

the **LINK**

October 1960

WHAT A WORLD!
BOWLING IS FUN
MARRIAGE AND THE HOME

25¢

A PROTESTANT MAGAZINE FOR ARMED FORCES PERSONNEL







THE

LINK



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VOL. 18 • OCTOBER 1960 • No. 10

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Front: Little girls know what to do with October pumpkins. You sit on them and have fun; then you make them into foolish faces. Photo by Philip Gendreau.

Back: Pemaquid Lighthouse. Photo by Philip Gendreau.

Inside Front: America is the land of tall corn. Photo by Louis C. Williams.

Inside Back: Let's play football. One of America's great sports. Photo by H. Armstrong Roberts.

ART WORK: Story illustrations by Richard Horwitz. Occasional spots by Volk.

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Sound Off!

Favored Periodical

Again let us thank you for the twenty-five copies of THE LINK just received for distribution to our patients. This is one of the favored periodicals they ask for and receive happily.

—Joseph C. Elmer, Chaplain, VA Hospital, Spokane, Washington.
(We supply a number of copies of THE LINK for free to groups like this. Any of you who'd like to help us pay the printing bill will be doing a great service.)

How LINK Is Used in Okinawa

Overseas I used the study articles of THE LINK as the basis for a mid-week Bible class. This proved to be quite effective. The topics were always timely, and with the variety of authors they were fresh and stimulating. Another reason why I chose to use them in this way was the supply problem in such a remote area. With only a supply of the magazines and Bibles, an enlightening series of Bible classes could be conducted month after month.

—LT Alden L. Thompson, CHC, USNR, 11th Marine Regiment, First Marine Division (Reinf) FMF, Camp Pendleton, Calif.

Bouquet From an Author

After nearly two and one half years of free lance writing, I can say from experience that THE LINK is the most efficient, finest and fairest publication I've had the pleasure of contributing to.

—Bob Pratt, 1377 Main St., Lynnfield, Mass.

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WHAT LIFE HAS TAUGHT ME

The Stepping Stone to Happiness

By Dinah Shore

NOT long ago, when I visited the Shriners' Hospital for Crippled Children in Houston, Texas, I was not merely struck—but utterly overcome—by the overflowing happiness of the handicapped youngsters who lived there. They represented in every sense a cross section of America. They were children of all races and creeds and many, and heartbreaking, forms of infirmity. But I was astonished at their remarkable indifference to, if not complete unawareness of, their afflictions. They were children who obviously lived by the wonderful injunction of Irving Berlin's song, counting their blessings instead of their handicaps, when they put their darling little heads on their pillows at night.

But where were their blessings? How was it that these children of adversity, unable through physical incapacity to share in the freedom and abandon usually served up so generously in childhood, seemed to feel they had so much to laugh and shout and sing about? I turned to the doctor who had been guiding me through the hospital.

"I'm just overwhelmed," I told him. "What do you do for these children that makes them so blessedly happy? Have you perfected some wonderful new miracle drug?"

The doctor laughed pleasantly.

"No," he shook his head. "It's not a wonderful new miracle drug—but a wonderful *old* miracle prescription."

He took out a prescription pad, hastily scrawled some words, and handed me the piece of paper. It said: "RX—TLC."

I looked at him quizzically.

"Tender loving care," he replied, "the greatest medicine in the world."

You know something? I don't think I've ever known anything to embody more beautifully the spirit and fulfillment of prayer than the miracle of TLC at the Shriners' Hospital for Crippled Children in Houston.

For I am convinced that from the cradle on, the sum total of all human prayer is wrapped up in two yearnings—to be loved and to be needed. Sometimes, if we happen to be introspective, we find words to articulate these prayers. Probably more often they are spoken in the language of loneliness, in the universal search for the feeling of belonging.

Every last one of those handicapped children at the Shriners' Hospital has experienced the miracle of answered prayer. Some may be destined to recover from their infirmities. I suspect, unfortunately, that most are not. But their prayers have been answered with a gift of learning to live with imperfection. I can't help feeling that any person, child or adult, has realized the ultimate in answered prayer when he or she learns that a physical handicap, any weakness or inadequacy, is not necessarily an obstacle to happiness.

Quite the contrary, through the wisdom that comes with prayer it can be converted into a stepping stone to happiness. ■ ■

How Well Do You Know Your States?

Can you fill in the names of the states which have helped in spelling out NATIONAL GUARDSMAN? Each dash (—) denotes a missing letter. Time limit: 20 minutes. (See page 65 for answers)

— — — N — — — —
 — — — A — — — — —
 — — — T — — — —
 — — — I — — — —
 — — — O — — — —
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 — — — D — — — — — — — — —
 — — — S — — — — — — — — —
 — — — M — — — — — — — — —
 — — — A — — — — — — — — —
 — — — N — — — — — — — — —

—Joseph C. Stacey



What a World!

By Ward Kaiser

AS a Christian, how do you react to the world in which you live? Do you enjoy it, fear it, love it, hate it, despise it? Do you want to change it? Do you wish you could, with Omar Khayyam,

... Grasp this Sorry Scheme of Things
entire,
... Shatter it to bits and then
Remould it nearer to the Heart's
Desire?

Do you let the world squeeze you into its own patterns or do you strive to transform the world around you? Do you believe that this world will ever become the kingdom of our Lord?

A Christian Choice

Christians have a choice at this point. They can take one of two stands toward the world: they can seek to penetrate the world or they can withdraw from it.

To understand what withdrawal means, think of a monastery se-

cluded in the remote hills, where a group of monks live out their lives with a minimum of contact with the world around them. Both spatially and geographically they separate themselves from their fellow men. Believing that money is "the root of all kinds of evil," they take a vow of poverty; believing marriage is somehow a drag on a spiritual man, they take a vow of celibacy. Then realize that many Protestants follow patterns of withdrawal from the world: believing that politics, for example, is a "dirty business," they keep out of it. Believing that dancing and going to movies and playing cards are "worldly" pursuits, they turn their backs upon these. Such attempts at withdrawal from an "evil" world may be based in part upon such biblical injunctions as "Come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you" (2 Cor. 6:17).

Penetration, on the other hand,

means involvement in the world's ongoing life and participation in its decisions. Christians who take this stand may believe that this is a wicked world, but it is nevertheless the world God loved and the world Christ died to redeem. Therefore, it deserves to be changed, and its people helped.

No matter which attitude you adopt, you are affected by your world. So is your church. No person or group of persons can be hermetically sealed from the world's pervasive influences. How then does the world affect the church? Here are some important ways:

In the Secularization of the Church

The church has its high and holy standards, to be sure, but it frequently forgets these as it emphasizes the standards of the world's prevailing value-systems. A Christian leader put it this way: "Wherever you have the church, there you have a bit of the world."

A certain congregation was seeking a new minister. Two quite different men came to the attention of the pulpit committee. One was a man of considerable wealth. He took his vacations abroad and always drove a new Cadillac. The second wore pants with a shiny seat and made a haircut last a week or two longer than it should have. Across the years he had disciplined himself to accept less for himself that he might give more to others.

The congregation called the first. He wasn't a better preacher or scholar or evangelist or administrator—if anything, he was less gifted

than the second man—but he did look more like a successful Wall Street banker. The world's obsession with success had stolen into the church.

It's a sad day for any church when affluence becomes more important than influence for Christ, when people think more highly of profits than of the prophets, when the church program emphasizes paying more than praying, and when putting on dinners replaces concern for sinners.

That current thought-patterns and value-judgments of the world influence the church is inevitable. For them to gain the upper hand would be disaster. That the church must mount a constant guard against the standards of the world is absolutely certain.

The world in its present reality affects the church in another way: it provides directives for the church's program.

The world is in need; the church must answer. And precisely because the world's needs change, the church's program must be flexible, quick to respond to the most urgent need of the hour.

People Who Need Homes

Currently, refugees from political and religious persecution present a major world need. At the present time there are some fifteen million refugees in the world. Elfan Rees has called this "the century of the homeless man." In the face of this need, Christians are giving strong leadership in resettling refugees and making their lives more livable.



"See, it doesn't do any good to slap his hands!"

Thus Francis B. Sayre, Dean of the Cathedral in Washington, D.C., is Chairman of the United States Committee for Refugees. And Church World Service, a Protestant relief agency, recently launched requests for refugee aid totalling a million dollars. Thus the current political situation has helped to shape the church's program and the use of its resources.

People Who Need Christ

Nationalism is a vast and vital force on the stage of the world's history. Old nations are re-emphasizing their political destiny; new nations are "crowding to be born."

The Christian church is not on the side of colonialism and Western imperialism; it does not believe that subject people should remain subject to their overlords. But it also sees in the growing nationalism of our day a subtle yet exceedingly dangerous temptation: that men shall give their

loyalty to the nation, looking to it to satisfy all their needs. That temptation is sharply and clearly expressed in the stone-carved message at the foot of the statue of Kwame Nkrumah, Prime Minister of Ghana, in Accra:

Seek ye first the political kingdom, and all these things shall be added unto you.

The church's message is clear: there is no God but the Lord; to give first loyalty to anything except God is idolatry; any man, government, or system that promises "all these things" is false, for God alone can offer ultimate fulfillment and satisfaction.

Here, in current political developments within the world, the church finds reason to restate and re-emphasize an ages-old message: "Thou shalt have no other gods before me."

But the church must do more than condemn—it must offer something better than the modern idolatry of the nation-state. Men in every nation need the gospel of One whose kingdom is greater than all the kingdoms of the world.

People Who Need Peace

Sometimes people are surprised to learn that the church is deeply involved in the struggle for world peace. Yet if Jesus Christ is the Prince of Peace, why shouldn't his church work for peace day and night? Because of the current world situation, with its terrifying possibilities for war, the churches work-

ing together through the World Council of Churches and the National Council of Churches of Christ in the U.S.A. are serving with quiet effectiveness in the field of international affairs. Their representatives are officially recognized at the United Nations and in Washington.

Our day's biggest block on the way to world peace is the fact that we, the people, have not yet learned to think in global terms. We think small. We think of what will benefit our town, our kind of people, our nation, our power bloc instead of what will benefit the world. Without millions who can think in global terms, the United Nations faces a frustrating job indeed.

The Christian church has the original "think big" program. Even out in Podunk Corners people have had their horizons pushed back as they sang "From Greenland's icy mountains to India's coral strand." Currently, millions of Protestants are turning attention to the study theme, "Into All the World Together." In light of our present world need, the Christian church is redoubling its efforts to help people think of the welfare of the whole human race. Thus we Christians become pioneers of the way in which all mankind must one day think in global terms on questions of politics, economics, social advancement, and human welfare.

People Who Need a Purpose

Ours is a mobile world—more and more people are going more and more places. Some two million Americans went overseas last summer.

To Stimulate Discussion

1. At the present time there are some 895 million Christians in the world. Why, in your opinion, have they not made a better showing at the job of building understanding and justice and peace into the structure of international relations?
2. In your mind, how serious is the secularization of the church? Support your answer. What solution do you suggest?
3. Try brainstorming on this question: if the world were suddenly to become an ideal world, so that all of the church's present goals were reached, what would the church's job be then? Would it be needed? What would its program be?
4. What are some of the unchanging needs of people in our world? What are some needs that come and go, according to the changing times? How much should the program of the church be affected by these changing situations of the people who are its concern?

The numbers in the armed forces, added to the growing annual crop of tourists and those who are sent abroad for business reasons—all these make up a vast army. Among these are thousands upon thousands of Christians—many times more than the total number of Christian missionaries overseas. Moreover, many of these lay Christians get into places where fulltime missionaries

cannot go. What an influence they could be if they knew how to witness effectively for Christ! The church has asked, "Why couldn't these people be used in some way to serve the Christian cause?"

Things are beginning to happen in this area. The Episcopal Church has initiated a full-time program to "prepare laymen going abroad in secular service to be more sensitive and effective representatives of the Christian faith." The United Presbyterian Church in the U.S.A. has developed a similar program—its influence radiates from Stony Point, New York, into hundreds of distant corners

around the world. This is a rapidly growing and vital program. At the same time, it gives us one more example of how the current world situation is calling forth a creative response on the part of the church.

What a world!

What a bunch of problems it presents!

What a church we have!

What a glorious response it makes to the world and its needs!

As for me, I thank God for a church that, despite its obvious failures, is alive and alert to the world in which God has set it.



The Month of November will bring the Twelfth Annual Religion in American Life Campaign, a volunteer effort of American business, advertising, and churches and synagogues to emphasize the importance of religion in national, community, family and personal life.

More than \$8,000,000 worth of time and space will be contributed for RIAL advertising of worship attendance in the major media. There will be 6,500 billboards, 7,000 three-sheet posters, 85,000 car cards in buses, thousands of filmed and spoken messages on television and radio, and thousands of ads in newspapers and magazines.

A program kit containing samples of all these materials and guides for conducting a local RIAL campaign may be secured from RIAL, 184 Fifth Ave., New York 10, N.Y. for 25 cents. (Free to chaplains.)

*"Your
Good
Friend,
Giles"*

By Madelyn Eastlund

Amazing results

from a five-cent

investment



Pensacola, Florida
January 1

Dear Margaret,

Thanks for the Christmas card. I'm ashamed to admit I can't remember where we met. Please refresh my memory and don't be angry. Answer soon because I'm going crazy trying to place you.

Your friend,
Cadet Giles Doan

Elton Falls, New York
January 5

Dear Giles,

Mayor Dingleheimer thought it would be nice to send each boy in the service a card. His son, Bertram, designed the card and the names were typed onto the envelopes. The envelopes were placed in a cage. I paid my five cents (to cover costs), and drew the envelope with your name. Hope you don't mind.

Yours truly,
Margaret Merguson

Pensacola, Florida
January 8

Dear Maggie,

Received your letter yesterday and I'm wasting no time in answering. So you won my name in a raffle? Boy, did you get stuck! About you though . . . how about a description or snapshot?

Your new friend,
Giles

Elton Falls, New York
January 12

Dear Giles,

I dislike the name Maggie, intensely. My friends call me Peggy. I'm twenty-one, my eyes are blue and my hair reddish. I'm a receptionist for Dr. James Henry, a dentist. How about you?

Your new friend,
Peggy

Pensacola, Florida
January 16

Dear Peggy,

Okay, pal, if you don't like Maggie I won't call you Maggie. Fair enough? Your description wasn't very complete. Blue eyes and red hair. Does a temper go with it? How about a couple of snaps?

As for me, I'm a cross between Mortimer Snerd and Gopher Gus. I'm twenty-three, my eyes are green and my hair brown and I haven't any snaps because I'm smart enough to stay away from a camera. I hope you don't discourage easily because it's true.

In six more flights I'll be finished with my training and you can call me Ensign, and don't think I won't be proud.

Your good friend,
Giles

Elton Falls, New York
January 20

Dear Giles,

I'm sorry I haven't any recent snapshots. Instead I'm sending you this likeness I clipped from Sunday's paper. I'm learning to bowl but I won't tell you my terrible scores. Did you know that Mortimer Snerd and Gopher Gus were my favorite pin-ups?

Your good friend,
Peggy

Pensacola, Florida
January 24

Hi, Gert!

Just received your letter. When I saw the clipping of Gravel Gertie I knew you lost your nerve but I did get a kick out of it. Come on, Maggie, send a **snap**.

Finished my final training and I'm flying dive bombers until I get my wings. Maybe I'll have them in five weeks. When I finish up down here I get leave. Maybe, we could take in a movie while I'm home, huh?

Well, there goes taps. I'll be waiting for a letter.

Your good friend,
Giles

Elton Falls, New York
January 30

Dear Giles,

A little mystery is good for the soul and I'm just as curious about you, too. The movie date sounds wonderful and then we'll know how each other looks without pictures and at the same time, okay?

It's freezing out tonight. How lucky you are in warm Florida. What a life! Goodness, here I am rambling on like a regular chatterbox. I'd better close until I hear from you again.

Your good friend,
Maggie

Pensacola, Florida
February 5

My dear Maggie,

It is fun trying to imagine how you look and I know I'll see you soon but I'd still like to have a picture. You think Florida is warm? Today it was so cold I turned on the faucet to wash and ice cubes came spilling out. Don't laugh. Seriously, it is cold in this part of Florida. We had ice on the runway several times. Just wear sweaters and stay home in the warm house until I get leave. Believe me, you won't feel cold on our date. I'll see to that.

You a chatterbox? I'm laughing. If your letters were any shorter, you could send the stamp with it written on the back.

Affectionately,
Giles

Elton Falls, New York
February 12

Dear Giles,

Did I tell you I belong to a dramatic group? We are planning to do "John Loves Mary," and I have the part of Mary. Oh, and I joined a literary club. We meet once a week and discuss recent books. It is very stimulating. That plus the rehearsals and the bowling league are really keeping me busy. Hold onto your fly cap! I finally took pictures. They are being developed now.

Affectionately,
Maggie

Pensacola, Florida
February 19

Dear Maggie,

I get impatient for your letters now, did you know that? It seems like ages between each one. I'm glad you finally took some snaps. I want to show you off to the guys. I still have the copy of Gertie in my desk and I smile when I look at it. You sound like a mischievous devil and I can't wait for our date. And you sound too busy with your different clubs, too. Hope you aren't trying to do too much. Bet you're popular, too. Please don't be offended by the next question. Under the circumstances it is natural for me to ask it, I think. Do you have many boy friends? A special one?

Tomorrow I have a two hour test on the engine and parts of the plane. I don't mind telling you I'm worried. I'd better get some shut eye, Sweets, if I want to be clear headed tomorrow.

Very affectionately,
Giles

Elton Falls, New York
February 26

Dear Giles,

Glad Gertie gives you a laugh. She probably does more for your morale than my picture could but here it is. Hope you aren't too disappointed. I told you I was no beauty. I'm not offended by you asking about my boy friends but it is a difficult question. Sometimes I date Dr. Henry but it is nothing serious. How about you? Any girls I should know about? Wish I didn't have to close but rehearsal is in half an hour.

Very affectionately,
Maggie

Elton Falls, New York
March 4

Dear Giles,

Hope you aren't ill. Or did my picture affect you this way? I was sure I'd hear from you immediately. Please write and tell me what is wrong.

Very affectionately,
Maggie

Elton Falls, New York
March 15

Dear Giles,

Still no word. I've been haunting the mail box and plenty worried. Why haven't you written? What have I done?

Affectionately,
Maggie

New Orleans, Louisiana
March 22

Dear Maggie,

I finished my training February 29, and was given a twenty-day leave. Everything happened fast and I just didn't get a chance to write sooner. So many things have happened.

This is tough to tell, but here goes. I owe an explanation, I guess. Well, I met a girl in Pensie the night after I mailed my last letter to you. On leave, we got married. I know you have no feelings in the matter, Maggie. You and I are just good friends and I hope we can stay that way. Letters are nice to get and I hope you'll understand and continue to write.

Well, I've got to hit the sack now. Keep well and take care of yourself. I'll be looking for your letter.

Your good friend,
Giles



Elton Falls, New York
March 27

Dear Giles,

I don't believe you. I looked up your home address in the phone book and went to see your mother. She is a wonderful person. I wish I had met her sooner.

Anyway, she said you were home on leave and she knows nothing about any marriage. Did you just want to get out of dating me, once you saw my picture, or what?

The truth please, if you know how to tell it.

Margaret Mergusson

New Orleans, Louisiana
March 31

Dear Margaret,

You sure can make it tough for a guy. You want the truth, huh? Well, here goes. The picture was swell. I carry it all the time. Trouble is that I decided to surprise you and instead of telling you when I'd be in, I just waited outside Dr. Henry's office on the day I got home. I saw you and him come out together. You are more beautiful in person. And I got one look at him and couldn't compete. I told you I'm not much to look at and that doc is some glamor boy. The two of you went bowling and so did I. I don't like bowling and my scores prove it but that guy can bowl. I also found out that he belongs to that literary group of yours. My taste runs to Erle Stanley Gardner.

To top things off I went to see you in that play and you are some little actress. The doc made a good John to your Mary, too. So I realized you and I have nothing in common. Best thing seemed to be to bow out as gracefully as I could. I wish you and the doc luck. You make a handsome couple. Guess that I won't hear from you anymore now that you know I fell head over heels in love with your letters. I'll sure miss them.

Love,
Giles

Elton Falls, New York
April 5

Dear Ensign Giles Doan,

You wonderful, crazy dope! The idea of spying on me and not even letting me know you were home. For your information, Mr. Know-Everything, Dr. Henry is marrying my best friend on Sunday. They've been in love for years and I was playing Cupid. I hate bowling, too, and I quit the literary club. And we do have something in common because I love you, too. I went to see your mother again and she showed me the cutest picture of you on a bearskin rug and she gave us her blessings. How about it?

Love and kisses,
Maggie

New Orleans, Louisiana
April 8

Dearest Maggie

Sweetheart-of-all-my-dreams, will you marry me?

Love and kisses,
Gopher Gus

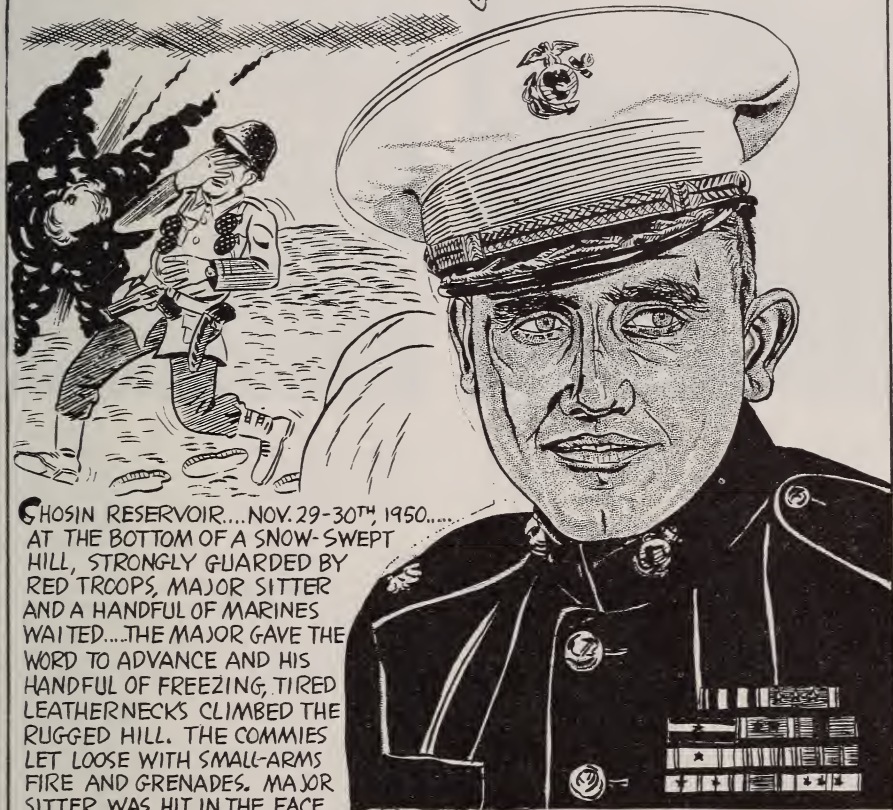
Elton Falls, New York
April 11

Darling, the answer is yes, yes, yes, my funny mixed-up ensign. Your mom and I are both flying down in the morning.

Love and kisses from
Gravel Gertie
to her own
Gopher Gus

There are two kinds of voters: Those who will vote for your candidate and a lot of ignorant, prejudiced fools.—Ernest Blevins. . . . People have no use for a rainfall or a snowfall, but they keep looking for a windfall.—Russell Newbold.

☆☆☆ Above and Beyond ☆☆☆ by MARIO DEMARCO



CHOSIN RESERVOIR... NOV. 29-30TH, 1950.....

AT THE BOTTOM OF A SNOW-SWEPT HILL, STRONGLY GUARDED BY RED TROOPS, MAJOR SITTER AND A HANDFUL OF MARINES WAITED...THE MAJOR GAVE THE WORD TO ADVANCE AND HIS HANDFUL OF FREEZING, TIRED LEATHERNECKS CLIMBED THE RUGGED HILL. THE COMMIES LET LOOSE WITH SMALL-ARMS FIRE AND GRENADES. MAJOR SITTER WAS HIT IN THE FACE AND CHEST BY ENEMY GRENADE FRAGMENTS. DESPITE HIS WOUNDS, HE LED HIS TROOPS TO VICTORY AFTER 36 HOURS OF FURIOUS FIGHTING.

FOR HIS GALLANTRY, HE WAS AWARDED THE MEDAL OF HONOR.

MAJOR
CARL SITTER
U.S. MARINE CORPS





Marion Ladewig, world champion woman bowler.



Swiss style of bowling two hundred years ago. This ninepin game used but a single lane, the width of a plank.

Bowling Is Fun

By Frank L. Remington

WANT to have some fun? Go bowling.

Fast becoming America's favorite sport, bowling draws more enthusiasts each year. The fact that the game intrigues both sexes and all ages undoubtedly contributes to its steady growth.

Six-year-old kids and oldsters of ninety can all heave balls of varying weight down a hardwood alley. Recently, an eighty-two-year-old woman traveled from Alaska to

Texas to bowl in a league tournament. Once a person has caught the bowling bug he's infected for life.

The average bowler rolls about three games a week. Out of a possible score of 300 he tallies between 135 and 150, a credible showing in a sport where the odds against a perfect game are 225,000 to one. In one New York establishment, for instance, a perfect 300 score has occurred only twice in more than a million games.

Rolling 300 carries the same thrill as a "hole in one" in golf. And it causes the same wild jubilation. Sometimes, though, it has unfortunate repercussions—like the case of the teen-age bowler on the verge of qualifying for the elusive "300 fraternity." The anticipation so frayed his nerves that he dropped the ball on his foot and ended up in a hospital. Another tenpin enthusiast collapsed on the spot when he scored a perfect game. Bowling, of course, is a participant's sport as opposed to a spectator's sport like baseball and football. The average person isn't content to park himself in the grandstand and watch someone else perform.

The two halves of the mold are put together and the press squeezes and heats them. The two shells fuse, surrounding the core.



IF bowling is not the oldest of all sports, it certainly qualifies as one of the most ancient of man's diversions. Even as far back as the Stone Age it is believed that men and boys tried to knock over a row of flat-based stones or cones by rolling large pebbles or rocks at them. A fanciful legend has it that ancient savage tribes once used the sundried skulls of vanquished enemies for bowling balls, with the eye sockets for grips! Flattened thigh bones presumably served as pins.

The oldest known form of bowling dates many thousands of years ago. Not so long ago archaeology revealed that the grave of an Egyptian child contained implements for playing a

Balls go through a rugged test. Every ball is bounced several times on a heavy steel plate set in concrete.



game decidedly similar to our modern tenpins. The date of this Egyptian child's burial has been authentically placed at 5200 B.C.

In the Middle Ages, bowling became a universal and popular sport in Germany. It held an important place at village dances, celebrations, and baptisms. At that period, a person who died was said to have "bowled out," thus indicating the degree to which the game influenced the thought.

Over the years different types of bowling games were introduced at various places in Europe. The ninepin game became a favorite pastime with the people of Holland, and it is this version of the sport that is most closely related to the modern tenpins. The Knickerbockers, early settlers of Manhattan Island, introduced the game to America.

Ninepins, however, gradually came under the control of gamblers. To clamp down on this undesirable element, New York city fathers outlawed the game. It wasn't until 1842 that an avid kegler had the happy thought of adding a tenth pin, thus circumventing the prohibition. And so the modern tenpin game came upon the scene.

THE coming of women and teenagers to bowling establishments cloaked the sport in a long-overdue respectability and spurred alley proprietors to make their ball-rolling emporiums more attractive and convenient. This has led to such innovations as well-designed and air-conditioned establishments with the most modern equipment. Forward-

looking operators now provide leisure rooms as well as children's nurseries staffed with kindergarten attendants for the convenience of bowling parents.

Besides public alleys, bowling facilities are available in numerous institutions such as clubs, schools, churches, military bases, and industrial concerns. Several presidents have been bowling addicts.

Even the infirm like to bowl. In some veteran hospitals, paraplegics can be wheeled up to alleys and bowl from their wheel chairs. The blind bowl, too, with the aid of special guide rails to help them. Probably the most famous of the blind bowlers is George McDonald, blind for more than twenty-five years and gravely afflicted with nervous tension. After being induced to take up the sport, he completely overcame his tension.

As a girl, Mrs. Mary Jane O'Donnell fell victim to dread infantile paralysis. Most of her doctors entertained no hope for her recovery, but one encouraged her to take up bowling. In company with her mother, she visited a local recreation center and soon was not only on the road to recovery but to a new career. After conquering the disease, she became recognized as an outstanding feminine bowler.

Chances are you never were cut out to be a football or baseball star. But you can be a bowler—perhaps the best one on your team or in your town. Maybe someday the thrill of bowling a 300 score will come your way. Why don't you try for it?

Bowling is fun! ■ ■

THE CHURCH--

Monday through Saturday

To correct a popular misconception of the church

*This is the church; this is the steeple
Open the door; and here are the
people.*

THAT is the church as many people see it—a group of people sitting in rows in a specially designed building, singing hymns, praying and listening to someone preach!

If that is the church, what happens to it from Monday through Saturday? What has become of the living reality, the fellowship of believers? Is it disbanded, dormant, in hibernation until next Sunday morning? Does it have life and existence only for an hour or two a week?

SOME will say, the church exists between Sundays in the person of its minister. Where he studies or prays, calls upon the sick or visits the unchurched, conducts weddings or funerals, counsels those with personal problems, or serves on the board of a community welfare agency, prays for a service club or

addresses a PTA—there is the church in its Monday-through-Saturday expression. The church as such is scattered and non-existent during the week; the minister represents it and serves in its behalf.

Popular as this view may be, it is not scriptural. In the New Testament the church is always the whole people of God—seven days a week. So today in a very real sense every Christian takes the church with him during the week; he represents Christ wherever he goes, and whatever he does.

Near the end of my ministry in Tucson, Arizona, I went to the Veterans' Administration hospital one afternoon to make some calls. I soon became aware that First Christian Church had not just entered the hospital grounds when I walked in the gate. It was already there ahead of me. For in the patio, I met the church in the form of a dietician who works there forty hours a week.

Inside the door I saw the church

sitting at the transportation desk. In one of the halls it came out a door wearing a nurse's uniform.

First Church was also there that afternoon in the administrative office, in the social work and pharmacy departments, and on the educational therapy staff—not to mention those who represented it as patients.

The Tucson Church is just a couple of blocks from the campus of the University of Arizona. For several years it has had on its staff an associate minister who has given considerable time to the University community. But the church does not "arrive" at the University when this minister to students sets foot on the campus. It is already there, making its witness, in the person of the president, who on Sundays takes his turn as an elder at the communion table.

It is also there in a number of professors, clerical and maintenance workers, in the woman who makes salads in the cafeteria, and, of course, in a considerable number of students.

In like manner that church is active during the week filling a wide variety of posts in the courthouse and city hall, the public schools, department stores, offices and shops, and on construction jobs all around the city—not to mention the homes where mothers seek to minister to the physical, emotional, and spiritual needs of their families.

That is where the church is from Monday through Saturday. It is wherever you, its members, are—at work or play, serving on boards or



committees of the Red Cross or PTA, taking your part in the complex life of the community and world. You are the church in action—seven days a week.

IN what way do you, who are followers of Christ and members of his body, show it during the week? "What more are you doing than others?" (Matthew 5:47). How does the church make its Christian impact upon the community through you?

A missionary journal once published a feature article with pictures of several Christians in India along with brief statements as to how they witness for Christ in their daily life (*World Call*, June, 1955). Rajan Jacob, a locomotive engineer, said: "I keep my temper and try to be a peacemaker. I am always ready to help others in time of trouble, especially in first-aid work. I sometimes have discussions on religious matters with others in the railway service, in which I have a chance to put forth the Christian point of view. Others often come to me, on

duty, or at home, for help and advice.”

Blondina Bai, teacher in a government primary school in Damoh, said, “I witness for Christ in the way I treat others, by giving some religious teaching, although that is not part of my regular work, and by being honest in giving full time to preparation.”

An Indian policeman reported, “I have some opportunity to pass on my Christian teaching when I talk to people on my beat.” A carter replied, “I treat my workers well, give them their pay on time, and don’t curse them.” A husband and wife, who are tailors, said, “We witness for Christ by honesty in our sewing and returning all the pieces. We help others in times of illness. We hold evening worship for our family and sometimes, we have non-Christian visitors.”

What is it that you do through the week that marks *you* as a member of the church, and enables Christ, *through you*, to better the life of your community and the world? The statements of the Indian churchmen offer many suggestions. Other Christian groups have attempted to answer this same question. On the basis of these inquiries, there seem to be at least four ways or areas in which our participation in the body of Christ may make itself felt in our through-the-week activities.

One is the manner of our life, the Christ-likeness of our character and ways. Like the Indian Christians, we too may discipline ourselves to avoid displays of temper, cursing, dishonesty, and the more subtle prac-

tices and habits that blur the Christ-image in us and make us poor advertisements for him and his way of life. After all, Jesus called upon us in the Sermon on the Mount to let our light so shine before men that they might see our good works and give glory to our Father who is in heaven (Matthew 5:16).

To the witness of our lives may be added the witness of the word. When opportunity presents itself, we too, can speak to others of Christ and his way and what he and his church mean to us. We need not make ourselves obnoxious as some groups do with their “Brother-are-you-saved?” routine. But humbly and in good taste, we can bear our witness to what Christ means to us.

Perhaps these things are “old stuff”—the witness of a Christian life, and the witness of the word. But there are other areas in which we ought to be putting our religion to work during the week. One is on the job itself. Like the Indian teacher, we can be scrupulously honest in making adequate preparation and in performing our day’s work—whatever it may be.

A Christian will never be satisfied with slipshod work. He will want to be the best possible teacher, or plumber, or whatever—“a workman who has no need to be ashamed” (2 Tim. 2:15), glorifying God in his daily work.

Stewardship has its implications for the job as well as for the offering plate on Sunday morning. The earth is the Lord’s and all that is therein. The farm we operate, the oil wells we own, the machine we tend, the

manpower we supervise, the raw materials and manufactured goods we are responsible for on the job—all these belong ultimately to him. In a world where millions of God's children are hungry, cold, and homeless, and where we must remember the needs of our own children and our children's children, we will not waste anything that is the Lord's but conserve and use it always for his glory.

The Christian's motivations are different from those of many of his co-workers. He looks upon his business, profession, or craft as a means of contributing to the health, knowledge, or well-being of the community of God's children.

The Christian is also concerned for the feelings and interests of the people with whom he has dealings in his job-situation. He will not allow himself to get so preoccupied with efficiency ratings or profit-and-loss columns that he loses sight of people and human values. Rather he will seek justice for the underdog, befriend the friendless, extend a helping hand to the newcomer who hasn't caught on to things yet, and speak a sympathetic word to the individual who is bearing a heavy load on his heart because of illness or other trouble in the home. If there is hostility or tension or bitterness in the office or shop, the Christian will also seek to be a peacemaker, a reconciling influence, an instrument of peace and good will.

Beyond the work situation there is yet another area of Christian responsibility—the community at large. The Christian is a good neigh-

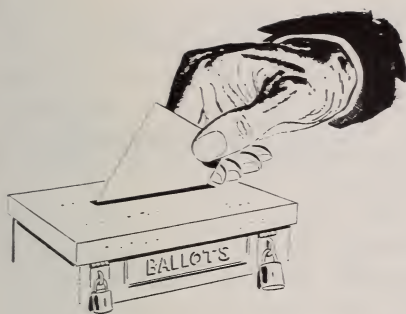
bor and a good citizen doubly so because he is a Christian. He makes it a point to be aware of the trouble spots, the moral cancers, in the neighborhood or city; and he lends a hand to those groups and movements working to make the community a more wholesome place in which to live.

He will "vote like a Christian" on matters that come before the electorate, trying to inform himself beforehand so that his vote will count the most for righteousness.

PARTICIPATION in the social issues of the day is part of our duty as churchmen! In the words of Elton Trueblood, "It is a gross error to suppose that the Christian cause goes forward solely or chiefly on weekends. What happens on the regular weekdays may be far more important, so far as the Christian faith is concerned, than what happens on Sunday."

Why did Christianity spread so rapidly through the pagan Roman world? Not because of stately cathedrals thronged on Sundays with worshipers! Not through the exalted music of choirs or organs or the





oratorical flourishes of the seminary-trained preachers! Rather it was because the rank and file of the early church took their faith with them and lived it out every day of the week—in the home and neighborhood and on the job. This is the way the spirit of Christianity permeated and transformed the pagan world.

That is the only way the church can transform and redeem a city or nation today. Each individual, wherever he goes and whatever he does, must be a vital center of Christian influence.

Jesus once declared that the Kingdom of God is like yeast. But yeast accomplishes nothing as long as it remains tightly pressed and packaged in a cake. Only as it is dispersed through the flour it is to leaven, only then does it do its job.

So with the church! The church does not perform its mission in the world when its members are crowded together shoulder to shoulder in the pews on Sunday morning. It really goes to work when those members walk out the church door, fan out across the city, and then through

the week perform their varied tasks each in his own home, office, school room, or shop.

It is curious that when we speak of the church doing something about a social problem, like juvenile delinquency, for example, we usually envision a preacher getting up in the pulpit and preaching a sermon about it! Why do we not think of the Christian judges or social workers who are dealing with problem boys and girls day after day as a part of their job?

Why do we fail to recognize the work of Christian teachers who spend their time, five days a week, with groups of children and youth bursting with energy and curiosity, as they open doors of opportunity and seek to direct these energies into constructive channels of Christian citizenship.

Why do we not think of those Christian laymen who work in Y's and settlement houses, planning and supervising recreation for children—underprivileged and overprivileged alike? Or Christian parents who take time to play with their own and their neighbors' children to keep them out of the streets and unwholesome hangouts? This is where the church really gears into the problem of juvenile delinquency, is it not? You are the gears!

The same is true of the alcohol and sex problems, labor relations, racial matters, world order and peace, and most of the other issues that confront the Christian conscience. *You* are the ones who are out there where the "real daily meeting of the Church and the world on

its very own ground takes place.”

Granted that you are not always conscious of the fact, for example, that you are helping determine the character of labor relations in America by your attitude toward your own employer or your own employees! Granted you are not always sure of what you, as a Christian, ought to think and do—as about the race issue! Granted that sometimes when you *know* what you *ought* to do—in regard, perhaps, to drinking—you do not have the courage to buck social pressures!

Still the fact remains that if the church is to do anything constructive about these issues, it must do so through you and the members of your own and other churches. What you *do* about these things is far more decisive than what all the preachers in the country *say* from their pulpits.

This is the reason fresh attention is being given today to the subject of Christian vocation—not the vocation of the preacher, but the vocation or “calling” of the laity.

WHAT then is the relationship between Sunday’s worship and sermon and our weekly ministry as disciples of Christ? Something like this: In many instances the work of the week is distracting, to say the least! Our vision of God is dimmed. We are so involved with petty details that we lose our bearings. Absorbed with *means*, we may lose our vision of *ends* of life.

Trying to be honest and stand up for what we believe to be right, our spiritual energies are depleted. Amid

conflicting judgments as to what is right, we become confused and wonder what God would really have us do. Rubbing shoulders with some who have no God but expediency, we find ourselves being tempted to rationalize and to take the course of expediency ourselves.

Our daily prayers and family worship help. But they are not enough. Then on Sunday morning we come together in the sanctuary. There our vision of God is renewed, we reaffirm our allegiance to Christ, we get our bearings by recalling the ends and purposes of our existence, and our reservoirs of spiritual energy are replenished. We listen to one who tries to present not just his own ideas but the best thinking of the whole church, as he understands it, about some of the *common* issues and problems that face Christians from day to day and the resources that are available for our daily living. In addition, we meet together in church school classes to study the Bible together and to seek God’s will, sharing our best thinking with and often learning from others whose experiences give them different insights and perspectives on some of the issues that disturb and confuse.

The church service, thus, is not an end in itself. There is a vital relationship between our Sunday worship and our witness through the week. It has been said that “the holiest moment of the church service is the moment when God’s people—strengthened by preaching and sacrament—go out of the church door into the world *to be the church.*” ■ ■

Jungle Journalist

By James W. Carty, Jr.



Mrs. Wesley Sadler is a busy woman at the mission station.

“Learning is a light that leads to everything lovely”—African proverb

MRS. ROSLYN SADLER, an attractive blond with a pony tail hairdo, was out of sight, putting some finishing touches on a home she was building in Wozi, Liberia.

Her African laborers, who were helping in the project, had just gone to their homes because it was the end of the work day.

Two Loma tribesmen passed by the seemingly deserted building. They were unaware that Mrs. Sadler, wife of missionary Wesley Sadler, was present and in hearing distance.

One remarked, “Sadler must have seen this woman work before he married her. This home is really well put together.”

This tribute showed the admiration felt toward the Sadlers. Wesley has won respect as a builder of men; Roslyn as a builder of things. To-

gether, they are helping forge a new spiritual climate in Africa.

Through linguistics, literacy, and literature, they are helping transform the dark continent into one lighted by Christ. For the Sadlers follow an old proverb used by the aged and wise men of the Ilamba tribe in Tanganyika, East Africa: “Learning is a light that leads to everything lovely.”

First, the Sadlers worked sixteen years in Liberia. They demonstrated what one couple, along with other missionaries, can do to develop one tribe, the Loma. Now, their work reaches and influences much of Africa. For they are directors of the first All-African Christian Literacy and Writing Center at Kitwe, Northern Rhodesia.

The Sadlers are missionaries of the

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United Lutheran Church of America. They are being loaned by the ULCA to head up this continent-wide work for the Committee on World Literacy and Christian Literature (475 Riverside Drive, New York 27, New York). This committee—a unit of the foreign missions division of the National Council of Churches—represents some forty American mission boards and church groups.

Wesley's and Roslyn's tasks are to train Africans and missionaries to write simple graded materials and to direct literacy projects among the 80 to 90 per cent of the adults who cannot read. They are destined to be the most significant religious missionary leaders of the third quarter of the twentieth century on that great continent that stretches five thousand miles from Cairo to Capetown. Their influence and prestige might well equal or even surpass that of Albert Schweitzer.

Dr. Sadler himself writes social-education and spiritual materials. They range from health to ethical to religious to sociological affairs. He conducts literacy-literature campaigns and trains Africans to do these tasks themselves. He is a humble, patient man with a crew cut. He looks like a distinguished professor. His boyish smile belies his forty odd years.

Roslyn, a Bostonian daughter of a construction engineer who built things overseas, is a woman who is enthusiastic and thrilled about the great achievements of missionaries. She is happy about being part of the overseas program, and sees the vitality and significance of her work.

Mrs. Sadler is a versatile and happy person. She is cheerful, patient, hard-working. She is an artist, a medical aid, a builder, a typist, an operator of a mimeograph machine, a housewife, and mother of two sons.

She has a keen imagination—and it takes plenty of ingenuity to be creative on the mission field, where church workers, short on supplies must achieve big results with little money.

Mrs. Sadler has gained respect by her skillful blending of mechanical genius and artistic talent. And this has come on the dark continent where women generally are regarded and treated as second class citizens. When a woman wins respect, it is a sign of merit.

And by winning respect, Roslyn Sadler has advanced the cause of womanhood. Her accomplishments symbolize what other members of her sex can do—and so, more and more African men are coming to value their own wives as persons, as individuals, rather than as possessions.

The Sadlers are stimulating the production of helpful literature for African readers, written by African authors, in Africa.

WHEN the Sadlers went to Loma land, none of the thirty thousand members of that group—one of twenty-three tribes in Liberia—could read. There were no textbooks, no literature, no newspapers.

The Sadlers prepared a primer and began to teach people to read in their own language. The mis-



Wesley Sadler is here shown with a Loma tribesman. Note the thatched-roof houses in the background. The tribesmen honor and admire Dr. Sadler.

sionaries didn't want the new adult literates to lapse back into illiteracy, so they prepared follow-up materials for them to read.

Sadler prepared a textbook, *Untangled Loma*, and booklets with a total of approximately 500,000 words. He also devised a one thousand page dictionary.

"People read the literature as fast as it was produced," Dr. Sadler said recently in an interview.

Their requests became more frequent in 1951 when Dr. Sadler was busy at work on the first textbook grammar in Loma. So he started the *Loma Weekly*, the only non-English language newspaper in Liberia.

An experimental project, it heralds the opening of a whole new aspect

of communications in Africa—the community newspaper. It is a one-page sheet, mimeographed on both sides, on three Sundays a month, and is issued as a four-page paper once a month.

The paper is mimeographed at Wozi, the former home of the Sadlers. Wozi is about 150 miles north-east of Monrovia, capital of Liberia.

At twelve cents a year, the *Loma Weekly* is a bargain package of information and entertainment. This paper, in its folksy, personal approach, is similar to the community newspapers in the small towns of the United States.

It has some world news, religious items, personals, obituaries, personality sketches, health features,

and stories of new trends and developments in the country.

One issue contained an article about fishermen who were chased and treed by elephants. Another item was a personality sketch of Dr. William Tubman, the president of Liberia. Throughout Loma land's thirty villages, the tribal members prized that issue and put the *Loma Weekly*—with the picture of Dr. Tubman—on their huts.

The weekly is a valuable means of spiking untrue rumors and spreading the truth. Loma tribesmen, for example, heard one day a report that a neighboring village had been destroyed by fire.

Dr. Sadler sent a runner to check and found the damage and death toll were highly exaggerated. He quickly published the facts, and cut down anxiety and kept fear from spreading further.

One time, one copy of the *Loma Weekly* was spoiled as it came off the mimeograph machine. Mrs. Sadler crumpled it up and threw the sheet on the floor. A brown hand of a Loma tribesman reached through the open door of the adobe, thatched roof house, picked up the paper and hastily drew it out the door.

"The people are so eager to read the weekly that they won't let us waste one copy," she said.

Their booklets on village improvement, family and child care, health, inspirational matters, fables, adventure tales, or an ocean voyage with "houses that float" have inspired, entertained, and educated the Loma people.

Every month the Sadlers produced a new booklet and mimeographed about twelve hundred copies. The people eagerly moved from one booklet to another. It is not unusual to see the Loma adults reading to each other.

"Literature often paves the way for health measures, village improvement, and evangelism," Dr. Sadler said.

A newly arrived medical missionary went to Loma village to give smallpox vaccinations. Upon returning to Wozi, he reported his surprise at finding that the people were cooperative.

Dr. Sadler smiled and explained that the people of that village had been reading booklets on health improvement for years. The booklets had helped make them receptive to the shots.

On another occasion, a missionary-architect traveled to a distant mission station known for its hostility to Christianity. Eight persons asked for baptism.

"We have read inspirational books and Mark," they said. "When we read in our own language, we know the word of God is true."

Mrs. Sadler not only uses her artistic talents to illustrate the materials her husband writes, but also constructs new homes. In Loma land she had built three. First, she added to her home, then built one for a co-worker, and finally another for a language student.

The plans were drawn by the Lutheran mission builder, or superintendent, who was located at another village and who gave some

direction to her at a distance. Roslyn would visit his village, tell him the progress of the building and ask the next steps to take in the construction. African laborers did much of the work. So did Mrs. Sadler, who also gave the personal supervision.

The Sadlers are parents of two sons, Kumbe, eleven, and Kezele, fifteen.

The warm, sympathetic smiles of the Sadlers win trust from Africans. Malakpala (pronounced Ma-lak-pala), the chief medicine man at Wozi, dropped by the Sadler house one day. This was surprising, because he often resisted the efforts of the tribal people to seek out the medical aid offered by the Sadlers. Once he had been stubborn in refusing a father who desired to let the Sadlers take his ailing son to medical help at the mission dispensary.

But on his surprise visit to their home, Malakpala explained, "I'm going on a visit to another village and I can't take my son along."

His request to Mrs. Sadler: "Will you please watch after my son and see that nothing happens to him?"

She watched over the lad.

Another time when no one could notice, because it was night, Malakpala dropped by the Sadlers' house. The Sadlers wondered about the nature of his mysterious actions. He was serious and silent for a long time as he sat by the missionaries. Finally, Malakpala moved closer as if he were going to disclose some confidential secrets of the medicine men.

Surprising, he said, "Sadlers, I've got a bad headache. Could I have an aspirin?"

In 1956, the Sadlers headed up the first interracial, international team of literacy-literature workers in a venture in Tanganyika. The team produced materials to be used in campaigns to teach adults to read in Tanganyika, East Africa. Then the Sadlers went on to additional work among the Kiguyu (Mau-Mau) in Kenya that year.

When it came time for the Literacy-Literature committee of the NCCC to seek a literacy and writing center, Mrs. Sadler was asked to scout around and recommend a suitable place.

She inspected several locations, then suggested one at Mindolo, three miles from Kitwe in Northern Rhodesia. Mindolo is a camp built by the copper mine owners. Here people will come to learn about how to further the Word—the bread of life.

The Africans are learning that two leaders—Roslyn and Wesley Sadler—personify the literacy-literature movement. And, by coming to know the Sadlers, the Africans will realize they have learned something of the true value and meaning of being Christ-like.

Together, Wesley and Roslyn Sadler help missionaries and Africans teach tribesmen of some seven hundred groups how to help themselves build a new Christian culture and civilization—a Christ-centered one.

Mrs. Sadler, who does first aid, helps heal sick bodies. Dr. Sadler, man of the book—the linguist—interprets the word of God and helps heal the souls of men. ■ ■

The Protestant View of Marriage and the Christian Home

By Stanley I. Stuber

PROTESTANTS believe that marriage was instituted by God and that the home is one of the most important areas for truly demonstrating the Christian way of life. They have redeemed the marriage bond from mere legality to a creative fellowship. They have lifted the Christian home to a high moral level so that it has become basic to community and the foundation of democracy. The Christian home, particularly in the United States, has served as the haven of the democratic spirit and has been the close companion of the church.

During the past few decades the Christian home has been battered by the forces of secularism, change and moral looseness. Yet in spite of the rapid increase in divorces and the radical change in the living habits of Americans, the Christian home remains as the heart of the community and the chief partner of the church.

The Family of our Lord

It is significant to note the nature of the family life of Jesus as reflected in the pages of the New Testament. The engagement of Mary and Joseph, their marriage, and the miraculous birth of Jesus form the most beautiful and sacred part of our Christian faith. The religious training of the boy Jesus, his meeting with the elders in the Temple, his growth in mental and spiritual stature, and his relationship to his family as indicated by his experience in Joseph's carpenter shop, all point to the highest type of family relationship. This, of course, is extended into his mature life. Apparently Joseph died while Jesus was quite young and this placed an added responsibility upon the young Teacher. There is nothing in the Scriptures to tell us exactly how Jesus got along with his brothers and sisters, but knowing his attitudes and the way he cared for his mother, we can assume that the relationship was a very lovely one.

Church in the Home

As far as organization is concerned, the Christian religion began in a rather informal manner. Growing out of the Jewish faith, but rejecting many of its religious practices, the disciples built up the new faith in their homes. It was common practice for them to meet together in their homes for prayer, praise and the meal of Christian fellowship.

Christ appeared to the disciples as they gathered in the upper room of a house. The whole experience of Pentecost is closely related to families and to home life. And when Paul was converted and found hard going in the synagogues, he turned to the Christian home. Here he found a welcome and the kind of a situation which lent itself to the establishment of churches. Some of the very first churches were organized and maintained within the Christian homes of the early disciples. At a time when Christianity has become organized so extensively, it is well for us to remember its humble beginnings and its close relationship with the Christian family.

Christianity Undergirds the Family

The teachings of the Christian faith undergird the entire structure of family life. Here womanhood in general is exalted. Woman is given a high status and a practical role both within the family and the church. Marriage is made a sacred contract and both husband and wife have rights and responsibilities on an equal level. Children are taught to honor their parents. Christianity has done more to elevate the whole conception of marriage than any other force.

Protestantism, just as it restored the theology of the New Testament and the early church, also restored the emphasis upon morality and Christian fellowship in the home. Luther's love for children, and his songs built around the home, did much to focus attention on the Christian family. This is also true in regard to Protestantism's stress upon vocation. The Christian life was not something to be lived apart from the world (like the monks in the monasteries), but the following of Christ daily, in the home as well as at the altar.

The development of the idea of a close-knit Christian family was brought to America by the Puritans and given new dimensions in the new territory. In America the very basis of society, the foundation of community life, has been the Christian family. Although at times severely tested, it still remains in towns and cities across the nation the institution which holds the country together.

Marriage—a Sacred Partnership

Protestants do not regard marriage as a sacrament, like baptism or Holy Communion. Nevertheless, they think of it in sacred terms as being instituted and blessed by God. They believe that marriage constitutes a sacred partnership through which man and wife enter into a creative and holy relationship. They know that marriage is far more than a legal contract; it is an agreement to love and to build a new family unit upon the basis of this mutual and ever-enlarging love.

Protestants recognize marriages performed outside of the church, even when they are not conducted by a Christian minister, but they much prefer that the courtship, marriage and the new family all have the blessing of the church. There is a distinct feeling that a marriage which has its roots deep within Christianity will have a much greater chance for success than one which is grounded on pagan principles.

Protestant pastors today are urging couples to come to them for marriage counseling; this is permitting young men and women who are about to marry to ask many essential questions and to receive marital information which they might not otherwise be able to receive.

Protestants also support pre-marital clinics and make leaflets and books available. Some of this material may deal with planned parenthood. Much of it considers the much larger problem of marriage, discussing many different facets over the span of the years.

Birth Control and the Churches

Although birth control is certainly not one of the major teachings in our Protestant churches today, the great majority of the denominations have during the past few years gone on record as sanctioning the practice of planned parenthood. They do not think of birth control as being sinful; in fact, they believe that it may serve as a positive aid in the proper development and the lasting happiness of family.

Birth control is not approved merely on the basis that it allows a married couple to enjoy all the rights of the union without the bearing of children. It is supported not because children are *not* wanted, but because they *are wanted* at the time when they may receive the best care. It is the spacing of children with which we are concerned as Protestants. We do not believe that it is a sin to use artificial means to prevent birth if the intent is to save the life of the mother, to prepare financially for the coming of the child at a future date, or to enlarge the happiness of the marriage itself. Here it is not a matter of destroy-

ing life, or working against God's purpose. The desire is to increase love and to strengthen the union so that children will be a real blessing rather than a burden.

During the last few years the so-called "population explosion" has entered the picture. This situation has caused tensions in certain parts of our country. But this critical condition exists, in such nations as Japan and India, where there is not enough food to feed the existing population. In a few years, with the birth rate as it is, the situation will reach a point of crisis. Protestants, on the whole, are inclined to support birth control measures not only for individuals, but as a means to prevent mass starvation. The use of birth prevention devices is still in an experimental stage, and major decisions have yet to be made. Yet judged by statements of Protestant leaders, and the position taken by the World Council of Churches, it is quite apparent that most of the major denominations will approve the supplying of birth control information and material to nations which ask for help. Whether this will be on a governmental plane, or through private agencies, is still an undecided matter.

The Wedding

A minister in a local church in his weekly bulletin points out that marriage is a service of worship. In order to keep the actual service itself on a high and sacred plane, the following suggestions are made for those who are getting married or who are planning the marriage:

1. *Get in touch with the minister who is to perform the ceremony as early as possible.* This should be done soon after the date for the wedding has been set. This suggestion is offered for three basic reasons: a) for the purpose of clearing the schedule for the church and the minister, b) to plan for music and other details, and c) to arrange a conference with the pastor on the meaning of marriage. This last point is important, and will lead into another conference concerning the details of the wedding and the rehearsal itself.

2. *Take special care in selecting the proper wedding music.* All too often the music selected for the service is far too sentimental on a purely human level. There is much splendid sacred music which is in keeping with the spiritual nature of the service.

3. *Take care in selecting the decorations, flowers, and the appointments for the wedding service.* It is emphasized that simple beauty and avoidance of the dramatic in the service, should be the aim. Moreover, nothing should be done to detract from the sacred nature

of holy marriage. And this applies to the reception as well as the marriage ceremony.

Sex and the Bible

Sex is a little word, but it seems to have captured America. Songs, magazines, newspapers, radio and TV, conversation, just about everything now seems to be filled to overflowing with sex. Now sex is very proper in its place, but, given too much of it, life can be thrown way out of balance. Hollywood thrives on sex, and modern novels seem to require it to get on the "best seller" lists.

During the past few years we have been reminded that even the Bible is not immune to sex. Some of the greatest money producing movies have been based upon plots, or a phrase or two, found in the Bible. There also have been serious study books, like *Sex and Love in the Bible* by William Graham Cole (Association Press. 1959. \$6.50). All of this points up to the fact that there is in the Bible, and particularly the first books of the Old Testament, a lot of realism. In regard to love and sex we have to balance the Old Testament with the New.

In brief we may say that the Protestant attitude toward sex is that it is a fact of life, and, since God created it, is an asset if properly used within the context of marriage. How sex is used to make it a blessing rather than a curse will depend upon many factors, the chief of which will be a well-disciplined Christian conscience.

Tests of a Christian Home

One of the greatest blessings of all time is a Christian home. But how does a home become Christian? What are some of the tests which can be applied to a Christian home? Here are a few:

1. Does it have a direct relationship to a local church?
2. Does it have a Christian atmosphere?
3. Does it meet daily problems from the point of view of Christian principles?
4. Does it serve the community, as well as being served by it?
5. Does it accept its proper share of responsibility in supporting such agencies as the PTA, the YWCA-YMCA, and other service organizations?
6. Does it offer members of the family, especially the young people, the opportunity to grow mentally and develop spiritually?
7. Does it provide the chance for individual and family worship?

On the last point there may be a wide area of difference. Most Christian homes have grace before meals. Many have daily Bible reading or brief daily devotions. Yet due to the press of modern life all the members of the family may not be able to meet for group or family worship. In this case each individual member should be encouraged to have his own daily time of prayer, Bible reading and meditation.

Future of the Christian Home

What is the future of the Christian home? At a time when current demands upon time make home life rather hectic, and when the entire moral standard of the nation is going through a transition, this is a most important question. Surely we need the influence of the Christian home more than ever. We need the moral strength and the spiritual foundations which Christian homes provide. This nation cannot survive for very long if it turns to a pagan philosophy and to a purely secular practice.

America has risen to great heights of leadership in many lines of achievement. This has been due very largely because of the moral and spiritual nature of its citizens. And back of all this have been the Christian homes of the nation. Instead of being molded and shaped by modern pagan pressures, we as Christians ought to express our independence and insist upon the right of having distinctly Christian homes—not merely for our own happiness, but also for the welfare of the nation.

The Wedding Ceremony

Perhaps a presentation of one of the Protestant marriage ceremonies will give in summary fashion what Protestants believe about marriage and the home.

Dearly Beloved: We are assembled in the sight of God to join together this man and woman in the bonds of marriage, which is an honorable estate, instituted of God for the proper continuance and well-being of mankind, confirmed by the teaching of our blessed Savior, and compared by St. Paul to the mystical union between Christ and his church. Into the holy estate these two persons have come to be joined. Therefore, if any man can show any just cause why they not be lawfully joined together, let him speak, or else hereafter forever hold his peace.

I charge you, each and both, before the great God the searcher of all hearts, that if either of you know any reason why you may not be lawfully joined together in marriage, confess it now: for be well assured that all those

who are brought together contrary to the Word of God are not joined together of God, neither is their marriage lawful.

Wilt thou have this woman (this man) to be thy wedded wife (husband); and wilt thou love her, honor her, cherish and sustain her, in joy and sorrow, in plenty and in want, in sickness and in health, be faithful unto her, so long as you both shall live?

Who giveth this woman to be married to this man?

I take thee to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my troth.

With this ring I thee wed; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

As a seal of these holy vows, join now your right hands. Forasmuch as you have consented together in holy wedlock, and have witnessed the same before God and this company, I now pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Whom God hath joined together, let not man put asunder.

God the Father, God the Son, and God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Now some interpretive comments:

1. Note that the wedding takes place not only by the authority of the state, but by the authority of God.

2. The purpose of marriage is stated as twofold: the continuance of the race and the well-being of mankind.

3. Both Jesus and Paul commended marriage. (See Matthew 19:3-9 and 1 Corinthians 7:39.)

4. No marriage should be begun if there are impediments to it. This means checking on physical health, psychological attitudes and religious convictions.

5. Each member of the marriage twosome has definite responsibilities to the other—to love, to honor, to cherish, to sustain the other, to be faithful. And this to be done at all times—in days of difficulty and sorrow as well as in days of joy and happiness.

6. The bride's father gives her away and this is symbolic. Each is to leave his own home and now start a new home. This new home should not start under the difficulty of living with in-laws.

7. Faithfulness is a prime requisite of a Christian marriage. Thus permanence is given to the vows of the two persons. For love's reason (each wants no other) but also for security's reason—the contract is

binding. Thus, the children of the wedlock are assured of a permanent home.

8. The permanence of the home is symbolized by the ring—a circle, having neither beginning nor end.

9. This new home is a part of a community so the couple declare their vows before others; and the community pledges to help build a lovely and lasting home.

10. Finally, God seals the marriage. The two young people need to turn to God for help; they need to depend on him; worship him regularly at home and in the church; and bring their children up in the nurture and admonition of the Lord and thus build a Christian home.

BEATITUDES FOR THE HOME

It would be difficult to get a better statement, in a few words, concerning the blessedness of the home than this selection written by John Oxenham:

Blessed are they who rejoice in their children;
To them is revealed the Fatherhood of God.

Blessed are they who know the power of love;
They dwell in God, for God is love.

Blessed are the songful of soul;
They carry light and joy to shadowed lives.

Blessed are they that see visions;
They shall rejoice in the hidden ways of God.

Blessed are they that have understanding hearts,
To them shall be multiplied kingdoms of delight.

Blessed are the childless, loving children still;
Theirs shall be a mightier family—even as the stars of heaven.

Blessed are they whose memories we cherish;
Our thoughts are jewels to their crowns.

Winter Wonderland

By Dale Whitney



Ski-jumping is exciting. And the competition is keen. This competitor is jumping in competition at Bischofshofen near Salzburg, Austria.

UNTIL the twentieth century, winter sport was mostly confined to a large open hearth where drinkers gathered, grog in hand, to rally forth in song. Occasionally a brave fellow would venture out into the cold, don ice skates at the neighborhood pond, circle it once or twice, and retreat to the warm hearth.

Then along came a fanatic Austrian named Mathias Zdarsky who cut himself three long sticks. To the bottom of his boots he tied two of them, and with the third stick in hand, he climbed to the top of the mountain near Lilienfeld, his

native village in Austria. While local hillbillies stood by staring aghast, Zdarsky leaned back on the stick, closed both eyes, and hurled himself down the slope straight as an arrow, until he reached the valley. How he made it without loss of limb, modern skiers will never know . . . but this is actually how the first method of downhill skiing began.

For many years, Austria and Switzerland have been sports rivals . . . and every year the fighting tribes of both Alpine resorts send out loud whoopin' war cries. The one who resounds the most no doubt attracts the greatest number of tourists.

Habsburgerhaus in the Tyrol. This is high in the Alps where skiing sometimes lasts until summer.

Truthfully, though, all is done in friendly competition, and each country has equally as much to offer the winter vacationist. *Austria, however, is cheaper!*

This reporter spent a month in Austria, visiting various ski areas including the Vorarlberg in Tyrol, Hohe Tauren and the Semmering. It was amazing to see how hard at work village carpenters were in getting hotels and pensions ready for the opening of the winter season, December 15. New ski lifts, gondolas, and cable trains are being built in many of the resorts, many new hotels are being built and old ones renovated. When I asked the Hausfrau at Pension Grammer, where I stayed in Bad Gastein, why so many new hotels and ski lifts were



International winter resort and spa of Bad Gastein in the Hohe Tauren mountains. Contains many deluxe hotels as well as small pensions and chalets.



being built, I was informed that Austria has become so popular, each year more and more accommodations must be built for the thousands of skiers drawn to this winter paradise.

Skiing is not the only sport to be enjoyed in Austria's many winter resorts. There are excellent ice-rinks that attract crowds of skaters, toboggans can be rented and there are miles of steep racing tracks. Skijoring behind horses or motor vehicles is another fun sport, and then there are pretty and quaint-looking horse-drawn sleds to take tourists to the most romantic spots in the fairy-like landscape, accompanied by the sound of tinkling bells and the soft fall of snowflakes.

Each year, as the first snow falls, Austria is a salient of towering white Alps and valleys transformed into a vast playground for holiday makers. No more does the term "winter sport" belong exclusively to the Aga Khans and Rockefellers. In the last ten years, middle class Americans who worship sunshine and snow have discovered that they too can enjoy what formerly belonged to the rich. Almost every resort now has twice as many small and inexpensive hotels as it once had—snug little inns, and hundreds of mountain chalets, where food and comfort often surpasses the luxury hotels.

IF this is your first trip to Austria it would be wise to contact one of the foreign representatives of the Austrian State Tourist Department, located in more than forty cities throughout the world, including countries as distant as India and

Uruguay. They will happily answer all questions pertaining to reservations, transportation, currency exchange, and mail you information concerning all winter resorts.

Austria has approximately 11,500 hotels, inns, and pensions. In addition, there are 146 youth hostels. However, during the winter season it is better to reserve your rooms several weeks in advance of your trip. This you may do through a travel agency, or through the "Verkehrsvereine" in the individual places.

Prices at the different resorts will vary, just as prices of hotels and pensions differ, depending on the class and service of the establishment. Take for example hotels Bellvue Park and De L'Europe in Bad Gastein, the Sporthotel Loruenser in Zurs or the Goldener Greif in Kitzbuehel. In these hotels you can enjoy tea-dancing every afternoon at five, and entertainment during dinner. You are expected to "dress" for the evening, and social life concentrates mostly around dance floors and Spielbanks, rather than on the ski slopes. Price per day for a room with three meals will cost you three hundred shillings or about twelve dollars.

But the majority of smaller hotels and inns all over the Alps will cost you around eighty to one hundred shillings per day, or about four dollars. and the food is excellent. If you really want to save money, however, there is another way to budget your holiday. This is to take a room with or without breakfast (this can cost you as little as one dollar per day). Then you may eat your meals at the



Alpine Snow scene south of Salzburg.

Bahnhof restaurant, which is relatively cheaper. The food is simple but always good, and here you can meet all kinds of interesting people from natives to tourists; the rich ones and the ski-bums, young students, pretty girls, old folks. If you plan your lodging this way, figure that your room and board will cost about \$2.50 per day.

THE Alps of the Tyrol jut majestically into Western Europe along the adjoining borders of Germany to the north and Italy to the south. The environs of Innsbruck, the capital of Tyrol, offer many

smaller and less expensive resorts, and it might be rewarding for a change to set out for the discovery of something new! The Seegrube, native village of Dagmar Rom, twice world skiing champion, is 6,000 feet above Innsbruck in the Nordkette mountains, and easily accessible by cable railway.

Not far from Zell am See lies the Glemm valley and the village of Saalbach which is surrounded by about forty ski mountains and can easily be reached by bus from Salzburg. At the end of an exciting day when skiers flock back to the local inns here around the ancient church, or to their chalets, they are in gay moods and high spirits and Saalbach becomes the scene of many parties and festivals. Lofer is just another picturesque ski village, situated near Salzburg-Tyrol.

If you wish to enjoy the Kitz-

Internationally famous Kitzbuehel where skiing and social life are both taken seriously.



buehel Alps, and at the same time want to keep away from crowded centers, there are excellent snow conditions in such little mountain villages as Fieberbrunn, St. Johann in the Tyrol, Westendorf or Kirchberg, where you can have the additional advantage of being close enough to Kitzbuehel to enjoy the many social events and activities that has made this resort internationally famous.

In the Vorarlberg, which is the westernmost province of the Tyrol and touches Switzerland, an entire ski area is to be found off-the-beaten-track, called the Bregenz forest. Its most popular resorts, situated on quiet, sunny heights, are Damuels, and Schoppernau.

Another less known resort worth looking into is Muehlbach, a high Alpine village dotted with mountain hotels, chalets and ski huts. Above Muehlbach is the Rupertihaus, run by Austria's champion in ski jumping, Sepp Bradl. One of the best known spots in this area is the Radstaetter Taurern. Here experienced skiers are fascinated by the great variety of tours taking them from the immediate vicinity of their cozy hotels to such impressive peaks as the Seekareck, the Gamskarspitze or the Hundskogel, while beginning skiers may try their skill on some of the easy slopes.

All over the Alps the most modern equipment is available and access is possible to all of the ski areas, even to heights of 10,000 feet by some fifty-one cable cars, ten mountain railways and four hundred chair lifts and ski lifts. Skis and boots may

be rented for as little as seventy cents per day, insurance included!

The latest Alpine ski technique, "Wedeln" or "tail-wagging," which has been behind the most remarkable series of successes gained recently by Olympic world-champion Toni Seiler and other Austrian skiers, is taught *uniformly* all over the Alps by qualified experts who are graduates of the far-famed Arlberg technique! All ski schools are regulated by the Austrian Government and prices are standard, depending on private or class lessons. One dollar and a half will buy you a full day's instruction in any authorized Austrian ski school.

Austria's blazing ski celebrity, Toni Seiler, who won seven gold medals and all "first places" in the 1956 World Olympics, an unequaled feat, continues to make skiing history. So do Rudi Matt, Toni Spiess, and many other Austrian skiers. In fact, in the last few years, Austria averages placing five "champs" among every ten in almost all European ski meets.

What is their secret? The answer is the "Arlberg technique," which is every skier's "bible." "Don't ski, let your skis carry you downhill!" is the Austrian slogan for the Arlberg technique. It is the skiing style of gliding down the hills as effortlessly as possible, making full use of gravity and only steering your run with the minimum effort necessary. The advantage of this technique is that it can be picked up quickly even by skiers who are only moderately advanced. For the near-professional, it means learning a more modern style,

and for the beginner, it means learning the *easiest* and *safest* method of skiing.

If you plan to take your winter sports seriously and want to purchase your own ski equipment, Austria is famous for leather boots, especially for the hand-made ones. Very fine skis are made in Austria and almost all equipment can be purchased in any one of the Alpine villages at the same price you would pay in a big city.

Keeping warm on the ski slopes need not preclude being attractively dressed, for ski fashions these days are as stylish as they are practical.

After a strenuous day on skis or skates there still is lots of ways to occupy leisure hours and continue to have fun; small balls at local inns and costume festivals, new friendships to be made, picturesque country customs to watch and take part in, carnival processions on skis, thigh-slapping "Schuhplattler" dancing and international bridge tournaments. Perhaps the strongest attraction, however, is the warm hospitality that greets every winter vacationist at the hotels and inns . . . as Austrian manners and the old customs founded in grace and friendliness endure, even long after the snow has melted and the skier's gear has been put away for another year.

For that never to be forgotten winter holiday . . . where lots of snow, lots of fun, and wonderful skiing await you . . . come to Austria . . . where life in the land of the Alps is a fairy tale come true!



Tyrolian Alpine scene and towering mountains where skiing is good until May.

Here is a lovely shot. Window frames beautiful Alpine scene at Zell am See.



The
Way
of
a
Maid
with
a
Man

By Kermit Shelby

Man with cat meets girl

NED was lucky the first morning he breakfasted at the Green Lantern. She was much too pretty for a waitress, yet she came to wait on him. "Doesn't figure," Ned said.

"Have I overcharged you?" She glanced at his check.

"A girl like you—behind a counter like this."

"What's wrong with a girl earning her own living?"

"You're just not the tearoom type."

"What is my type?" She sounded amused.

"You're so young. And so—so unprotected."

"There's policemen," she said.

"A pint of coffee cream to go," Ned said, and paid his bill. Next day Ned went back for more coffee, more cream to go. She glanced at his waistline.

"Don't you find it fattening?"

Ned grinned, tall and lean. "The cream is for Leo."

"Then Leo had better start counting calories."

"Leo's a yellow tomcat," Ned explained. "You might say I've got the custody. A friend of mine left him in my care while he flew to Texas. Now he's inherited property out there and Leo is my charge. I let him sleep nights in my taxi because I can't find a place that will allow pets."

"You poor man," she said. "Wait here." She came back pretty soon. "Here's the name of Clara's landlady. She just loves pets. Clara has a canary." She wrote down a telephone number.

"For this," Ned said, "you rate a dinner and a show. Shall I call for you with the taxi?"

"Is business that bad?" She smiled, and wrote down a second telephone number and the word "Elaine." "I'm free after four o'clock," she said.

Ned called for her around six. She lived in a white frame house with roses in the yard. "My girl friend and I have the upstairs apartment," Elaine told Ned. She carried a big patent leather bag and wore dark fabric gloves. The things she



could do to a dark blue suit and white blouse by just being inside them made Ned gasp.

When Ned opened the taxi door to let Elaine inside, this yellow tomcat wearing a green leather leash took one look at Elaine and began to purr. Ned lifted him and set him over in the back seat. But Leo wouldn't have it like that. He climbed over and looked dreamily into Elaine's eyes and right away began to shadow box at his reflected self in the patent purse.

"He's showing off," Ned said. "This time I'll fasten his leash."

"Don't," Elaine said, and stroked Leo's white spotted head with her glove. After that Leo promptly became her slave. "I like cats. It's the old maid in me."

"So I've got a rival," Ned said, sounding glum. "I called the canary woman. She's full up on cats. She gave me the name of her friend, though, who rents apartments. After the show I'm going to take Leo by and look at her place."

"Why don't we skip the show," Elaine said, "and go see it immediately after dinner? Someone else may rent it." She went back to Leo. "His eyes are like moonlight," she said.

THE apartment proved to be rather special, with a sun deck and a fire escape with wide steps. "The last cat tenant used it as a private entrance," the landlady said. "Did you say you are a bachelor?" She looked inquiringly at Elaine.

"I'm his dinner guest," Elaine explained. "I came along for the ride."

"I own my own taxi," Ned said. "Well, Leo, what do you think?"

Leo explored the dark closets approvingly. How about it, he said in cat language. Ned asked the landlady, "Do you object to my having a dinner guest?"

"Certainly not," said the landlady.

"I'll take it." Ned reached for his checkbook. "On condition that you, Elaine, be my first dinner guest?"

"I can cook," Elaine said. So Ned wrote out the check.

Ned and Leo moved in on Saturday night. On Sunday Elaine came for dinner. Ned had bought groceries in advance. Elaine brought flowers, and a green plastic dish with L-E-O spelled in tall letters which glowed in the dark. The moment Elaine walked in Leo jumped up on the couch and began to purr and mug at himself in the patent purse.

Elaine tied on a frilly apron and cooked, along with other wonderful food, a dish which she called tuna casserole. After Leo tasted the casserole, he made violent love to Elaine's feet.

"I like the dish, too, Elaine," Ned told her. "Only I have more self control." Elaine laughed.

After they did the dishes the three of them went for a walk in the park. Leo trotted happily on his green leash, returning to have his head rubbed each time they paused.

"I wore gloves again," Elaine pointed out to Ned, "because it's more sanitary."

"Look. People think we're married," Ned said boastfully.

"When we get back to the apartment," Elaine said, pre-occupied,

"I'll brush his coat good and let him play with his rubber mouse."

They sat on a bench while Leo played with a maple leaf. Later he curled up on Elaine's lap and purred himself to sleep.

"Cat appeal you have got," Ned observed gloomily.

"Tell me more," Elaine said, pleased.

"You can cook, too." Ned flushed, becoming self-conscious. Elaine couldn't possibly be interested in a taxi driver, he told himself. She was away beyond his reach. Ned got to noticing how it wasn't himself, but the cat that Elaine was in love with. The thought depressed him.

What made it worse, if he kicked Leo out in the street, Elaine probably wouldn't speak to him again. But having Leo around kept her coming back. It was an unhappy dilemma. Ned sighed. Elaine glanced at her wrist watch and said, "I almost forgot. I have an appointment. Do you mind if I catch a bus?"

Ned figured she was trying to let him down easy. "Certainly not, Elaine. Thanks for the dinner."

HE and Leo walked back to the apartment but it wasn't the same. Leo sat in front of the ice box and meowed demandingly. Ned fed him the rest of the tuna casserole. He finished the lemon pie. The taste was wonderful but he felt dejected.

On Monday night Ned dined early at the Green Lantern but the other waitress told him it was Elaine's day off. Ned went back to the apartment and fed Leo cat food, which Leo spurned. Leo climbed up on the

couch and sharpened his claws on the cushions and seemed to be searching for something. He went and sat in front of the ice box and looked at Ned reproachfully.

"There isn't any more," Ned told him crossly. "You hogged it all."

Leo went next to the front door and sat watching it expectantly. He watched Ned with question marks in his eyes. Ned showed Leo the fire escape. Leo came back to the front door.

Ned glanced at the clock. Ten-thirty. "She's home in bed," he said to Leo. "I hope." Leo went on a meowing jag. Finally Ned dialed her telephone number.

Elaine's voice answered sleepily. She came awake when Ned asked, "How do you make tuna casserole?"

Elaine sighed. "First you make the cream sauce."

"What's cream sauce?"

"Look, I'll write out the recipe and give it to you tomorrow morning when you come by for breakfast."

"Wonderful," Ned said.

But after Ned got the recipe he forgot to buy mushrooms. The casserole was lumpy. Leo tasted the casserole and eyed Ned dubiously.

"So I can't cook," Ned said, and flung his houseslipper at Leo's wide spotted head. Leo retreated indignantly down the fire escape. He was gone a long while.

When Leo came back Ned offered him cream as an apology. Leo ate the cream but ignored Ned otherwise. He sat in front of the doorway to the hall and his meows held a pathetic quality that touched Ned's heart.

Ned dialed Elaine's telephone number and told her the truth. "It's



not the casserole. It's you he wants."

Elaine made a smothered sound of distress. "This is a lot more serious than we think," she said.

"The wolf is in love with you," Ned said. Could he help it if he sounded disgusted?

"What are we going to do about it?" Elaine asked.

Ned said, rather cautiously, "I suppose you have a date for tomorrow night?"

"Nothing very important, Ned. If Leo needs me, I'll come."

"It's not just Leo." Ned sounded desperate. "It's me."

"Pick me up at eight," Elaine said.

Ned hung up and strutted over to Leo. Ned looked down gloatingly. "You got a rival, Buster." Ned sounded friendly for the first time in days. But Leo's eyes were green slits that said in cat language, "Stop bragging."

ELAINE brought Leo a new kind of cat food, a mixture of liver and fish. "It will do till the casserole bakes," she said. While Elaine worked at the cookstove, Leo went over and clawed at her purse on the couch.

"Now he's after your money," Ned said.

Leo made a pig of himself with the casserole. After he was sleeping in his basket, Ned and Elaine watched television. Ned put his arm

up over the loveseat and said, "Elaine, I've got a pretty good taxi business. I've been thinking of buying another cab."

"That's nice," Elaine said.

"What I mean is—hang it all, Elaine. This is lonesome living. Just a man and a cat. If you could come live with us—I mean, if you'd marry me?" Ned stopped, seeing that he had bungled it.

"Now let's get this straight," Elaine said. "Is it for Leo, or for yourself, that you are asking me?"

"Hang Leo." Ned put his arm around her all the way. "Let's face it. I need you. I love you." He kissed her thoroughly.

"In that case," Elaine said, and reached for her purse. Ned felt a little crazy as she took out the fabric gloves and turned their fingers inside out. Some strange-looking stuff like tea leaves fell on the carpet.

"I figured you were shy, Ned, so I baited the gloves. With catnip. Which explains my cat appeal."

Ned looked bewildered. "Why?"

"I figured, if I could interest the cat, eventually I might be able to interest his owner. Right?"

Ned grabbed her, jubilant, swinging her around and around. Leo came running to see what the fuss was all about. A lot of things were happening. But they were mostly over Leo's head. Leo began to purr and play with the catnip. ■ ■

If one's face were really his fortune, more people would be broke than are.—Giles H. Runyon. . . . You go to prison for bad behavior where they let you out for good behavior.—Jack Herbert. . . . ANTIQUE: A fugitive from the junkyard with a price on its head.—Kenneth J. Shively.

Letter to a Young Christian

Concerning Prayer

THIS is my letter to you concerning some of the disciplines essential to the Christian life. In this letter I want to deal with prayer. In a book entitled *The Kneeling Christian*, written by an unknown writer these statements are made: "Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do! When we pray God works. We are never so high as when we are on our knees. Prayer is not given us as a burden to be borne, or an irksome duty to fulfill, but to be a joy and power to which there is no limit. It is given us that we may find grace to help us in time of need." (Read Hebrews 4:16.)

Prayer offers tremendous opportunities. In light of this, why do so few pray? Why is prayer so neglected by so many? Many are too busy; yet our Lord was never too busy to pray. Sometimes he had no leisure for eating (Mark 3:20) or for needed rest and sleep (Mark 6:31). Yet he always took time to pray. Others do not believe that God is willing to answer their prayers or meet their every need. Yet Christ emphasized strongly God's willingness to answer prayer and give us what we really need (Matt. 6:33, 7:7-11).

Another reason for our neglect of prayer is our failure to understand what prayer really is. Prayer is more than asking God for things. It is a thought directed to God. It is a lifting up of our soul (Psalms 25:1). All that true prayer seeks is God himself, for with him we get all we need. Fellowship and knowledge of God is the goal of prayer and the greatest thing that can happen to us (John 17:3).

The promises of Jesus about what prayer can do are so great and unlimited that it is an amazing thing that so few Christians ever avail themselves of this means of power and life through God. Read these promises for yourself—Mark 9:29; Matthew 21:22; John 14:12-14, 15:7-8, 16, 16:22-24.

Why then do people fail in prayer? Because they do not pray correctly. They lack faith (James 1:5-6) or they ask out of selfish motives (James 4:3). An unloving heart is also a strong hindrance to effective prayer (Matthew 5:44-45). Thus we see that failure in prayer is due to fault of the heart and not God.

The spiritual laws essential to effective prayer are to be found in the New Testament. One of the most important conditions for effective prayer is praying "in Jesus' name" (John 14:13, 14). This means more than simply ending our prayers with the words "in Jesus' name." To pray "in Jesus' name" is to pray in his person, in his spirit, in his manner, in and by his authority and power and according to his will. We are to have the mind and spirit of Christ himself when we pray.

Other conditions or laws necessary to effective prayer according to the New Testament are: faith (Mark 11:24), regularity (Colossians 4:2, Romans 12:2), praise and thanksgiving (2 Thessalonians, 5:16-18, Philippians 4:56), a forgiving spirit (Matthew 6:12, 5:44, 45) and a oneness of spirit with other Christians (Matthew 18:19-20).

A glimpse at the prayer life of our Lord will give us a guide for our own. Jesus prayed before making important decisions (Luke 6:12, 13), after great successes (John 6:15), early in the morning (Mark 1:35), all night (Luke 6:12), at meals (Matthew 14:19), for his disciples (Luke 22:32, John 17:6-18), for the world (John 17:20-21) and in the midst of suffering (Matthew 26:39, 42). Prayer was for Jesus a time simply to let the love of God pour out upon him like the rays and warmth of a morning sun. Do we have less need?

Do not become easily discouraged. Just as it takes time, effort, failure and persistence for a child to walk so it does for those of us who are just beginning to walk with God in prayer. Take that first step now by setting a definite time for prayer each day if only for a few minutes. Praise God the first thing when you wake up in the morning, thank him for the night's sleep and ask for guidance in the day. Throughout the day praise him for food, for water to drink, for light, for friends, for everything. When you see someone in need ask God to bless him and then you try to help him. The last thing at night thank God again, confess your sins for that day, place all of your problems and worries in his hands and go to sleep. Make this your daily routine, study the Scriptures given in this letter, take time for prayer each day and your life will be filled with the breath of God.

Sincerely in Christ,
Chaplain Harold L. Christmann

The Appointed Time

For your devotional life. Take time for meditation and prayer

Passing the Buck

DON'T blame me, blame George; it's his fault." Ever hear that? Ever been guilty of passing the buck? Ever have the unhappy experience of having someone put the blame on you for his misdeed? Or, were you ever guilty of blaming someone else for something wrong you did? This isn't uncommon in human relationships, is it?

Adam said, "The woman thou gavest me!" And even the woman, Eve, said, "The serpent beguiled me." Pilate washed his hands in the outer court after he'd condemned Jesus and said, "I am innocent of this man's blood; see ye to it." So it goes. We are constantly blaming someone else for our sins and for our predicament!

Yes we moderns. We don't have to go back to the Bible for illustrations. We blame people; sometimes environment; sometimes heredity; sometimes the devil. Now the pull of sin is very real, there's no doubt about it; but if we deliberately cultivate sin, how can we blame anybody but ourselves? We are guilty sinners! Let's admit it and ask God to forgive us and quit passing the buck!

READ: Genesis 3:8-13

PRAYER: Develop in us, O God, an awareness of thee, the only true God; help us to quit passing the buck and take responsibility for our evil lives. Help us to move toward the goal of a perfect life and know that thou art with us in this struggle to climb upward. *Amen.*

God's Love Is So Great!

A CHRISTIAN hymn declares, "So great thou art!" Yes, God is great as creator—he made the world with all its majesty. He is great as redeemer—he has redeemed us from sin. He is great in his matchless love! How great is his love!

“God so loved the world that he gave his only Son . . .” (John 3:16). He loved unselfishly; he loved enough to give up his only Son to die on a cruel tree for our sins. We love, on the other hand, to be loved; we want the security of love.

When we look around us and see a world of hate and ill-will, a world of frustration and war, we wonder how we can be guided by a loving God! But we must never lose sight of the fact that we are free-will creatures. God allows us to choose our daily walk. We must not blame God for the war we stir up among ourselves.

His will is that we love everybody—even our enemies (Matthew 5:43, 44). Love will never fail. “So faith, hope, love abide, these three; but the greatest of these is love” (1 Cor. 13:13).

READ: John 3:16, 31-36

PRAYER: Loving Father, thou didst love the world so much that thou didst give thy son, thine only son, unselfishly to die for our world. How great thou art! We are thankful to thee for this expression of thy great love. Help us to believe in thy son, Jesus; help us to commit our lives to him. May love and faith work together in us to honor and glorify thy name. In the name of our Redeemer, Jesus Christ, *Amen*.

What Is Spiritual Living?

BE WHAT you are! No other. No man can successfully imitate another. It is tried daily without success. When we feel God working within us, we must bend with his Spirit, allowing him to guide our lives, direct our actions, choose our words and guide our thinking. If we talk spiritually, then we must walk spiritually. To do one without the other, is to live a lie.

To live spiritually does not mean to go around with pious, uplifted eyes and folded hands. It means to walk humbly, but manly, down life's road, testifying in act and word to the Savior who redeemed us. It means putting God at the center of our lives. It means meeting realistic situations in a spiritually realistic manner. It means to take God with us in our daily walk among men.

READ: Galatians 5:16-26

PRAYER: Let no man say, O Lord, that I live a lie. To this end, make me humble and give me courage that I may reveal thee to the world in which I live. *Amen*.

Joy in Life

ONE of my most unforgettable characters is a little bedridden woman who was severely crippled by arthritis. Yet there was a radiant joy about her that resulted in a buoyancy of spirit to anyone who visited her.

Joy comes from the deep wells of spirit attuned to the will of God. Many of the things which today are called "joy" are not joy, but merely surface noises in life. They have no depth and are soon lost.

But real joy brings an abiding peace, for it is born of the love for God and the desire to walk with him daily. Real joy also gives birth to laughter!

Seek this joy which is abundant, and peace shall come into your life as you have not known it before. It is there for you—seize it!

READ: Isaiah 55:6-13

PRAYER: Let me know the real joy of living, O God, for in it I shall find you. *Amen.*

Keys to Heaven

KEYS are small, rather insignificant items in this world of business. Place keys beside other inventions of men and they are obscured by the very fact of their insignificance. Yet they are vastly important for they are the "openers" to new worlds.

Is heaven a place where a gate stands locked and a soul must own a key by which to enter? No, not in a literal sense! However, the "way," as a key, is set out in several places in the New Testament. In John 14:6, Jesus says, "I am the way, and the truth and the life; no one comes to the Father but by me." As we see it here, Jesus is the key.

In John 1:12, we read, "But to all who received him (Jesus), who believed in his name, he gave power to become children of God . . ." Again, Jesus is the key or the way.

All men can find God, all men can enter heaven if they are willing to accept the right key.

READ: Matthew 16:13-20

PRAYER: O God, my Father, give unto my feeble life the key that I may enter heaven. *Amen.*

Let Us Pray

Most gracious God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify the holy name. Through Jesus Christ our Lord. *Amen.*

Holy Father, send thy Holy Spirit to us. Let the Comforter come. Let him convict us of our sins, for we are disobedient children. Let him cleanse us from all unrighteousness. Let him direct us in the godly way. Almighty God, make us alert to hear the "still small voice" of conscience, the "still small voice" of inner light, but most of all the "still small voice" of thy Holy Spirit. Let him rule our lives. We pray in Jesus' name. *Amen.*

Heavenly Father, we thank thee for this day, another day, a new day, a day in which to live abundantly. As we begin the day we promise thee to do our best to

keep sweet,
keep brave—help us to overcome cowardice,
keep ourselves honest,
keep pure,
keep serene,
keep kind,
keep lovely,

keep on believing, trusting, walking with thee,
keep on climbing—upward toward the goal of the perfect life.

Through Christ our Lord and Savior. *Amen.*

God of all our life, we come before thee in this moment with a prayer of confession. We have been weak; sometimes even hypocritical; we have sinned against thee and against our fellow man. Forgive us. We rest ourselves upon thy mercy, knowing thou art a forgiving God. We especially need thy help, Holy Father, to overcome the besetting sin of selfishness. We have been too concerned about self, living for self, doing for self, thinking of self—and missing the blessing of the outgoing life. Purge us from sin and give us courage to follow in the footsteps of Jesus. In his blessed name. *Amen.*

O God of the home, help us to make our home a little bit of heaven on earth. Deliver us from selfishness and unkind thoughts; help us to love one another. May we share with one another and with thee—problems, difficulties, strain and stress, joys. And may we be valiant in all peril. We commit those we love to thee. In Jesus' name. *Amen.*



The Link

Satellite

We view developments in the world of religion

Fellowship of Christian Athletes

The summer conferences of the Fellowship of Christian Athletes were held again this year at Lake Geneva and Estes Park. The conferences were well attended and the speakers were exceptionally helpful. Conferees must have a deep interest in athletics, must have a spiritual motive, and must demonstrate a potential for Christian leadership. F.C.A. Headquarters are 320 Professional Building, Kansas City 6, Mo.

Plea for Greater Understanding Among Churches

At a meeting of the U.S. Conference for the World Council of Churches, Dr. Roswell P. Barnes, executive secretary, pointed out: "No one church alone has mined all its treasures. Through association with churches of other traditions and experiences in different historical and cultural situations, the understanding of our faith should be enlarged." Bishop Henry Knox Sherrill of the Protestant Episcopal Church de-

clared: "How sterile are most of our ministerial associations which meet to protest some new moving picture, eat lunch, and go home. I wish we could have meetings of prayer, biblical study, and meditation where real ecumenical experience could be had."

Coming—A Four Day Week?

The three-day week end or the four-day week is sure to come, and will make its appearance in the automated industries, Edward W. Ziegler, an editor on the staff of McGraw-Hill Company, writes in *The Nation*. "The four-day week is coming, despite the many problems and obstacles. It makes good economic sense in a nation where the classic condition of excess labor and scarce goods is reversed. Here we are long on goods and short on skilled labor. And here we will soon find ourselves spending more time consuming and less time producing. There does not seem to be any logical alternative—barring a comprehensive, long-term foreign aid program. . . . The extra

day of leisure for Americans will have an effect as profound as that produced by the automobile in the first quarter of this century. . . .”

Best Seller

The Scriptures had been published in 1,151 languages by the end of 1959. Complete Bibles in 219 languages; complete New Testaments in 271 more; at least one entire book of the Bible in an additional 661.

God and Country Awards

Chaplain (Maj) Henry C. Butt, Fort McPherson, Georgia, presented the Scouting “God and Country” Award to the sons of two service men at a chapel service last spring. The scouts had a year’s training.

War Memorial at Polytechnic Institute

Last May 29, General Bruce C. Clarke, Commanding General, United States Continental Army Command, was the speaker at the dedication of the Virginia Polytechnic Institute War Memorial. A chapel is built into the foundation of this memorial and General Clarke said in part: “How fitting that a chapel is built into the foundation of this memorial! For faith in God is not only integral to the American military tradition; it is the spiritual foundation of our country. . . . Today we are the only nation in the world that expresses faith in God on the coin of the realm. . . . The truth is that the most dynamic movements of history have been generated by religious faith.”

General Secretary to Far East

Among those accompanying Chaplain (Maj Gen) Terence P. Finnegan, Chief of Air Force Chaplains, to the Far East on a tour of military bases this last spring was Dr. Marion Creeger, Executive Director of The General Commission on Chaplains and Armed Forces Personnel. Dr. Creeger represented the thirty-four denominations of the Commission in bringing greetings from the home churches. Upon his return, the director commended the chaplains for the magnificent work which they are doing; and spoke encouraging words about the interest of military personnel in the church.

Chaplain Taylor to Europe

Also during the month of May, Chaplain (Brig Gen) Robert P. Taylor, Deputy Chief of Air Force Chaplains, and Chaplain (Col) John J. Wood of the Air Defense Command, represented the USAF at the annual conference of the Allied Air Forces Europe Chaplaincy Consultative Committee which met in Rome, Italy, May 10-12. While in Europe Chaplain Taylor also visited headquarters of Air Force commands in Germany, Spain, and England.

Protestant Seminars on Religious Education

An increasing number of seminars are being held by the Armed Forces to train church school workers on military bases on how better to do their job. Seminars were held last March by the Air Force at Tinker Air Force Base, Oklahoma; and Mather Air Force Base, California.



For the first time, the only television facility in Okinawa aired an All-Navy program. It featured CAPT CHARLES E. KING Commanding Officer of Amphibious Squadron One, and the Squadron Choir under the direction of the Squadron Chaplain. The program took place Sunday afternoon, October 4. Featured soloists were James Meadows, third from left, back row and Larry Lawson third from left, front row. The officers and men of the choir came from five ships, three of which had musical groups.

Support of Restaurant Sit-downs

The National Board of the Young Women's Christian Association, supporting the idea of desegregated eating places, has declared: "We must not fail them—the young of America. . . . This organization, deeply committed to the Judeo-Christian principle of the worth and dignity of all persons as children of God, reaffirms its desire to demonstrate this principle in its own life and in the larger community. . . . In light of these goals and policies, the National Board records its support of the objectives of the non-violent demonstrations of students seeking the elimination of those practices which deny recognition of the common humanity of all as children

of God. . . . The instances of discrimination and racial tensions in America which are a matter of world knowledge, cannot but call into question our ideals as a democratic nation."

Baptist World Alliance

More than 20,000 Baptists from all over the world gathered in Rio de Janeiro, Brazil, June 26-July 3 for the tenth Baptist World Congress. Billy Graham, famed world evangelist, addressed the closing session of the congress. Dr. Theodore Adams of Richmond, Va., presided during the sessions. A number of visitors to Rio visited Baptist mission fields before returning home.

The Link Calendar

FALL activities are in full swing in October; it is a busy month for religious workers.

Oct. 2 is World-wide Communion Sunday; and on this Sunday, too, we have the final Sunday of Christian Education Week (**Sept. 25-Oct. 2**).

The entire month is known as National Science Youth Month. "To inspire and inform youth in our schools as to the opportunities, need and qualifications of scientific and technological manpower."

Oct. 2-9 is National Letter Writing Week. Also National Pharmacy Week.

October 4-10 is the National Livestock Exposition in Chicago, Ill.

And if you are in or around New England during this month, don't fail to see the beautiful foliage. Full foliage color routes near Petersborough, N.H., are marked **September 20-October 20**. I know of no place in the world more beautiful than Connecticut in October.

Oct. 9 in Kentucky is Grandmother's Day. **October 9-15** is Y-Teen Roll Call Week. Purpose: "To recruit new members in the 12 to 17 year old age groups and to tell the Y-Teen story." National Board of the YWCA is 600 Lexington Ave., New York 22, N.Y.

Oct. 12 is, of course, Columbus Day. Columbus Parades are held in New York City and San Francisco. The statue honoring Columbus in front of the Union Station, Washington, D.C., says: "To Christopher Columbus: Whose High Faith and Indomitable Courage Gave to Mankind a New World." There is what we need—high faith and indomitable courage.

Oct. 13-20 is Aloha Week, a major annual event in Honolulu, H.I.

Oct. 9-16 is the Maid of the Mist Festival, Niagara Falls, N.Y.

Oct. 14-16 is Texas Rose Festival, Tyler, Texas.

Oct. 15 is known as the Sweetest Day. Purpose: "A reminder that a thoughtful word or deed enriches life and gives it meaning." **Oct. 15-21** is also National Newspaper Week. Thank God for freedom of the press.

Oct. 16 is Laymen's Sunday and **Oct. 16-22** is Churchmen's Week.

Oct. 18 in 1867, Alaska was purchased from Russia, so this is Alaska Day. Celebration in Sitka, Alaska.

Oct. 16 is National Father-in-Law Day. **Oct. 17-23** is National Bible Week.

Oct. 18-20. National Convocation of the Church in Town and Country. Denver, Colo.

Oct. 23 is World Order Sunday; **Oct. 23**. United Nations Day.

Oct. 21-26. International Convention of Christian Churches (Disciples of Christ). Louisville, Ky.

Oct 30 is Reformation Sunday.

Oct. 31. Halloween.

Helps for Lay Leaders

Chapter 10: The Protestant View of Marriage and the Christian Home

ONE of the great problems facing our nation is how to maintain a strong, steady family life while in the midst of economic, cultural and even moral change. Here the Christian church and the Christian home must work together.

1. **Before You Marry** (Matt. 5:8; 16:24)

How does one know he is in love? How does one become engaged? What is correct for couples to do during engagement? What does participation of extramarital sex relations before marriage do to marriage? To what extent ought Protestant Christians let the world set their standards? What place does self-discipline have in life?

2. **The Wedding Day** (1 Cor. 7:1-11)

What should a couple do to get ready for the wedding day? How important is counseling with the minister? Should the marriage be secret? before a Justice of the Peace? at home? at church? How can we make the wedding ceremony and reception truly beautiful?

3. **Building a Christian Home** (Deut. 6:6, 7; Joshua 24:15; Prov. 22:6; Eph. 6:4)

What are the elements of a Christian home? How distinguish a Christian home from one that is not? How do you instill religion into a child? What should be the relationships of parents—children, children—parents? How do you practice love in the area of the home?

4. **Jesus and Divorce** (Matt. 5:31, 32; 19:3-9; Mark 10:2-12)

What did Jesus teach about divorce? What do we learn from his total life and his total teaching as well as these specific scripture passages? Why did Jesus never marry? Is divorce ever justifiable?

5. **The Home and the Church** (1 Cor. 16:19; Philemon 1:2)

What is meant by the phrase "the church is thy house"? In what ways do the church and the home need to work together? If someone in the family doesn't go to church, how can you win him?

Books Are Friendly Things

Earth, My Friend by Peter Townsend (Coward-McCann, Inc., 210 Madison Ave., New York, N.Y. 1960. \$5.75)

Chapter 1 of this book is the most significant, although all chapters are interesting. In Chapter 1 we find a young Englishman trying to find himself. In a world of transition, a world at war, the young pilot wonders about the meaning of life—and death, particularly death. “Nothing I laid my hands—and my heart—to ever seemed to succeed. The current of the world had me turning helplessly in its grasp; I must strike out, but in what direction?” Then he decides upon a trip around the world—in a motor car.

Two things Townsend discovered on his interesting trip—which he records in magnificent detail: one, the unfailing kindness of people everywhere—even to total strangers; two, “through religion man searches for something beyond him, and I believe that Jesus had the answers to all things in this life.” So concludes Peter Townsend: “When you are lost and in doubt and seek a light, I don’t believe you can do better than I did. I should go out into the darkness and put your hand into the hand of God.”

God’s Healing Power by Edgar L. Sanford (Prentice-Hall, Inc., 70 Fifth Ave., New York 11, N.Y. \$4.95)

This is an unusual book; it is about spiritual healing which the author defines as “a form of therapy that seeks to promote good health through the spiritual efforts of those who are ill . . . and through the direct participation of God.” This involves healing of bodily ills, mental quirks, and soul-sickness. Not everybody will agree with the author in his conclusions; but you will be helped by the book for it points the reader to a healthy attitude toward life. Undoubtedly, a lot of our sickness we bring on ourselves by our unhealthy attitudes. And certainly there is wonderful power in prayer. We have not yet availed ourselves to any great extent of the tremendous power of God which he is willing to utilize in our behalf—if we only have faith!

Reach for the Sky by Robert E. Goodrich, Jr. (Fleming H. Revell Co., Westwood, N.J. 1960. \$2.50)

The Christian realizes he cannot be perfect yet he “reaches for the sky.” This is one of the wonderful things about him—this pressing on toward the perfect life revealed in Jesus Christ. Mr. Goodrich has caught this idealism—and expresses it beautifully. Therefore, you will find this an inspiring book. What do you do when it is hard to do right? What if your prayers go unanswered? What about you when life doesn’t seem to make sense? How can you worry constructively? What about heaven? You’ll find help on all these questions and others in *Reach for the Sky*.

BIBLE VERSE



The word of God is not bound.
II TIM. 2:9

What we need to do is proclaim the Word of God; it is not bound. Where we fail is in being too shy, or afraid, to present the message of the Bible to our friends and to anyone who will listen. This we should do, not in a holier-than-thou attitude, but humbly, quietly and with real concern. Jesus said, "And I, if I be lifted up, will draw all men unto me." He is the attractive Christ and if we present him and the Word of God as they really are, men will be won to Christ.

AMONG OUR WRITERS

We are proud to present Dinah Shore's message on prayer this month (page 5). This comes to us by way of BP Singer Features. . . . "Your Good Friend, Giles" by Madeline Eastlund (page 12) has the honor of being Miss Eastlund's first paid story. She has published in little, non-paying magazines before, but now she's made some money (not much, we assure you). Miss Eastlund is really Mrs. Halstead and has two children which she calls "screech owls." "The one in school brought home chicken pox which she generously shared with her younger brother." Your most welcome acceptance letter arrived on my daughter's

eighth birthday. . . . The joke in the family is now that the story will probably be published on another birthday." We think you'll enjoy this lively story. . . . Harold Lunger, author of "The Church—Monday through Saturday" (page 23) is a professor in the Department of Christian Ethics, Brite College of the Bible, Texas Christian University, Ft. Worth Texas. . . . We are glad to have James Carty, Jr., appearing in THE LINK again. "Jungle Journalism" (page 29) comes out of an experience Jim had with a literacy-literature team in Africa a few years ago. Jim is professor of journalism at Bethany College, W. Va.

PHOTO CREDITS

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ANSWERS TO PUZZLE

(See page 6)

1. KANSAS
2. ALABAMA
3. UTAH
4. OHIO
5. IOWA
6. MONTANA
7. IDAHO
8. CALIFORNIA
9. OREGON
10. LOUISIANA
11. TEXAS
12. VERMONT
13. INDIANA
14. WISCONSIN
15. MAINE
16. ALASKA
17. KENTUCKY

At Ease!



"Oh, Mother, it was an adorable party. All the boys were asking who I was and all the girls were asking who I thought I was."

"Dear Mom and Dad," a young college student wrote home to his family. "I haven't heard from you in nearly a month. Please send a check so I'll know you're all right."

—Pageant

"I like the parrot," said a club member to his colleague. "It is the only creature gifted with the power of speech that is content to repeat just what it hears without trying to make a good story out of it."

—Tit-Bits

Irving Berlin once urged Victor Borge to play only classics.

Victor replied: "I would, but every time I play Mozart, I hear a little

voice that whispers over and over, 'Don't play it, don't play it.'"

"Do you recognize the voice?"

"Oh, sure, it's Mozart's!"

—*Journal of the American Medical Association*

A couple of bebop characters were walking through a Florida swamp. One yelled, "Help, help; an alligator bit off my leg!"

"Which one?" cried his friend.

"I don't know," he answered. "All these alligators look alike."

—*Automotive Service Digest*

Garageman to driver: "Your oil's okay, but your engine could stand changing."

—*South Australian Motor*

The speaker on farm management had given much good advice, but finally sat down. The chairman arose to summarize. "Our speaker has made our situation very plain. If our outgo exceeds our income, the upkeep will be our downfall."

—*Toastmaster*

A wealthy Texan—so the tale is told—asked his chauffeur to make a U-turn in the middle of the street, and was told that the city's traffic laws were strictly opposed to such a maneuver.

"Then stop the first Cadillac coming in the opposite direction," the Texan ordered, "and buy it."

—Joe McCarthy in *American Weekly*

An efficiency expert is a man who spends all day getting out of an hour's work.

—Dan Bennett in *Quote*



THE PRAYER OF OUR PEOPLE

BEFORE all else, we seek, upon our common labor as a nation, the favor of Almighty God. And the hopes in our hearts fashion the deepest prayers of our people.

May we pursue the right—without self-righteousness.

May we know unity—without conformity.

May we grow in strength—without pride of self.

May we, in our dealings with all peoples of the earth, ever speak the truth and serve justice.

May the light of freedom, coming to all darkened lands, flame brightly—until at last the darkness is no more.

May the turbulence of our age yield to a true time of peace, when men and nations shall share a life that honors the dignity of each, the brotherhood of all.

—Dwight D. Eisenhower

