

Voice of the Editor

The Marxian Trend

OVERRIDING the President's veto, Congress has voted a 7 percent pay increase for one and one-half million federal employees. This adds more than \$750 million to the federal budget every year. Moreover, it comes on top of a 10 percent increase for these workers just two years ago.

It has long been the custom of Congress to appropriate large sums for a great variety of "pork barrel" projects before election. To this destructive practice has now been added the biennial increases in pay for Civil Service workers and welfare handouts for Social Security beneficiaries and numerous other segments of our population.

Those who have not yet found places on this gravy-train are spurred on to demand increases for themselves. Their pleas appeal to the sense of justice of the American people and are granted. Soon we come full circle and the groups getting the first raises demand the second installment and the spiral continues upward.

We have become a nation of thieves wherein our citizenry align themselves in a vast number of pressure groups each striving to see how much it can get from the public purse. There is no foreseeable end to this practice short of ruinous inflation and bankruptcy. The longer it goes on, the harder it is to stop and it has already been gathering momentum for many years.

The real danger to America is not external but lies rather in covetousness and the now well-organized effort to increase one's income at the expense of his fellows. When government has the power to take money from some and give it to others it becomes the victim of the stronger pressure groups and the attention of the country is more and more focused on obtaining wealth from others rather than the creation of new wealth. In time that process will decapitalize us and reduce us toward a basis of equality wherein gifted men and women are not rewarded in proportion to their exceptional abilities. Their efforts will decline accordingly, and we shall all be much poorer as the result thereof.

No society can long endure which denies to its exceptionally creative people sufficient reward to stimulate them to their best endeavors.

Regarding federal employees it should be said moreover that their work is steady; they are not in danger of layoffs; vacations are generous and fringe benefits of various kinds considerably above the level of those available for other workers. In view of these facts and in further view of the very significant fact that every effort should be made to discourage the growth of bureaucracy, public employees should receive rather less than the normal scale available to private employees. If they should feel aggrieved by reason of this fact, the remedy is always to seek employment in privately owned industry or in the professions and as managers of small businesses. No one is compelled to work for government and if he chooses to do so, should be willing to accept some disadvantages in return for greater security and other benefits mentioned above.

There is rarely any lack of applicants for public positions. Such jobs are very popular and offer many benefits. Remuneration therefore, may very properly be somewhat lower than for non-government workers. No one has a moral right, it seems to us, to accept a job which offers many advantages and then seek to bludgeon his fellows into paying him just as much as he might earn in a non-government job with less satisfactory working conditions and less generous fringe benefits.

The only just basis of determining remuneration for any worker, is the free market wherein his fellows bid for the goods he produces or the service he renders. Whatever they are willing to pay is the just and proper wage for him to receive. That is the only system which enables each worker to receive all he can fairly earn. It rewards the exceptional man in proportion to his production and it rewards the thrifty, hardworking man in proportion to the effort he puts forth. It enables all men to work hard or take life easier while being justly paid for what they contribute to the common weal.

Under this system men cooperate freely to satisfy each other's needs and wants. Manpower is channeled into the making of such goods and the rendering of such services as are most in demand and most desired by the people. This adds to the well-being of all. Under this system, men develop their self-reliance, remain independent and learn to cooperate voluntarily with one another to the mutual benefit of all concerned. They depend upon themselves and not upon government. There is less temptation to covet and little opportunity to profit thereby. They quickly learn to devote their energies to producing more wealth rather than concocting schemes to get some of the wealth produced by others.

There are two choices before the American people. We may return to the free market economy or go deeper and deeper into socialism leading eventually to totali-

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CHRISTIAN ECONOMICS

We believe in less government, the free market and the faithful application of Christian principles to all economic activities.

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Who Will Rescue the Colonies?

LAWRENCE SULLIVAN, *Coordinator of Information, U. S. House of Representatives*

WHO WILL finance the newly independent nations now springing to life throughout Asia and Africa?

Nineteenth Century colonialism is dead and gone, yet news dispatches from the Congo recount the emergence of primitive savagery over large areas which had been moving prudently toward civilization for almost a century.

During 1960, no less than 14 new African states carrying a combined population of 80 millions, will assume their place in the United Nations as self-governing independent nations. But nowhere in that stricken area is there a cultural foundation adequate to support law and order, the historical cornerstones of freedom under law.

The Communist campaign of defamation and hatred against Western colonial administration has been unrelenting for 42 years.

After 1918 *colony* suddenly became a bad word over vast reaches of the earth—a term of opprobrium and irrational hatred. *Colonialism* became a slogan of fanatical violence against British, American, Dutch, German, Portuguese, and Japanese development enterprises the world around.

Vast areas of the world achieved a chimerical independence; and more than 800,000,000 people who long had been independent and sovereign in their own lands passed into Communist slavery—all because they took up Moscow's angry cry against colonialism.

The world around today, statesmen and scholars are searching for a new evaluation of colonial history since the Industrial Revolution. The classical Marxian doctrine no longer holds water. For contemporary history has demonstrated clearly that primitive areas and undeveloped societies still are dependent upon the larger, stronger, and more mature nations for capital assistance in their national development.

Viewed in historical perspective, the Leninist rage against colonialism has plunged millions of progressive colonialists into abysmal economic dislocations, while at the same time throwing hundreds of millions of once free peoples into the hopeless snare of Communist slavery.

So the basic problems of colonial relationships still demand solution.

A starting point well might be the historical fact that the Communist war on colonialism thus far has served communism far better than it has served the aspirations of freedom. In short, the world gulped down the Communist slogans against colonies, only to realize after Yalta

in 1945, that colonies still are dependent economically, whatever their political status.

Capital has a real function in national development, and we do not escape the underlying economic realities of colonial relations merely by parroting the Kremlin slogans of hate and vituperation against investor nations.

The tragedy of Africa today is the whole ripe fruit of the Leninist doctrine of poisonous hatred. India, with some \$8 billion of United States' aid already devoured in twelve years of independence, wobbles precariously on the brink of communism. Indonesia, after fifteen years of paper independence, still is a political and economic quagmire. By destroying old colonial ties with Europe, Kremlin policy now has given communism a firm foothold in all of Indonesia. If this cycle runs its historic course, the people of Indonesia simply will have traded Dutch colonialism for Communist slavery. Who won on that deal?

A fanatical will to theoretical independence apparently is not enough to sustain a new nation in the Twentieth Century. Several of the new nations of the Twentieth Century, as it now turns out, simply flopped out of the frying pan into the fire—trading British, French, German, Dutch, Italian, or Japanese colonial assistance for a lesser amount of semantic assistance from Moscow. In this process, several weaker nations have lost their identity,

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Attention!

ABOUT TWO months ago we received through the mails an anonymous communication. Later we received letters from a number of our readers inquiring about it. Apparently the same stencil used by the firm mailing *Christian Economics* for us was used for mailing this document. To each inquirer we have replied that we do not know who wrote the message or who mailed it and that we have no knowledge of or connection with the matter. In keeping with our custom concerning anonymous communications this one was promptly discarded. We want our readers to know that we never take part in such operations.

The Editors

Expanding Usefulness . . . From a recent test mailing to 11,311 ministers in Georgia, Kansas, Oregon and New Hampshire 1,961 replies were received. These were tabulated and certified by John H. Koch and Company, certified public accountants, and are summarized as follows:

- ▶ All but 43 receive CHRISTIAN ECONOMICS.
- ▶ The number reading it regularly is 38.7 per cent; occasionally 46.1 per cent.
- ▶ Nearly one-quarter—23.1 per cent—find it very useful; 46.5 per cent fairly useful; 24.6 per cent not useful; and 5.8 per cent did not reply to this question.
- ▶ A surprising number—43 per cent—declared they were in general agreement with the views expressed in CHRISTIAN ECONOMICS; 31.7 per cent reported that they agreed about half of the time; 15.2 per cent disagreed; while 10.1 per cent did not reply to this question.
- ▶ Thus, the freedom philosophy as expounded in CHRISTIAN ECONOMICS finds increasing acceptance.

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CHRISTIAN ECONOMICS

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Voice of the Editor (Continued)

tarian government and the loss of our freedom. We are headed in this latter direction and we are increasing our pace from a walk to a trot. Soon it will be a gallop. No wonder Khrushchev talks about peace. Why would he fight when we are hastening pell-mell toward his Marxian ideals?

Our Fatal Delusion

THE RECENT COMMUNIST conference in Bucharest, Rumania, frankly acknowledged "the possibility of the working class gaining a victory for the Socialist revolution by non-peaceful means." This highlights the fact that Khrushchev's oft reiterated demand for "peaceful coexistence" is a mere tactic by which he hopes to gain advantage over the West by allaying our fears and reducing our will to resist.

The greatest obstacle to our winning of the cold war is the failure to recognize that the Communists are playing for keeps. All their maneuvering, pleas for coexistence, summit conferences, disarmament agreements and all the rest are merely the tactics they employ in their effort to destroy us.

Until the American people come to a clear realization that their only hope of survival as a free people is to win the cold war we shall continue to lose ground. Every subject of discussion between the Communists and ourselves relates to some compromise by which we give up something. The guiding principle of the Communists is to give up nothing and take as much as they can. We, apparently, are still guided by the thought that by giving up something or making some compromise we can win peace. That is a fundamental error which has dominated Western policy. We are insulted, demeaned, abused, imposed upon, our property seized and our citizens held in prison camps; yet we do no more than make a pious protest and consider some further concession in the hope that the enemy will then be satisfied and willing to live in peace with us.

No one can win every defensive action; therefore, defensive strategy leads eventually to defeat. If we do not win the cold war, we shall lose our independent existence. An aggressive enemy proceeds against us on all fronts until he encounters solid resistance. Then, he stops. Out comes the glad hand and he speaks of peace and friendship. When we relax in the hope that stability has at last been achieved the enemy again becomes aggressive

and advances as far as our soft appeasement policy will allow. When he encounters resistance he again stops and proclaims his peaceful intentions until we are lulled to sleep and he feels he can impose further aggression upon us before we are once more aroused to the point of resistance.

This step by step process has gone on in many ways and on many fronts. It has cost us much treasure, millions of lives and vast territories in Eastern Europe, Asia, Africa and even in the Western hemisphere. We have but to continue the same policy a little longer and the curtain will be rung down on Western civilization, ushering in another long period of tyranny, cruelty and suffering.

But this need not be—we are far stronger than we think and the enemy is far weaker than we think. If we would once face up to the fact that freedom and righteousness, independence and national honor are more important than peace, we would preserve both. By vacillation, weakness, irresolution, appeasement and compromise we shall never attain peace but only ready ourselves for the kill.

The Dangerous Spiral

AMERICAN MARKETS are being flooded with a wide variety of merchandise from abroad. Domestic producers are being undersold by foreign competitors in many lines in which we have heretofore excelled. Some of these are shoes, clothing, automobiles, typewriters, sewing machines, cameras, business machines, cement, machine tools, brass sheets and tubing, oil pipe, barbed wire, and steel.

The basic reason for this is the wage-price spiral which, in many cases, has more than offset the gains from increasing efficiency.

A further rise in wages and prices will bring a new flood of goods from Europe, Japan, Hong Kong and other countries. This, of course, will bring unemployment upon us.

It will also bring pressure for higher tariffs which will in turn reduce our export markets and cause further unemployment. This result might be avoided temporarily by devaluation of the dollar or more inflation, but this would increase rather than diminish our troubles. We cannot continue to price ourselves out of the market and remain prosperous.

The only answer is to refrain from further wage and price increases except those that can be justified by increased man-hour output. Even this will not suffice to rescue us from our precarious position but we must have, in addition, less footdragging, less featherbedding, less wastefulness and more cooperation all around to retain our competitive position in the world.

It does not help to remind ourselves that we have brought this situation upon ourselves by the flood of dollars we have sent abroad to equip many foreign producers with more modern machines than many of our own manufacturers are using. We have done that. We cannot undo it and we will have to meet the competition which we have financed. We must stop waste and work harder than we have ever worked before.

A concomitant of this situation is our growing dollar obligations to foreigners. These now exceed \$19 billion, a sum approximately equal to our gold reserves. In the event of some crisis, a run on our dollars by foreign individuals and governments seeking to withdraw their balances, would be most embarrassing.

The situation can be met by increasing our exports and decreasing our imports but we cannot do either unless the wage-price spiral is stabilized. Two other procedures, cutting foreign aid and restricting American travel abroad would swing the pendulum in the right direction but large numbers of our people regard foreign aid, both economic and military, as essential and many Americans would consider it a great hardship to be restricted in their

foreign travel. Nevertheless, this problem must be solved if we are to retain our commercial standing, our high standard of living and our ability to be helpful to the people of other countries. We believe the solution lies in some workable combination of the above suggestions.

Refugee Year

REFUGEE YEAR PASSED into history but the problem remains. Over 21 years ago the Editor witnessed the first great movement of refugees in modern times when half a million Spaniards crossed from Spain into southern France. They filled the roadways and darkened the fields and hills as they trudged along the countryside. Six months later, half a million Frenchmen living near the German border to the eastward were evacuated to the southern and western part of France—a second layer of suffering superimposed on the first one already there.

After another short interval, in the spring of 1940, when the Germans invaded the Low Countries and northern France, we witnessed the great southward rush of five million Belgian and French refugees. It seemed that the whole country was on the move. One might see a family group camped under a tree or in an orchard with an ill member who could not go farther. Or another group so exhausted from lack of food that they could not continue. This vast stream of humanity crowded all the trains, filled the buses, overflowed the automobiles and oxcarts while the greater number, heavily burdened with their belongings, staggered through the fields in order to avoid the clogged roadways. Generous French peasants shared with them, often to the last reserves in their households.

We saw many of the nearly half a million Finns who left the part of their country annexed by Russia and went to live in other parts of Finland. They had the choice of retaining their homes and property and becoming Russian citizens or leaving with only such belongings as they could carry in their hands. Eighteen Finns chose to become Russian citizens and all the others left with nothing.

One of the most cruel movements of people was the Communist depopulation of the Baltic countries Estonia, Latvia and Lithuania. Large numbers of these fine people were sent into slavery in Siberia.

Later the Sudeten Germans were ousted and at the close of the war some 12 million Poles and East Germans trudged westward through bitter cold and often with very little food.

Nearly one million Arabs were driven out or frightened out of their ancestral homes in Palestine when the nation of Israel was founded. Millions of North Koreans sought refuge in South Korea as did millions of North Vietnamese in the southern part of that country. Other millions were exchanged between India and Pakistan when one country became two in that unhappy land.

Authoritarian governments exercise the power of throwing vast numbers of helpless human beings about as if they were less than cattle. None of these people chose to leave their homes and endure unspeakable hardship but it was the will of their masters, the tyrants who gained control over them, that forced them into their bitter fate. People are pretty decent wherever you find them—all races, religions and nationalities—but the evil wrought by their rulers who gain power over them through the organization of government is despicable beyond portrayal in words. It has resulted in death for many millions, freezing and starvation for tens of millions, separation of families, loss of loved ones, breaking of human ties and indescribable misery for vast numbers of human beings.

Every man of decency and goodwill will pray and work and, if need be, fight to stop the inhuman system of creating more and more refugees. All who can will wish to contribute as generously as possible toward relieving the suffering of these displaced persons and, above all, toward stopping the system of tyrannous government which caused their suffering.

The Biggest Shovel

THE REV. PHILIP JEROME CLEVELAND, Le Raysville, Pennsylvania

SOME TIME ago I faced the real problem of how to serve six churches and on a salary of forty dollars a week.

Three teen-aged youngsters interested me in a crumbling white shrine forty miles away in the woodlands of eastern Connecticut. This engagement led to another and another until I had developed a circuit of preaching appointments.

Was it not a gamble of faith to take over the care and nurture of six rural sanctuaries without appreciable salary? Some friends thought I was losing my mind.

"I will put God in my debt," I said to myself.

As I commenced to work with these dilapidated churches, friends started to ar-

rive from here, there and everywhere. A steeplejack volunteered to repair the belfry of the main shrine. Folks offered to do the work of janitor in various churches; neighbors donated Bibles, hymnals, fuel. Money came in for paint and clapboards.

Romance and wonder really entered into the bright adventure.

Day after day I started the car and went forth on humble missions in an endeavor to reconmission for service some old ships of Zion, in scorn of consequences. And, lo and behold, my meagre funds failed to run out; rather, ran in, and kept on running.

It seemed as though Someone was putting me in His debt. My personal affairs

flourished, magazine sales, weddings, christenings. Even a great Japanese preacher came from Tokyo to aid me with my New England parishes. And I commenced to have the time of my life!

"I cannot put God in my debt!"

These words thundered at me as new doors of opportunity opened and honors and blessings came to my central sanctuary in Canterbury, Connecticut—the Church of the Broken Bell. That forty dollar sum unwound as by a fairy wand into another forty and on and on.

My steeplejack said to me one day as new work commenced to pile up on him:

"What's this all about? While I do Another's work Another takes over my

affairs and I can't fill the engagements!"

A sweet, mild, aged lady in the church, a grandmother wrestling with the problems of two exhausting grandchildren, caught the urge to help me reconmission these old ships of Zion. She began to place dollar bills in every faded collection plate or basket passed her way.

"My dollars go farther at home," she was admitting shortly. "We don't need the doctor. I seem to get better bargains at the stores. The dollars are holding out magically!"

Then, one memorable day, I knew the secret. I learned about a man in Philadelphia—Captain Levy.

(Continued on page 3)

Pastors, please note that free imprints of Sermonettes are available upon request in sufficient quantity for insertion in your Sunday morning Church Calendar or Bulletin. Standing orders invited.

THE SERMONETTE—*The Spirit of Man*

"The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Prov. 18:14)

ONE MAY lose his eyes, his hearing or his voice, or all three, and still be useful and successful. One may lose his hands, his feet, or both, and still do useful work and be a credit to his family and his country. One may lose his health and suffer all his life and still be a great musician, a poet, an artist or a statesman.

No one has ever written sweeter music than Beethoven who could not hear. No one perceived more clearly the beauties of nature than Milton who could not see. Blind men have achieved fame as lawyers, Senators, educators and ministers. One can

overcome almost any handicap if he retains his spirit. If his spirit falters, even though he may have a strong and perfect body, he will accomplish nothing.

That which strengthens, emboldens and ennobles the spirit of man, improves society and carries the world forward toward its goal of better, finer and more righteous living.

Poverty is no disgrace and scarcely a handicap to the courageous of spirit. If men develop their self-reliance by meeting and solving the problems that present themselves, they achieve great strength, integrity and force of character. They demonstrate the fact that they were created in the image of God. They achieve the potential given them by the Creator.

On the other hand, when men become accustomed to living from subsidies, bounties, long-continued charity or any means of sustaining themselves by the effort of others, they lose confidence, integrity, courage, initiative and independence. The soul grows smaller and the spirit withers as one seeks more and more to cast the burden of his life upon his neighbors, the taxpayers. Herein lies the soul-destroying evil inherent in any type of collectivism, call it socialism, fascism, communism or welfare statism.

All of these ideologies teach men that they are not captains of their own souls, that they are not custodians of their own weal or woe but that they are meant to be groveling creatures forever pleading with

stronger men who exercise the authority of government for bigger and better hand-outs of ever increasing variety.

Such men may have strong, healthy bodies but, having lost their spirit, the image of God dies within them and they become leasers and not lifters. They become a part of the problem and not a part of the answer.

That which ministers to the courage, bravery and independence of man is from God and that which teaches him to obtain as much as possible of his living from the labor of others is from Satan.

Robbing Peter to pay Paul is an ideology developed by the prince of the powers of darkness for destroying the souls of men.

Who Will Rescue the Colonies? (Continued from page 1)

perhaps forever; and several others totter precariously today on the brink of total absorption by communism. One of these latter, Cuba, is actively inviting Communist intervention, while vehemently cursing sixty years of U. S. cooperation and sympathetic cultural assistance.

Moscow today is the seat of the most oppressive and degrading colonial empire in all human history. Communist imperialism is plundering and debilitating in a measure which no power in the West would have tolerated for thirty days in its pre-war colonial relations. Over a span of forty years, Western colonialism has been damned systematically to everlasting shame, only to be replaced, in many instances, by a far more degrading and humiliating system of Communist colonialism, now styled "Peoples' Democracy."

The day is not far distant when the stronger nations, probably united in the effort, will be compelled to rescue hundreds-of-millions of people from starvation and chaos. The insistent pressures of the world's population explosion today compel leaders of all races to dig deep below the surface of revolutionary semantics for an honest reappraisal of Nineteenth Century colonialism.

The Lenin School of Tactics in Moscow is the fountainhead of the Twentieth Century's insensate rage against colonialism. The curriculum of the Lenin Institute, as of 1944, when Russia was our esteemed ally, carried these study directives:

"(1) Imperialism is interpreted to suit the strategic purpose of organizing rebellion in the colonies against England, France, Japan, and to subvert Latin America against the United States.

"(2) Theory of independence of small nations is strategically utilized to create as much division as possible in non-Russian Europe and elsewhere.

"(3) Theory of inevitable decay and collapse of empires to create faith in the sure victories of national independence movements under Russian inspiration, and attract them within the orbit of Russian politics. . . . Dismemberment and exhaustion of empires aimed at without regard to consequences to populations involved."

Such has been the central purpose of the Lenin Institute since 1920—world-wide, unrelenting propaganda warfare against all colonial relations.

Forty years of this Communist-directed independence movement has not given a single colony genuine independence. Each is still a dependent nation, several of them tottering on the very brink of total communism. And the Lenin Institute, now called Moscow's Academy

of World Revolution, still trains 5,000 students a year from Asia, Africa, and Latin American nations in the tactics of colonial dismemberment. In this student body, approximately 1400 are native African Communists; 1200 are from Arab countries of the Middle East; 230 are from Latin America, and the rest from China, Japan, Korea, and Southeast Asia. These are the hard-core Communist leaders of the anti-colonial crusade the world around as of 1962, and beyond.

All this incorigible fury against colonialism, so expertly organized and manipulated since 1918, is distributed worldwide through formal Communist Party affiliates of the Kremlin in sixty-two different countries—18 in Europe; 20 in Latin America; 10 in Southeast Asia; 10 in Africa and the Middle East; and 1 each in Canada, the U.S.A., Australia, and New Zealand. The sun never sets on Moscow's belching hell-fire for independence.

In the Lenin theory each newly independent nation is a lively prospect for early economic exhaustion, and then rescue by Russia, to be incorporated in the new complex of Communist imperialism as a full-fledged satellite. Such are the real motivations of Moscow's bleeding-heart-freedom campaign for the colonies.

In every age of history there have been contemporary nations at different levels of national development. Before communism began to call the tune in the 1920's, the strong nations assisted the weak; and the weak gradually became stronger—and eventually free.

Today, that entire concept of history has been blacked out by a world smog of hateful propaganda against colonialism. True, the inspirations of freedom are real, and they are rooted deep in human instinct. Freedom can, and does, accomplish miracles.

But human society does not advance sure-footedly only on slogans of hatred and humiliation against older and more deeply rooted cultures. There are still many things primitive nations might learn from the cultural centers of civilization. Individuals grow strong in youth under the wise tutelage of their elders. Young nations likewise grow in strength and wisdom under the guidance of experience and superior strength. Nations, like children, must crawl before they walk, and must walk before they run.

In our search for human advance, let us look dispassionately at the true history of Western Colonialism. Too much of the world's sorry history during the last half-century has turned upon the distorted concept of colonialism drawn by the Marxian hatemongers of the Kremlin.

Hatred never can knit the political and social fabrics of human progress.

Reality of a Moral Law

MERE CHRISTIANITY. By C. S. Lewis. The Macmillan Company. 1960. 175 pp. Paper, \$1.25.

THIS September, Macmillan is bringing out a paperback edition of a popular book which has been on the market for several years. This book, *Mere Christianity*, is a defense of orthodox Christianity and it brings apologetics down to the man in the street in the form of friendly conversations. It is never dull or stilted.

The author, C. S. Lewis, is an orthodox Anglican. He begins his argument by establishing the reality of a Moral Law which is a good place to begin. The drift toward socialism in the West has at least one root in the denial of a Moral Law.

Lewis concludes with a defense of the Trinity which is a good climax because the political issue now facing the West is bound up with what man believes about the nature of the universe. Furthermore, there is a clear sequence from loss of faith in Christ to loss of faith in the doctrine of the Trinity to loss of faith in God to loss of faith in moral values and to the revolution of nihilism. So has run the sad story of the West in the last half century.

It is to be hoped that the paperback edition of *Mere Christianity* will result in a much wider circulation of this persuasive book. *Rev. I. E. Howard*

Urgent Reading

DARE WE RECOGNIZE RED CHINA? By Dick Hillis. Zondervan Publishing House, Grand Rapids, Michigan. 32 pp. 35¢.

WITH A sense of urgency and complete dedication, Dick Hillis, Christian missionary in China who was captured by the Communists, tells why the United States should not recognize Communist China and should continue to oppose her admission to U.N. This dedicated, Christian voice carries the authority of long experience and should be heard by every Christian who would do his duty in this matter and by every citizen who has been deceived by the false dream of a workable partnership with Communist China in particular and communism in general. *Howard E. Kershner*

I take it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man from getting rich; it would do more harm than good. *Abraham Lincoln*

The Biggest Shovel

(Continued)

He possessed a little money and was continually doing good with his modest income. He was always giving money away and yet he always had a little. How was that?

A friend asked him to reveal how he could be donating to charities, month to month, and yet he always had something for the next month.

The shrewd, aging captain grinned, winked an eye and replied:

"Well, you see, it's this way. As I shovel out, the Lord shovels in, and the Lord's got the biggest shovel!"

This Is the Challenge . . .

A UNIQUE venture in public service in the interest of national welfare was launched by The Champion Paper and Fibre Company of Hamilton, Ohio, when it brought out a publication entitled, *VIEW I—The War We Are In*, which is the first in a series devoted to views of subjects that are basic to our times.

The theme of the text stems from the doctrine of protracted war as spelled out by Mao Tse-Tung in a series of lectures delivered in 1938 when he was hailed as a simple "agrarian reformer" in spite of his words which showed him to be a master military strategist and ruthless dictator. There is a "crossroad of divergence in

describing the war we are in," says the editor of the volume. "Taken along one path, it is a struggle of economic theory, with the Sino-Soviet Empire representing economic collectivism and with the West representing varying versions of economic individualism. Taken along the other path, it is an armed struggle in which economic theory is merely a tactical skirmish while territorial conquest, raw-power domination of the world is the grand, guiding strategy.

"View I is of the latter path. It treats of communism as not a way to organize society but a way to organize conflict—the total protracted conflict. It suggests that the

gaps between Communist theory and Communist reality lead to this path."

In design, artwork, typography and photography this publication is a masterpiece of mechanical production that alone commands attention. In text and editorial construction it is also a masterpiece that carries the reader along with consuming interest.

For merely the mechanical cost of production, 55¢ apiece, plus shipping or mailing charges, your copy or copies may be obtained from The Champion Paper and Fibre Company, Hamilton, Ohio.

George H. Cless, Jr.

Random Reflections

A Standard for the People

REV. I. E. HOWARD

"LIFT UP a standard for the people," Isaiah exhorted (Isaiah 62:10) and Americans for Constitutional Action have done just that. They have constructed an Index which not only measures the voting record of Congressmen, but which lifts up a standard of Constitutional government.

Americans have become confused about what is involved in Constitutional government. They have been lead to believe that some kind of welfare state is constitutional because the U. S. Constitution uses the phrase "general welfare." They have been persuaded that the proper function of government is to guarantee all kinds of rights beyond those inalienable rights to life, liberty and property. They have been told that they have a "right" to a job which pays them what they think they are worth; the "right" to a decent house, whatever that may be; the "right" to a good education, as though government could ever guarantee anyone an education. Education is something one must reach out and take. It cannot even be given—to say nothing of "guaranteed."

Americans for Constitutional Action chose seven indices to define Constitutional government. These are:

1. FOR sound money and against inflation.
2. FOR economy and against waste.
3. FOR a private competitive market and against government interference.

4. FOR local self-government and against central government intervention.

5. FOR private ownership and against government ownership.

6. FOR individual liberty and against coercion.

7. National security.

Using these seven indices, Americans for Constitutional Action measured the last five years voting record of senators and the last three years of representatives.

The results were surprising. According to this Index, out of the total membership of a Congress of 537—less three senators and seven representatives who had not been in office long enough to establish a record—there were only thirteen men (all in the House and none in the Senate) who had voted 100 per cent of the time on the side of Constitutional government. These men were: H. Allen Smith, Edgar W. Hiestand and Glenard P. Lipscomb of California; Elmer J. Hoffman of Illinois; Archer Nielsen of Minnesota; Alexander Pirnie, Howard W. Robinson and Charles E. Goodell of New York; Gordon H. Scherer, Samuel L. Devine and William E. Minshall of Ohio; John A. Lefore, Jr. of Pennsylvania and Bruce Alger of Texas.

The A.C.A. Index cut across party lines and revealed both Democrats and Republicans among both the high scores and the low scores.

In the Senate, John J. Williams of Dela-

ware voted 99 per cent of the time for Constitutional government; Barry Goldwater of Arizona 98 per cent; Roman L. Hruska of Nebraska 93 per cent; John M. Butler of Maryland 93 per cent; Harry F. Byrd of Virginia 92 per cent; Styles Bridges of New Hampshire 92 per cent and Carl Curtis of Nebraska 91 per cent. The rest of the senators were below 90 per cent and only fourteen scored over 80 per cent. Some scored zero.

The A.C.A. Index is a help to the conservative senator or representative, because he is no longer in the position of merely having voted against welfare state measures. He can now boast that he voted FOR sound money and against inflation. He no longer needs to make excuses for having voted against price fixing. He can point with pride to his vote FOR private competitive market and against government interference. The A.C.A. Index gives him a positive platform.

This Index "lifts up a standard for the people," but it also reveals the sorry depth to which our nation has descended. Thirty-eight members of the Senate and 162 members of the House have voted 80 per cent or more of the time for a welfare state!

If this trend continues, Mr. Khrushchev's prophecy will be right. Our grandchildren will be socialists. The Communists won't have to bury us. We'll bury ourselves as sure as ancient Rome buried herself with bread and circuses, oppressive taxation and internal moral decay.

The A.C.A. Index can be purchased from Human Events, 408 First Street, N.E., Washington 3, D. C. for \$15. It consists of 122 pages, spiral bound, with more than 79,000 votes tabulated and evaluated.

Letters

I HAVE BEEN reading your very fine publication for some years and have come to look forward to its regular arrival in the mail. I've become increasingly convinced of the tremendous need for just such an informative paper in our Christian society. I know that while many Christians enjoy and appreciate the blessings of our nation, they have no idea of the relation of their Christian faith to the freedom of our nation.

Rev. Sherwood B. Becker
Perryville, Rhode Island

CHRISTIAN ECONOMICS dares to reveal deceitful and designing governmental actions against the radiant, eternally-fixed, invariable, life and soul enlightening, enriching background of God's Truths. I have placed many copies of CHRISTIAN ECONOMICS in the hands of business men, ministers and teachers. Usually they counter with "They've gone to seed on this," or "progress always has opposition." This is about the extent most of them are willing to seriously appraise today's spiritual and economic situation. Kindly renew my subscription to CHRISTIAN ECONOMICS, which is not my enemy, just because it tells me the truth.

Charles Ball
Evarts, Kentucky

I WISH to thank someone for sending CHRISTIAN ECONOMICS to me as it has give me a bit of insight into the imaginations of the human mind. Any similarity between the views generally expressed in CHRISTIAN ECONOMICS and the Gospel of Jesus Christ are the result of sheer rationalization and I would appreciate it if you would remove my name from the list.

Rev. Paul W. Lindau
Shenandoah, Iowa

Below are the names of 34 readers of CHRISTIAN ECONOMICS who have expressed themselves in support of our philosophy of freedom.

HONOR ROLL

Lara Stalsbrotten, Astoria, Oregon
Chap. Arthur E. Greenwalt, Sr., Biloxi, Mississippi
Rev. E. L. Schwan, Grand Rapids, Mich.
Rev. Anson R. Williams, Augusta, Maine
Rev. J. W. Baker, Mobile, Alabama
H. A. Smyth, Phoenix, Arizona
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Rev. Charles H. A. Woods, Centerburg, Ohio
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What Happened to God? JOHN RANDALL NICHOLS

John was a Senior High honor student at Edmond, Oklahoma, and enters Dartmouth on a scholarship. His reflections on the White House Conference are noteworthy.

WHAT happened to God? This question has troubled me since my participation in the recent White House Conference on Children and Youth. I went to Washington, along with 7,601 other delegates, including 900 youth under 21 years of age. My enthusiasm rivaled that of any other delegate as I anticipated being part of a group who would help solve the problems of myself, other youth and children across the country. One week later I left the conference dismayed, discouraged and frightened by what I had encountered.

It is necessary to understand the operation of the conference. The delegates were broken down into Theme Assemblies of 1,500 persons. These were again divided into Forums of 300, and these latter were subdivided into Workgroups of 30 people. The larger groups were engaged in hearing speakers and panels. The groups of 30 were study groups to evaluate what had been heard and to tackle specific areas of interest.

Our small group was concerned with the problems of upper adolescents, youth of 14 to 18 years of age. This writer and other youth suggested the study of the spiritual vacuum in which the teenager often finds himself. The adults went along with this suggestion. Two profitable days were spent on the subject. We tackled the "religious emptiness" which was the reply to many of youth's serious questions. Our recommendations included the encouragement of free inquiry into religious ques-

tions, resource materials free from denominational bias for school use, the study of psychology and philosophy in the high school, and the role of adults in influencing youthful behavior by the behavior of the adults. Our recommendations were sent to our Forum Assembly.

Then the bubble burst! When the recommendations were presented, ours were missing. They had been totally deleted by a White House Conference Committee and in their place we found a vague reference to "comparative religion." These, by the way, were subsequently struck out by the assembly. Thus, the action of a committee wiped out the concerned and concerted discussion of our group.

Now, I was beginning to be alarmed. I saw from the floor the carefully planned maneuvers leading us away from the problem raised by youth itself, namely the search for God. People spoke in abstractions, in terms of humanism, but not of God. I saw to my regret and shame a highly organized machine run roughshod over the grass roots opinion that was supposed to be its fuel. It bore every resemblance to a run-away vehicle, obsessed with its own power, and totally destructive in its approach to those whom it was intended to serve. We could walk back now to the Department of Labor Auditorium and feel the aura around us of the strongest government on earth, a government under God.

But where was God now? Why did those leaders who were supposed to be guiding us refuse even to say His name?

I am still afraid, as much as when I was sitting there, for I saw then and can see now the hastening march away from our Creator. We beheld the people who are

inflated by a sense of their own importance, who hold themselves above any supreme being, and I ask my adult leaders and counselors, What happened to God?

Dynamic Man of God

THREE CHURCHES AND A MODEL
T. By Philip Jerome Cleveland, Fleming H. Revell Company, Westwood, N. J. 1960. 189 pp. \$3.50.

ELSEWHERE in this paper appears an article entitled, "The Biggest Shovel." The author is Rev. Philip Jerome Cleveland who is also the author of the above-mentioned book, "Three Churches and a Model T."

The article is a foretaste of the book, and he who reads the article will hunger for the book—a human and heart-warming story of the faith and works of a dynamic man of God. Read it and your reward will be great.

George H. Cless, Jr.

Historical Art Calendar

Ready for distribution is a 1961 beautiful art calendar. Each month on the calendar carries a fine historical painting which can be preserved for framing, quotations from noted Americans, and on every day of the year is noted some important event of which that date is the anniversary.

For information about obtaining this calendar, address your inquiry to Sherwood C. Ide, Independence Foundation, Inc., Portland, Indiana.

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Lawrence Sullivan

THE BIGGEST SHOVEL

Rev. Philip Jerome Cleveland

A STANDARD FOR THE PEOPLE

Rev. I. E. Howard

WHAT HAPPENED TO GOD?

John Randall Nichols

EDITORIALS AND SERMONETTE

Howard E. Kershner

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CHRISTIAN FREEDOM FOUNDATION
250 West 57th Street
New York 19, N. Y.

Office of Coordinator of Information
~~House of Representatives~~

MEMORANDUM


To: 9/13

Re:

Dear Stan:

My own defense of Western
colonialism. Cuba and the
Congo make my point for
me!

Regards,


LAWRENCE SULLIVAN,
Coordinator.