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J. A. Dennis

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GOOD NEWS

THE TEXAS HERALD

VOL. 2, No. 7

AUSTIN, TEXAS

NOVEMBER-DECEMBER 1951

1951 VERSION

"NO ROOM IN THE INN"



"I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Verily I say unto you, inasmuch as ye did not to one of the least of these, ye did it not to me." (Matt. 25:42, 43, 45)

GOOD NEWS
THE TEXAS HERALD

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J. A. Dennis Editor and Publisher

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

Merry Christmas!

Nineteen centuries ago was born a Babe, an Ideal, a Way of living, of loving, of forgiving; a Way to overcome hate and greed and war. Men of His day, rejected the Christ-child, and strife continued.

We of today have accepted Him as God's Son and our Saviour, but we too have rejected His way of living, of settling the world's difficulties. So we too have war.

But do not despair. God still reigns. His laws are as unshakable as ever. Today's chaos merely proves that man's plans must fail, that only His will work.

Some day war will end. When men have suffered enough they will come in repentance to Him and His Way of living. Then the spirit of Christmas will rule the world.

Men are Christian at Christmas. On that day we strive to give instead of get, love instead of hate, serve instead of injure. May this Christmas be prophetic of the time when His spirit shall rule us, not one day, but all the year. Then, and then only, shall we have peace on earth, good will to men.

With Faith in God, with Hope for the future, with Love for our fellow man, we bid you,

Merry Christmas!

Mr. and Mrs. J. A. Dennis

GUEST EDITORIAL

Hiroshima Girls' School
46 Nagare Kawa Cho,
Hiroshima City, Japan
February 9, 1951 (World Day of
Prayer)

Dearest Everybody:

I've just come in after walking down our street. I had to watch my step because there are big holes in the street every block or so. The big iron manhole covers are all gone. Somebody took them because they are so valuable now. Somebody will pay a fancy price for them and make them into weapons of death. Whoever took them didn't put any danger signals up and a little first grade boy fell into the sewer in front of the primary school up the street from us.

Last night for the first time in about two years I looked at a LIFE magazine. It is one of the best-sellers on the Japanese newstand—all the Japanese clamor for it, but I haven't had the time to read it these last two years. It was the issue with Charles Wilson's face on the cover. The first thing I saw was a full color picture of a fraternity party of a West Coast High School which spent over \$800.00 for a party. I thought "enough to pay the salaries for a month of 40 of our teachers." I thought of one of

our teachers of refined tastes who once knew a gracious way of living, who told me that over 66% of his salary goes for rice—not fruit, mind you, or vegetables—certainly not meat—just RICE. The next thing LIFE Magazine had to offer was a few full color pages of gaudy, hard, artificial Hollywood starlets. Next came several pages on the world empire (Foreign missions department) of General Motors, mentioning that profits amounted to \$900,000 last year. Then there were a few pages showing how the all-out mobilization of industry is going forth under the competent management of people borrowed from General Motors, and General Electric, and places like that. There was a picture of both the President and Mr. Wilson gleefully grinning. The editorial had WAR NOW printed in exultant capitals every few phrases. It boasted (shades of the Founding Fathers) that now for the first time in history the complete power of the whole nation had been put into the hands of one man, Charles Wilson, chosen by the War Department. Next there were pictures of Christmas in Korea with parts of the bodies of the "incredibly gallant marines" strewn all over the frigid landscape like so much garbage. Those "incredibly gallant marines" were from the same regiment to which my good, gay, intelligent, life-loving husband belonged before his brains were blown out on Okinawa.

By this time I was weeping.

Somebody's been stealing our manhole covers too!
The manhole covers of our "civilization."

They're off and you can see the whole rotten smelling sewer system any time you care to stick your head in and poke around a bit.

Somebody just let 43-year old Alfred Krupp out of jail.

Somebody just let the formerly disgraced Japanese war-planners back into positions of importance.

Somebody just told me on good authority that *all* during World War II somebody sent somebody to Japan on regular missions of buying and selling munitions.

Somebody sold munitions to both Japanese and Chinese during the last war.

Somebody forgot to even try the Japanese Secretary of the Navy at the time of Pearl Harbor and Prime Minister during the war although nearly every other person of authority was tried. (Somebody forgot to tell the Japanese common people not to keep wondering about this and thinking it was queer)

Somebody suddenly stopped the Pearl Harbor investigations.

Somebody recognized Franco Spain.

Somebody wants to rearm Germany.

Somebody has amazing quantities of munitions arming in Japan.

Somebody else is smuggling many in from the other side, too.

Somebody sent a diplomatic mission to Japan to make peace so they can rearm.

Boy, something really has made off with our manhole covers.

Maybe by now you are ready to put this down and chalk me up as a Communist. I am not a Communist. I don't read Red Flag or Voice of Peace (Communist newspapers in Japan). I don't listen to the Voice of the Soviet. I haven't any Communist friends. I'm not a political agitator. I'm only a Christian missionary in Hiroshima, Japan. And I'm really worked up about those manhole covers.

Once upon a time there was a New Japanese Constitution. My husband died on Shuri Hill on Okinawa for that Constitution. Over 300 little girls in our school died for that Constitution. In that Constitution Article 9 says something about Japan renouncing war forever and says that Japan shall never again have an army or rearm. But since last summer the supper-arrangers, the master-planners, the people-with-opinions have been gnawing away in-

siduously on that article until it's about to be filed with the pieces of paper Hitler used to write things on.

Last summer the Honorable Senator Magnusen from the State of Washington introduced a bill that provided for the acceptance into the American Army, Navy, and Marine Corps of Japanese youth on the condition that they never be allowed to set foot inside the territorial limits of the United States, that they not receive insurance or any of the other benefits American soldiers get, that their pay not exceed 1/2 of what Americans get. This was top headline news in Japanese newspapers on August 5, Atom Bomb Eve. My Japanese students came questioning me about it. I wrote every Senator asking a few questions about what had become of the Constitution, and explaining why economically, psychologically, politically, militarily, and morally, talk like this plays directly into the hands of the Communist. It certainly makes missionaries who have been trying to give Japanese youth a respect for constitutional government and love of America on the side look silly. Nearly every Senator wrote back saying, yes, it was a very bad bill and it probably wouldn't pass, which it didn't.

It didn't need to pass, because while we weren't looking, the same thing was accomplished in a much more skillful way by the establishment of the National Police Reserve. All of a sudden the streets began to be full of Japanese dressed in American boots, American trousers, American jackets, American overcoats, American gloves, American scarfs - just the hats are different, resembling the former Japanese Army pointed hat, but even this has an eagle on it. One of these policemen ingenuously apologized to me for the hat and assured me they'd get American hats soon. The original group numbered 75,000 which figure is to be increased. Hiroshima station reminds me of Washington station in wartime. The boys who joined were unemployed and the pay was put at well over what the average pay is. Several boys from my Bible class who were out of jobs joined. They told me all the group is receiving regular instruction in the Bible. They also have a whole section of the city that is nothing but luxurious brothels reserved for them. They told me it was a good deal - nice clothes, high pay, and they've been promised they'll never be used for anything but local policing. Last week they were issued machine guns, field packs, and pup tents. Former Japanese Army officers, suddenly depurged are now training this army. The Japanese papers say the size of the group is to be increased and it is to be changed from a police force to an army.

Four of us missionaries here decided we'd better take a little trip to Tokyo to get a few facts. We talked for forty-five minutes with John D. Rockefeller III now here with the Dulles diplomatic mission. I told him Japanese rearmament would work against the best interests of the United States because it will play directly into the hands of the Communists. Economically, Japan could not pay for rearmament at all. Some of her politicians and industrialists are expecting America to finance the whole thing. The tax burden is so heavy now that there have been some big anti-tax demonstrations here. Many, many people are living on a starvation borderline diet now. It was only this winter that we began to see the people protected against the cold with overcoats. Soap which just recently appeared suddenly doubled in price and is now disappearing. These things all play into the hands of the Communists. East Asian economics seems so elementary to me. Even a child should be able to understand it. I've written it in letters over and over again, but it still doesn't seem to register. You can diagram it this way:

Rearmament (To ward off Communism)
Substandard economy (Not enough to eat)
(20% of University students with TB)

Unbearable poverty — Communism wins anyway.

Some of the Japanese and American industrialists don't seem too worried about this factor so maybe they've been told you will foot the bill. I don't know.

Psychologically, rearmament will disillusion youth and women and help Communism. Nearly every Japanese I know believed Article 9 in the Constitution with all his heart. Most are dazed now by the recent talk and still can't believe it is true. One of the favorite indoor sports of the Japanese people is English speech contests. We often are asked to be judges. 90% of the speeches are in praise of Article 9.

These are some of the things we tried to tell Mr. Rockefeller. He was obliging, patient, but hardly agreed with us. He did agree that we hadn't put near enough of our money into raising the standard of living of these peoples. He said, "This is a new situation in history — the whole world is split into two hostile camps." We immediately countered - "Then it requires a new solution - imaginative and constructive - adventurous."

Next we went to see Mrs. Kora, the Senator from Hiroshima Prefecture - a woman Independent in the Senate, and amazingly fluent in English. She was typing a letter to Nehru when we found her in the Senate office. She did all the talking and told us some things you may be interested in knowing. She is unalterably opposed to rearmament, as are all but two of the women in the Senate. An editorial in the morning's newspaper accuses all of them of being sentimental, unrealistic and oversimplifying the problem. But she had an amazing battery of statistics and facts to throw at us. She has reliable statistics that families of Japanese are receiving the ashes of their dead from the Korean battle front. A man goes unwarily to an unemployment office in the morning, is found to have had skilled mechanical experience in the last war, finds himself in an army unit in Yokomana as a civilian laborer, disappears, and his ashes come back from Korea. Did you know that? Did you see that printed in the newspapers? Did the Voice of America include that in the daily broadcast? Might just as well lift the manhole cover off that section. She told us she was SCARED TO DEATH of what a small core of the old militarists are dreaming up. While the common people all want peace, there is a small but powerful minority, just as there was last time, that want war and they're dreaming dreams of conquest and profits again. They are thinking this way - "Last time look what we did with inferior equipment. I wonder what we could do with the best American equipment. We'll take back Okinawa, Formosa, the Phillippines, the Southern Islands, the Kuriles, Korea, China, Pearl Harbor —." They say "This limited rearmament is foolish - that's what was wrong with Southern Korea - just enough to be an excuse for invasion but not enough to do any good. We'll take atom bombs, everything you have, America, if you please, only you pay the bill this time. Those rich American farmers can pay for them. Only we can't do it all immediately - we'll have to sneak up on them gradually." Did you know that? Are you sure our ambassadors can handle a group like that? Might just as well toss that manhole cover off and poke around in that sewer a little. She told us that Americans don't understand Oriental psychology and that the Japanese could figure out a lot better way of facing and beating back a Russian invasion than by force. We asked her just how Article 9 is to be scrapped legally. She smiled a sad smile and said, "That's a very interesting story. I remember how Article 9 was written. The Constitution was submitted to SCAP several times without it. Finally with the hand of someone in GHQ practically guiding the hand of someone else it was written into the Constitution and the Constitution was promptly accepted. Because it is what the common people of Japan, as of any land, really long for the people took that provision to their hearts more than any part of the Constitution. The medicine took too well. Now General MacArthur has sent a letter to a World Government group saying that Article 9 is impractical until a World Government exists. So prepare yourselves to see more and more about this in the newspapers." Mrs. Kora also told us that many of the people who are flocking around the U. S. diplomatic mission here are flatterers who would soon turn and try to flock and flatter any other power that might come. Mrs. Kora isn't a Communist and she admitted what a very difficult

time she has in the Senate trying to maintain her views and not be used by the Communists. Another of her big worries was the danger of Civil War inside Japan over this issue of rearmament because of the deep cleavage in the feelings of the people and a small but powerful group on this question.

Next we went to see Mr. Sato, the Speaker of the Upper House. He is the leader of the most powerful party, so naturally must say what the party is saying. This party is saying in effect, "We want to rearm but we can't afford it so (hint, hint) you, America, finance it please." Mr. Sato was once Ambassador to Soviet Russia and at one time to France. We suggested working through India to try to obtain a pledge of non-invasion from the continent if Japan remained completely unarmed. He said, "But we're completely cut off from India, and can't get through to her." This I doubt because Mrs. Kora was writing to Nehru, but if it is true it has very bad implications. He contradicted himself during our conversation saying once "Why, we're not armed" and again, "But we're already armed." He concluded a long and very patient interview with a weary, "While I appreciate your opinions, I'm sorry I cannot agree with you."

Next we saw Upper House Member Matsumet from our own prefecture. He said that the whole thing had been decided long ago in Washington when the Diet members visited there. He said "It's the duty of the Japanese to fight for the Americans in gratitude for a lenient occupation."

Dr. E. Stanley Jones, the famous India missionary and friend of Ghandi and Nehru, happened to be in Tokio, so we went to talk things over with him. He said the United States had made a very serious blunder in not accepting India's attempts to make peace and a worse one by branding Red China the aggressor. Accepting her into the United Nations would not mean we agreed with her, but would put her in a place where we could talk with her and find some basis of understanding.

We came away feeling that the biggest job needs to be done at home. I am daily amazed at the news from America. Yesterday it was talk of drafting 4-F's and the mentally unfit. People that I love, country that I love—what makes you so hysterical and what makes you so afraid? When you fear someone you give them power over you. Stob being afraid. God in His wisdom, justice, power and love is stronger than those you fear. The Japanese common people who learned by tragic experience what happens when the people let a small minority turn their country over to the militarists are shaking their heads sadly and saying, "That's just what we let happen to our country." People that I love - You've got to stop it. You can get to work this minute and tell 10 people and keep on making them tell 10 people in turn TODAY - keep it going like a chain letter—tell them to flood Washington with letters demanding the answers to some of these questions before you send ANY of your sons ANYWHERE for ANY cause. And you can check up and make sure the letters get written. And sent. And you can start thinking of your own questions. And you can use the brains God gave you and think of people to write to. Break through to truth and fact. And you can get down on your knees and ask God to help you think straight and make you unafraid. You can ask Him to help you believe Him and His power, His love, His justice more than you fear anything. You can ask Him to help you not to hate anybody - to help you to hate evil with a white fury but not hate the person who is doing the evil because he is made in God's image and is possible of redemption as long as he breathes.

People of America that I love - I tell you frankly that you have three factors against you right from the start. Three factors that might keep you from sensing the necessity of getting those letters written TODAY.

One is that you've never had a bomb of any kind. You've never hunted for parts of your children's bodies in the rubble. I'm living with a sensitive refined lady who only a short five years ago on a hot August day was handed a burning torch by a policeman and commanded to help light fire to the mounds of corpses rotting in the hot sun even though two of her children's

bodies yet unlocated were among them. You've never had to do that. So that's one strike against you.

Secondly—You live behind the Velvet curtain. You can't see how hideous your luxury looks from the outside. Shouldn't the kids over here be able to eat fruit or meat before you trade in your car for a better model or get a deep freeze or a television set? Two of my friends work at the Atomic Bomb Casualty Commission here. They do exactly the same work. One is Japanese and the other is Nisei. The Japanese gets about \$15.00 per month. The Nisei get \$125.00. If the Nisei were a white American his salary would again be about that much proportionately higher. For the same work. The Velvet curtain is also against you.

Thirdly—You are so good hearted and generous yourself that you think everybody in the world knows that America wants only peace. It is so hard for you who are on the inside looking out to get the viewpoint of those who are on the outside looking in. You think that everybody knows that America loves peace and wouldn't want an atomic war. That is precisely what everybody doesn't know. They think America had it and she dropped it, didn't she? You think, "But it ended the war and saved lots of lives and that was a good thing." They think, "It didn't end the war. It started one." Unless you can pretend you are on the outside looking in, you have a third strike against you.

People of America that I love—You must spend a lot more time on your knees in prayer. You must ask God to help you overcome these obstacles. You must ask God to give you greater spiritual armament than you have.

"Finally be strong in the Lord. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore, take the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand. Stand therefore with your loins girded with TRUTH, and having put on the breastplate of RIGHTEOUSNESS and having shod your feet with the equipment of the gospel of PEACE; above all taking the shield of FAITH with which you can quench the flaming darts of the evil one. And take the helmet of SALVATION and the sword of the SPIRIT which is the word of God. Pray at all times in the Spirit and with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly as I ought to speak." (EPHESIANS 6:10-20)

Now I'm going over to our chapel to play a few verses of "And tho' the wrong seems oft so strong, God is the ruler yet."

on our beautiful new organ.

Yesterday our highschool girls recorded "Beautiul Saviour" for the local radio station. We had to record it three times because the bombers overhead got in the record each time.

If it weren't black market I'd go out and buy some coffee so I'll be able to stay awake to write more letters. After all, this is extra-curricular and gets done after the Bible lessons are all written, and the school lessons prepared, and the burdened counselled, and the sick visited and the relief distributed. I'm only a missionary and wouldn't write letters like this if I didn't get to thinking sometimes about the family whose home used to be on this lot and whose household articles we sometimes stumble on after it has been raining as we turn into our yard. I'm speaking for them. And somehow I think Jesus thinks that is important, too.

Prayerfully and with my deep love,
Grace Wilson

PRIMER on PACIFISM

By JAMES BRISTOL

Pacifism as a philosophy and a way of life rest on a four-fold conviction.

1. *Human beings have worth, dignity and value. There is "that of God" in every man, no matter how diabolical or depraved he may be.*

This conviction carries with it tremendous implications. When we realize that there is nothing so precious in the world as a human being because each person is made in the image and likeness of God and has a spark of the Divine within, it means of course that we are completely and aggressively opposed to all forms of racial, economic, and social injustice that hurt and mar human life. Properly understood, it is a revolutionary concept that actually challenges the presuppositions by which our Western civilization is ordered today.

2. *There is tremendous power in love, nonviolence, and good will both to change people and to alter social situations.* This follows naturally from our first conviction that people can be appealed to by love, no matter how brutal they may be, for there is still that of God within them. This is not an easy denial of the fact that people are ruthless and barbaric, but rather an affirmative of the fact that there is a power that can appeal even to the most hardened of men.

For two weeks in the spring of 1950 I was privileged to travel with Sushila Nayar, a close associate of Gandhi's who had shared his last imprisonment with him. Time and again, as she spoke to groups, the question was raised, "But weren't the British much easier to deal with than the Russians, and weren't they more amenable to the Gandhian use of nonviolence than the Communists would ever be?" Sushila Nayar always gave two answers to that question. She pointed out, first that the British were brutal and ruthless too, and she documented that assertion. In India good will and nonviolence had not operated in a vacuum. In the second place, she always said that, if the Communists were even more barbarous than the British had been in India, it did not mean that love was impotent when confronted by so great an evil. What it did mean was that we had to love that much more, and sacrifice and suffer to an even greater degree, in order to appeal to "that of God" within the Communists.

3. *It is more important that we do good ourselves than that we suppress the evil in others.* Implicit in this belief is the real-

ization that we must see and admit our own faults and shortcomings, as well as the whole idea of genuine repentance. We Americans in the past twelve years or so have repented for the sins of the Germans and Japanese and Russians, but the insight of this conviction tells us that it is wrong to repent for the sins of another; we must repent for our own misdeeds and not "thank God that we are not as other men are."

Persuasion and Example

This conviction carries with it also the insight that we never overcome evil by taking some person or group by the scruff of the neck and shaking "our righteousness" into them. We overcome evil only by becoming so filled with infectious goodness ourselves that people cannot help but be influenced by the contagious quality of our life. "Example is the school of mankind and they will learn at no other."

4. *It is more important to understand others than to convince them that we are right.* Most of us are certain we are right and that the salvation of mankind depends on converting everybody else to our point of view. Here we recognize the fact that we may also be wrong, and that others have a great deal to contribute to our understanding of truth.

At the very heart of this philosophy of life, of course, is love, but pacifism includes as well a passionate demand for justice for all peoples everywhere, achieved by and through the power of love.

Pacifism is concerned with the change of an unjust social order by nonviolent means. Thus it was a group of pacifists who, after the Supreme Court's decision that Jim Crow restrictions in interstate commerce were un-Constitutional, rode on buses and trains in the South refusing to abide by Jim Crow regulations. They were aggressively opposed to the injustices of Jim Crow but they maintained an attitude of love and good will toward bus drivers, sheriffs, police officers, judges, and even the mob that gathered in one community.

As Bayard Rustin has put it, "Pacifism is one-tenth being a CO and nine-tenths preventing war by removing the causes of war."

You First!

Today pacifists must call men to consider the morality of the atom bomb and the hydrogen bomb. Much has been said about how ghastly in its destructive power would be a rain of atomic death directed by an enemy upon our country, but not nearly

enough about what it means for us to use these weapons against others. When this question is raised people usually agree that it is far better for us to destroy others than for them to destroy us. The pacifist completely disagrees and says that it would be infinitely better for him, his wife, his children, his home, his neighborhood, his country to be destroyed than for us to visit such a satanic evil upon others.

This brings us to the pacifist assertion that turning away from the doing of evil and trying earnestly to practice the ethics of high religion (the religious term for this process is "repentance") is unilateral. I must strive, my nation must strive to do what is right and good regardless of the actions of others. We dare not wait for them to renounce evil before we renounce it, for them to stop making atomic bombs before we do so.

Dr. O. Frederick Nolde, a professor at Mt. Airy Lutheran Seminary, who is liaison man between the United Nations and the World Council of Churches and the International Missionary Society, was quoted in the *Chicago Daily News* of November 30, 1950, as follows:

I cannot give an answer on the atom bomb which would hold true in perpetuity. Everything would depend on the circumstances . . . Dropping of the bomb should be the most remote eventuality conceivable. This is a time when we must resist evil, however, because the full principles of Christianity are not applicable to a situation unless both parties abide by them.

The pacifist dissents vigorously from this assertion that the principles of Christianity apply only when both parties to a dispute are Christian. To him this is really saying, "I cannot act like a Christian until Stalin acts like a Christian," and in effect it means that Stalin must be a Christian first, and then I will follow his good example and be a Christian also. The responsibility to behave like Christians is thus transferred from the Christians and placed on the shoulders of the non-Christians. Once the admittedly atheistic Communists start practicing Christianity, the Christians themselves can fall in line and begin to order their lives by the precepts of their own religion.

The pacifist, however, is convinced that the full principles of Christianity always apply. It is as simple as that. Regardless of the other man, I must be guided by the highest ethic I know. I shall not abjure

(Turn to Page 8)



DR. GLENN CLARK

DR. GLENN CLARK, a man of vision who founded the Camp Farthest Out in 1928, is one of the best known religious writers in the world. Dr. Clark is internationally known in the field of prayer and has a "genius for discovering individual possibilities."

TEXAS VALLEY CHRISTIAN

CAMP FARTHEST OUT



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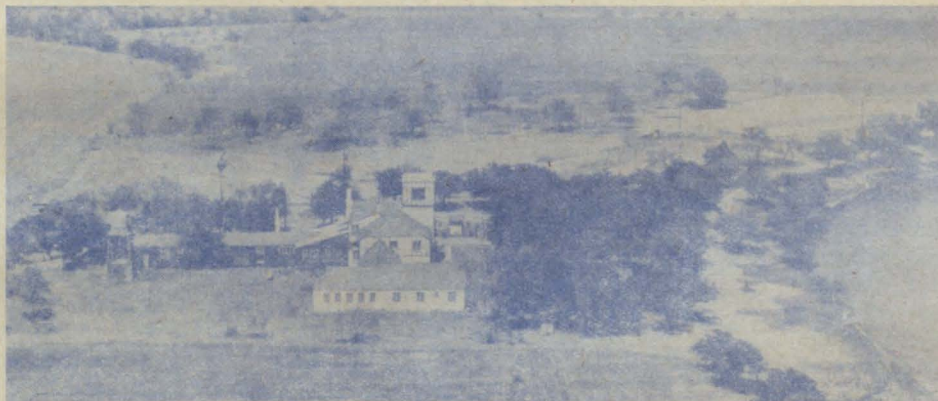
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"The Camp Farthest Out"

PRIMER on PACIFISM

(From Page 5)

evil and do good when, if, and as my enemies (or my friends) are prepared to do so. Even though no other is ready at this point to do what is decent and moral, it is incumbent upon me to do so to the full extent of my ability. When Joseph Hoag, the Quaker, in 1812 was pleading his peace principles, a man in his audience said, "Well, stranger, if all the world was of your mind, I would turn and follow after." Joseph replied, "So then thou hast a mind to be the last man in the world to be good. I have a mind to be one of the first and set the rest an example."

Who Is Secure?

Pacifism challenges the assumption that hydrogen and atomic bombs bring security. Actually they have increased our sense of insecurity. Fear and suspicion grow as we become more heavily armed, and the end result is that we lose the very thing we are trying to protect. Nor, on the basis of human experience, should this be surprising, for an arms race has always led to increased insecurity and fear on the part of the participating nations. (Actually, we might as well give one bomb to Russia for every one we produce, and they might as well share in the same fashion with us, for our production of atomic and hydrogen bombs spurs Russia on to produce them, and vice versa.)

We are confronted here with the complete impracticability of violence as a way of achieving its long-term goals. We have engaged in two great wars with the avowed purpose of putting an end to tyranny, and there is more totalitarianism and less democracy in the world than before they were waged.

Even more insidious is the fact that as we take up the weapons of violence to combat evil, in time we become the very evil that we oppose.

We entered the first World War to rid the world of four great evils: Prussianism, imperialism, treaty-breaking, and atrocities. At the end of two wars we have become the practitioners of all these evils.

Those Evil Practices

Prussianism—We recognized conscription as the keystone of Prussianism and were going to rid the world of that evil, but now we have for the first time in our country's history a conscription law on the statute books in peacetime. The great control of the military over the life of the nation we saw to be another hallmark of Prussianism, but at the end of two wars to rid the world of militarism, the militarization of our own country has increased to an alarming degree.¹

Imperialism—The Atlantic and Pacific

Oceans, the Mediterranean Sea, and the Persian Gulf are virtually American lakes in and through which ships and people may move only by courtesy of the United States Navy and Air Force.

Treaty-Breaking—When the Russians, in the closing days of World War II, broke their nonaggression pact with Japan and attacked the Japanese, we hailed this as a bold stroke of military strategy. Our President signed the Atlantic Charter solemnly guaranteeing, among other things, that peoples would have the right to choose the country in which they would dwell and the government that would rule them, but Nor-

Only just recently polls of German newspapers showed clearly that no less than 73% of the German people are against any German militarism, and that no less than 84% would refuse to serve in a new German army. Is this not proof enough of the fact that we want peace, and that we have no intention to tolerate another reign of the Prussian jack-boot? Why do the democratic United States insist that a new German army be created? We are against war, and against a new German militarization, and we want the American people to know about our desire for peace. Adenauer and his backers are not speaking in the name of the German people. They are speaking in the name of those forces which wish to keep the world in constant terror, and for the purpose of a reintroduction of the established systems of yesteryear.

Oscar Pfaus

Hamburg, Germany

(Reprinted From Fellowship, Jan. 1951)

man Thomas reminds us that at Potsdam the United States, Russia, and England agreed to the displacing of more people than Hitler ever did.

Atrocities—We were outraged in 1917 by the Germans' unrestricted submarine warfare, yet, at the end of World War II, when Admiral Donitz of the German Navy was accused at Nuremberg of having waged unrestricted submarine warfare, he was cleared on that count because his defense counsel argued that the Allies also had waged unrestricted submarine warfare, and the prosecution did not contest the point.

Several hundred people were killed when the savage "Huns" bombed the Belgian village of Liege during the First World War. We set out to put an end to the bombing of

¹Documented evidence of this fact will be found in "New Evidence of the Militarization of America" and "Militarism in Education," both published by the National Council Against Conscription, 1013—18th Street, N.W., Washington 6, D. C.

innocent civilians and ended up by making Liege look like a Sunday School picnic. One Allied bombing raid alone accounted for 250,000 casualties in Dresden.

To save ourselves from totalitarianism—from secret police and spies and the loss of academic freedom—we build hydrogen and atomic bombs and create a great army and air force. But in order to protect the bombs and the army and the air force from enemies and traitors we adopt secret police and spies, and we suffer increasingly a loss of academic freedom! Thus is revealed again the self-defeating nature of violence. Men simple do not gather grapes from thorns nor figs from thistles.

What we have been concerned with here is the relation of means to end. The great religious leaders of every time and place have emphasized that it is absolutely impossible to separate the two. The end may be good, but if the means used to reach it are bad, they will destroy it. There is no "way" to peace; peace itself *is the way*. There is no "way" to brotherhood; brotherhood itself *is the way*.

Wistfully we hope that "just this once" good might spring from the evil seed that we have sown, but a moral universe is dependable, and in a moral universe the law of the harvest always operates. We reap what we sow, and not even "once" will a corrupt tree bring forth good fruit.

The objectives of the French and Russian Revolutions were lofty enough. The error lay in the belief that liberty, equality and fraternity could be achieved by the use of intrigue, bloodshed, purges, and the like. The result, of course, was that both became bloody tyrannies.

After the Revolution!

During the last war, A. J. Muste recounts, Andre Trocme and a colleague, both devout French pacifists, were imprisoned by the Vichy government, along with a number of Communists, because of their refusal to abide by the laws of that regime. The two pacifists subsequently were offered release on condition that they sign a routine agreement to obey the law. Their refusal to sign brought ridicule from the Communists, who argued that they should have signed, as the Communists themselves would, with no intention of living up to the agreement.

Trocme explained that a Christian pacifist could not so perjure himself, and went on to talk with the Communists about the basis of his conviction. They became interested, and for some weeks thereafter studied with Trocme the Sermon on the Mount. Trocme and his colleague were subsequently released without signing. As they were preparing to leave, one of the Communist

leaders came to them and said that the Sermon on the Mount had made a great impression on many of them, that certainly its ethic was right and true, and that this is the way affairs would be ordered in the Communist state *after* the revolution! But the revolution was necessary in order to make possible a society in which the Christian ethic could be put into practice.

More War and Tyranny

Essentially, that Communist was saying what the great majority of Christians always have said: The ideals of the Sermon on the Mount are wonderful, and if only we can eliminate the Nazis or the Russians or whomever it may be next, then we can begin to put them into practice. But it is necessary first to drop hydrogen and atomic bombs, to poison the water supply of women and children with bacteria, to lay waste the homes of the enemy who stands between us and the good society. Thus it is that neither the Communists nor the Christians have realized their lofty objectives, because war and destruction, force and violence, tyranny and bloodshed lead not to peace and brotherhood but to more war and violence, more tyranny and bloodship.

We behave so often in this fashion. In order to preserve peace, we amass huge armies, and build fleets of battleships and planes; we stockpile atomic bombs and manufacture bacteriological weapons. We by the use of napalm—we who will stop at nothing to “preserve peace.” In order to defend freedom we curtail freedom for teachers, university professors, employees of both State and Federal Governments. If need be we will erect concentration camps (as provided for in the McCarran Bill) in our fierce defense of liberty. Our determination to protect the democratic way of life leads us to adopt conscription. To preserve the brotherhood we value so, we rely upon segregation and discrimination against peoples of other colors, races and religious persuasions. We will exploit half the people of the world if necessary in order to mete out justice in the name of “the free peoples of the world.” So it is that, without a shot being fired, we surrender the very way of life that we strive most earnestly to protect.

There Is Power

The only salvation for our world in the terrifyingly urgent days in which we live is for the way of peace and brotherhood and freedom to stand on its own feet and let the chips fall where they may. There is tremendous power in that way of life, but only when it is put completely into practice, no matter what the price may be.

Gandhi constantly reiterated the need of practicing the great truths of religion. He was not at all concerned with which religion was better or truer, but was all-consumingly concerned with living the best and highest idealism of every religion. Although we feel that we do not believe in intangibles in our scientific age, actually this is the age of

intangibles. We believe completely in the reality of electricity and atomic energy, though we cannot see either, because we see the results they produce. So people will believe in Truth and God as they see the results in the lives of people.

A story from the African mission field tells of a chieftain who said to a missionary, “The trouble is you come out here to us and you say ‘Look up to God,’ but when we look down again, our land is gone.”

Preaching and Practice

People are cynical and bitter today and unwilling to believe that the way of love and good will is practical, not because admittedly evil regimes like those of Hitler and Stalin perpetrate such monstrous evils, but rather because we who profess to believe in the way of human decency and brotherhood *really don't believe in it after all*. We speak of love but practice hate; we cloak our exploitation and oppression in the honeyed language of brotherhood and justice; we make democracy synonymous with segregation and discrimination. The old saying still holds, “What you are speaks so loud that I cannot hear what you say.” What the world desperately needs today is to see simple goodness put into practice, to see love, brotherhood, mercy, justice, peace becoming real in the lives of people, to see these words made flesh and dwelling among men.

Wilderness Preacher Placed Under Arrest

News as it might have been written if there had been newspapers 1900 years ago.

The locust eating evangelist came in like a lion but went out like a lamb. John, who had been recently preaching on the banks of the Jordan River and who baptized literally thousands in its muddy waters, was led away to prison today by officers of King Herod. John had fearlessly challenged graft, greed and wickedness, pointing his finger at the sins of high and low, but he went a little too far when he openly rebuked the King himself, charging him with being guilty of adultery in marrying his brother's divorced wife, Herodias.

No date has been set for John's trial and Herod refused to issue any statement on the case. The crowds that had camped along the river banks are drifting off home in sorrow and disillusionment.

One old patriarch, a recent convert, shook his head sadly as he packed his few belongings on his donkey's back. He kept saying, “And I thought he was the Messiah! I thought he was to be our deliverer.”

—The Jerusalem Herald, March 20, A. D. 28.

The Mind's Compartments

Klaus Fuchs in his confession said that there were two compartments in his life. In the one he was a decent, moral, ethical person with high standards of honor and honesty, but in the other he was a member of the Communist Party and would do whatever was necessary in order to further the interests of the Party. And when there was a conflict between the values of the two he could count on the code of behavior in the second compartment holding sway. He would then do anything that was necessary to serve the Party, no matter how it violated his own morality and decency.

Here, Too

Similarly, Lillian Smith, in *Killers of the Dream*, reports that Southern whites have compartmentalized their lives. In the one compartment they are kind, gracious people. They greet individual Negroes with kindness; they say their prayers regularly at night. In the other compartment, however, they are obedient to the ethics of a segregated society, and whenever there is a conflict between these values they can always count upon the values of the second compartment to hold sway. If the pattern of Jim Crow is threatened in any way these gracious, kindly people will stop at nothing, no matter how ruthless and barbaric, to protect their own privileged position.

So it is with religious people in this country today. In the one compartment we accept an ethic of love, but in the other we are ready to use any means, no matter how vicious and cruel, in order to protect ourselves from the Russians, and we can always count upon the code of behavior in that second compartment to nullify the ethics that we believe in the first compartment. Kind, gentle folk that we are, we will stop at nothing to protect ourselves, even by atomic and bacteriological war, if need be.

Obviously, we must stop thus compartmentalizing our lives. They must become one; they must be a whole and the values we profess to believe in must operate in all our relationships. That and that alone can save our world—the simple goodness of children of God translated into deeds, and the willingness to suffer and die for it, if need be; the realization that the full blame does not lie with the Communists, nor with the Russians, nor with President Truman, nor with General Bradley, but that I must bear my share of that blame. What have I suffered for others? What have I sacrificed for my fellow men?

The Two Travellers

An ancient German parable tells of two travellers who came one night to a village, and upon arriving found a fire raging through much of the town. One man went to the inn, ordered a hearty supper, and prepared to eat it. The other rushed into the fire and at great risk to his own life saved much goods and many people. Finally

(Turn to page 12)

Between The Lines

CHARLES A. WELLS

MILITARISM, THE REAL THREAT TO FREEDOM: While much is being said about the Russian Communist threat to our democratic freedom, little or nothing is reported about the threats to our freedom already operating from within. **Democracy cannot and never has survived where militarism becomes dominant.** Powerful military-political-industrial forces in this country are now intimately associated in a strong drive for even greater expansion of the American military strength, greater domination of the military over American industrial and civil life.

IN THE ATOMIC FIELD the push is focussed on wresting the control of all atomic projects, military and otherwise, away from civilian direction and putting it under military domination. Two reasons are given: First, the military want the authority to decide when and where atom bombs are used — this in the face of the fact that the two times the U. S. A-bombs were used we blundered morally and strategically. History has already recorded that the dropping of A-bombs on Hiroshima and Nagasaki was unnecessary since the Japanese were already making arrangements to surrender. (See BTL, Feb. 20, '50; also Look Magazine, May 23 and 30, 1950, for a naval intelligence resume).

Second, big business wants the atomic program under military leadership because civilian control will likely mean state ownership of the vast atomic sources of energy and heat which will someday, probably sooner than later, be major sources of public utilities. Big business wants private profit interests to control these atomic sources of power and light.

NO DEMOCRATIC CHOICE

Top business interests associated with steel, plane and ship manufacturing, textiles and chemistry, which are all closely and profitably involved in the expanding American military power, are giving full cooperation in the program to extend military control by putting over the Universal Military Training program which will put every male in America under the domination of military authority, thought and discipline for eight years of his life. In true military style, UMT must be put over, whether the people want it or not. The National Security Training Commission is stacked with pro-military figures. The men designated to weigh and measure the matter of extending military domination in the U. S. through UMT and other kindred problems all have a long record of subservience to military ideology; all have long favored extensive military controls. The general public and its interests, churches, labor unions, educational institutions, etc., — none are represented on this Commission.

The Chairman of the Commission is James W. Wadsworth, long associated with military affairs in Congress; he pushed the National Defense Act of 1920 which in its original version included provision for universal peace-time military training, though that clause was deleted by Congress.

Another member of the Commission is Karl T. Compton, also with a long record of pro-conscription activities and association with many military enterprises.

A third member of the Commission is Will Clayton, a Texas millionaire, formerly head of Anderson, Clayton and Co., the largest cotton brokers in the South, and active with groups that spent large sums to spearhead the drive for UMT in 1950. He has held various Administration posts and his power in Washington is revealed in a report in the Congressional Record for Aug. 17, '49, which states that he "did more than any other person to get the approval of the Marshall plan in Congress" and, furthermore, that "Five hundred and fifty million of the ECA dollars spent in the U. S. went to Anderson, Clayton and Co." (Clayton's firm.)

The other two members of the Commission are military men, Lt. Gen. R. S. McLain and Admiral Thomas C. Kinkaid who must function as disciplined members of a military establishment favoring UMT.

FACTS ABOUT UMT

If you want to join in the battle against the destruction of American democracy by militarism, you will find the **National Council Against Conscription** to be an effective and authoritative source of information on this subject and the place to get excellent materials at small cost. This group, sponsored by many of America's most outstanding spiritual and educational leaders, has recently published a succinct and comprehensive analysis of the Universal Military Training question. We are presenting the following summary of this analysis because this information is of vital importance **NOW**. If you want the complete text, or extra copies, write to the National Council Against Conscription, 1013 - 18th Street, N. W., Washington, D. C.

THE PRESSURES

Successive Congresses have for years refused to yield to the tremendous pressure of various powerful groups advocating some form of compulsory Universal Military Service. Even last spring when climactic pressure was put behind UMT, Congress held back, hedging the legislation about with such restrictions that UMT actually could not begin until both houses of Congress had acted on it once again!

Why did Congress do this? If it is important to the national defense that all American youth be compelled to take military training, **why has Congress been so reluctant to adopt it?** Congress has been quite willing to approve Selective Service and huge appropriations for the military — why has it refused for so long to pass Universal Military Training?

The answer is that thousands of Americans have let their representatives in Congress know **what a serious blow to American democracy they consider compulsory militarization to be.**

Too many have given their sons and their money to fight the results of militarism in other countries — to watch unprofitably while it fastens itself on their own land. They realize that, when Congress debates this legislation, it is not considering an immediate crisis in world affairs, but a crisis to democracy itself.

Because that is so, **there is still a chance to defeat Universal Military Training**, despite the continuing pressure of powerful organized groups that favor it. But it can be defeated only if members of Congress can be reassured **that there is still a strong public opinion opposed to UMT.**

THE REAL FACTS ABOUT UMT may surprise you, since some of its proponents have not been too scrupulous about the accuracy of their claims. Here are some of the major claims for UMT which you will be hearing—followed by factual material that exposes the falseness of these familiar arguments:

That adoption of UMT would provide more trained soldiers for the present emergency.

The Facts—The Selective Service Act has machinery for drafting all the men needed by the armed forces. Putting UMT into effect now **actually would reduce** the effectiveness of the Regular Army, since scores of thousands of men would have to be drawn from the Army to furnish the training units.

That UMT is an emergency legislation to meet the present crisis.

The Facts—Proponents of UMT are using emergency psychology to fasten permanent military regimentation on all American youth. Most supporters of UMT, like the American Legion, have worked for compulsory military training for many years, and have made no secret of their desire to have it imposed as a permanent program. Since they know that in normal times the American people would never tolerate passage of such legislation, these groups exert their most strenuous efforts in a time of emergency, attempting to tie the two together. Even General MacArthur opposes considering UMT as emergency action. He told a congressional committee recently: "I should advise most seriously, if I were considering the problem (UMT), that we should wait and get through with the emergency . . . and then on what has resulted and what exists then, I would sum up the facts and make my decision."

That UMT-trained men would be available for immediate service in the event of war.

The Facts—More people are misinformed on this point about UMT than on any other. Modern war is not fought by individual soldiers carrying rifles, but by combat "teams." The training of these teams is the hardest, most important part of the training. Since it is a matter of coordinating the troop units that actually are going to fight together, this cannot be done by UMT. Men who served their six months in UMT and were later recalled would have to have this training from the beginning, as well as learn how to handle new weapons. What this means can be seen from the fact that it takes from seven to nine months to bring previously trained National Guard and Organized Reserve units to "operational readiness" after they are mobilized. (N. Y. Times, Feb. 11.)

Even men with previous Army training need "intensive refresher training" when remobilized, according to Gen. J. Lawton Collins, Army Chief of Staff.

That Universal Military Training will help to reduce casualties in a future war.

The Facts—Army studies (Infantry Journal, Sept. '49) reveal that the greatest number of casualties are caused by fragments from high explosive shells, which, like atomic bombs, do not discriminate between trained and untrained men. Battle casualties, which were highest among front-line troops, occurred about equally among battle-hardened veterans and raw replacements. Other important causes of casualties were preventable disease, poor intelligence work, blunders of commanders, and accidents. "No factual data exists to support the universally held opinion that the infantry replacement has initially a higher casualty rate than the veteran," says the Army Ground Forces study. (N. Y. Times, Oct. 26, '50.)

On the contrary, ten to twenty thousand casualties a year could be expected from UMT itself, since reported figures on casualties in "realistic" training with live ammunition indicates a two per cent casualty rate.

That the existence of Universal Military Training would eliminate the need for a large standing army.

The Facts—Because men who go through UMT need months more of re-training before they are ready for active service, there will be no reduction in the size of the regular army. No military leader will agree to reducing the standing army because of a UMT program since thousands of Army personnel would be needed to train the nearly one million boys a year in UMT.

That UMT would strengthen democracy because it would require all youth to serve.

The Facts—Coercion does not become democratic just because it is applied to all. If that were the standard of democracy, then slavery would be democratic, and the armies of Hitler's Germany and Stalin's Russia would be prime examples of democracy. What democracy really means, when it is not being distorted for propaganda purposes, is the essential equality of all men, which is flagrantly denied by the army officer-caste system. It means the right to choose one's leaders, to criticize and make changes, to have a voice in the rules under which one lives, and to go on strike against injustice. Army discipline is the exact opposite of these.

That the adoption of UMT would frighten Russia into "behaving itself."

The Facts—If the U. S. monopoly of the atomic bomb could not frighten Russia, it is obvious that the mere training of manpower, in which Russia can always exceed us, will not. To understand the absurdity of this argument, Americans need only ask themselves whether Russia could build enough arms to frighten the United States into submission. History demonstrates that nations that are roughly equal in power can never coerce each other. What actually happens is that each move in the armaments race — and this would be such a move — results in a counter move by the other side. Far from having a calming effect

on international tension, the adoption of compulsory military training for the first time in our history would certainly increase the tension, and could even be a factor in precipitating war.

Another important point to remember here is that the international difficulties we face cannot be successfully dealt with by the kind of people who think in such over-simplified terms as "frightening Russia into behaving itself." Yet this is exactly what militarism does: reduces all problems from their complex reality to the simplicity of recourse to war or threats of war. This is one of the major reasons why America should guard against exposing all its young men in their most formative years to the narrow rigidity and notorious inadequacies of the military mind.

That UMT would improve the national health.

The Facts — Those who use this argument usually cite the large number of rejections for reasons of health during the World War II draft, and claim that six months of "healthful outdoor training" would correct this condition. There are two obvious reasons why this argument is not valid: (a) because men who are physically or mentally unfit would be rejected by UMT just as they were rejected by the Army, and (b) because the greater part of the physical conditions that resulted in rejection originated in childhood diseases, malnutrition, or inadequate dental or medical care. If the billions that UMT would cost were devoted to child health centers across the country, a real improvement in national health would be possible.

ARMY LIFE — and UMT would be Army life — is notorious for having a bad effect on the morals of the men. The records of the U. S. Surgeon-General reveal that in America's peacetime Army the incidence of venereal disease was 37 times that of similar age-groups in college. In addition to unwholesome and unnatural sexual relationships, cheating, stealing, lying, gambling, profanity, "gold-bricking," boot-licking, and irresponsible handling of property abound in the Army.

Not the least cause of moral disintegration comes from Army insistence on obedience to superiors, rather than on the forming of moral judgments and the acceptance of personal responsibility for one's actions. The responsible person is always "someone higher up," who makes the decisions, who must be obeyed without question. To train boys to kill, and to teach them that killing is a proper and effective method of solving social problems, destroys respect for personality and human life.

Even the President's Commission on UMT, composed entirely of people favorable to the program, wrote: "We must admit at once that a serious moral problem is presented by the removal of a boy of 18 from the normal influences of his home, church, school and local community, and his comparative isolation in a camp with large numbers of other men under an entirely new and different environment."

No matter what the name, it is still permanent peacetime universal military training. The proposed Universal Military Training program is **now being sold to the country under another name** "National Security Training Corps," to remove the stigma which has always, in the American mind, been attached to militarism. The advocates of UMT know from experience that many Americans are too fearful of an expanding militarism and too familiar with the failure of this system to bring either peace or security in Europe or Japan to be willing to fasten it upon themselves. Hence the need for selling it to the American people under a more attractive name.

The real decision is in your hands.

The question of permanent compulsory military training has not been settled. That decision will be made by Congress within the next few weeks or months. Before that decision is made there will undoubtedly be great pressure put on Congress by army spokesmen and semi-military groups. **If the opposition to UMT is to be effective, Congress must know where the people stand.** Only a widespread expression of concerned public opinion can hold back the pressure of militarism and its threat to freedom.

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"Trust men and they will be true to you; treat them greatly and they will show themselves great."

— Emerson

A HOUSE DIVIDED

"Walls do not a prison make,
Nor iron bars a cage."

—Lovelace, quoted by Starr Daily, "Love Can Open Prison Doors," Bruce Humphries Inc. Boston.

MATT. 6

In the sixth chapter of Matthew, second of the Sermon on the Mount, Jesus traces the cause of our missing the goal of life, of stumbling on this upward way: divided personalities, divided motives. Giving alms, praying, fasting, with one eye on God and the other watching for the approval of man. Trying to lay up treasures in Heaven but trying harder to heap up treasure here. And all summed up in the great Sin: Worry.

Worry is athiesm, a doubting of God. It probably causes more sickness, physical, mental and spiritual, than do disease germs. A house divided cannot stand. A mind divided cannot stand the strain. The end is hospital, asylum or suicide. (I. John 4:18.)

Jesus says "Seek ye first the Kingdom" and "Be not anxious about tomorrow." Quit worrying about what you shall eat or drink or wear. If you are living in the Kingdom as a surrendered child of God, He will supply all your needs. But many Christians are not satisfied with having their "needs" supplied; they want their "greeds" supplied also. They are not like Paul who could say, "For I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11) and who warned "Having food and raiment let us be therewith content." (I Tim. 6:8)

Most of us carry two bags of worries with us throughout life. On one shoulder are all the worries of the past: a sense of guilt for sin, regrets over mistakes, remorse for unrealized ambitions, a sense of futility and failure, and a secret gnawing knowledge that we were meant for better things.

On the other shoulder we carry all the worries about tomorrow: about a job, security, success or failure, poverty, sickness, death.

These two bags of worry wear us out so that we have little energy or confidence left with which to face today.

Jesus urged His followers to drop both *sins, he is faithful and just to forgive us*

of these deadening loads. "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) Paul said, "Forgetting the things which are behind." (Phil. 3:13) That takes care of yesterday.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." (Matt. 6:33, 34) takes care of tomorrow.

Freed from the paralysis of fear, guilt and worry the Christian can tackle and conquer today.

For years I carried these back-breaking burdens. I was forever planning my life long years ahead, building up air castles that God with one breath blew into atoms. And I was re-living my plans and my failures, my mistakes and my might-have-beens. My favorite prayer was "God be merciful to me a sinner." (Luke 18:13) I would cry it anew whenever the guilts of the past paraded across my mind, which was almost daily.

My life was divided. Though preaching the Gospel I wasn't fully surrendered to God and His will. I was divided between serving Him and seeking appearance and popularity. I was divided between wanting to pay a debt I owed to man and paying a debt to God. I was divided between speaking what Christ commanded and what man wanted to hear. I was divided between dedicating my entire life to Christ and wanting the comfortable standard of living of the average well-to-do American.

After years of wandering, of seeking release at camps and conventions and revivals, of prayer and study, I went into the mountains to fast and pray, thinking that perhaps, "This kind goeth not out but by prayer and fasting." (Matt. 17:21) One day on the mountain Jesus spoke to me, "You keep asking forgiveness for sins you committed twenty years ago. I have promised you forgiveness if you repented and confessed. You have done that many times. That closes the bargain. "If we confess our

our sins, and to cleanse us from all unrighteousness." (I John 1:9) But you've never accepted my forgiveness, you refuse to give me your burdens. Now accept my forgiveness and straighten up and be free!"

I said, "Lord, you're right. I have never accepted forgiveness. But I'm no longer going to do you the wrong of rejecting the forgiveness and peace and freedom you have been wanting to give me." Then I prayed that I might leave those two burdens there on the mountain and never, never pick them up again. And I walked down the hill a free man, for the first time in my life!

You can trust God to do the right thing if you are His. When men leave the "ifs," "ands" and "buts" out of their religion; when like a little obedient child they take, with no reservations or arguments, the plain and simple words of Jesus, and follow them, we will have peace.

If nations reject God's plan and so fail to achieve world peace; you can be at peace, regardless of where you are or what others do. "What is that to thee? Follow thou me." (John 21:22)

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

PRIMER ON PACIFISM

(Continued from page 9)

he returned to find that his friend, having finished his dinner, was resting comfortably before the fireplace in the inn. Upon seeing his companion blackened and bruised from his efforts, the man who had dined so well said to him, "Who bade thee risk thy life to save another man and his goods?"

"He who bade me bury seed that I should one day reap the increase," replied his friend.

"But what would have happened if thou thyself hadst been buried in the ruins?"

"Then," he answered, "should I have become the seed?"

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