenty years.

Great in the field and terrible in his strength, Samson was a slave, however, to his passions. So it was that he went to the Valley of Sorek and there met Delilah, and loved her. When the Philistines heard this, they promised Delilah a great reward if she should discover the secret of Samson's strength, so that they might bind and afflict him.

Samson was loath to reveal the secret of his strength, but Delilah finally prevailed on him, as we learn from the story in Judges 16. He revealed that the secret of his strength was in his hair; if he were shaven, his strength would go from him. So the false Delilah made Samson sleep and caused a man to shave off the seven locks of his head; and when he awoke, his might had gone from him.

Then the Philistines took him, gouged out his eyes and brought him down to Gaza, where he arose again to destroy his enemies and redeem himself by a final heroic act.

Delilah with all her subtle wiles and falsehoods stands alone, yet in a strange place that belongs to one who humbled the erring champion of Israel.



Memorial Day—1946

Kodachrome by Pictorial Branch, Bureau of Public Relations, War Department



