

More Korean Vets In Training Than Under First GI Bill

Veterans In College Al- most Double World War II Vets

For the first time since the enactment of the Korean GI Bill two years ago, Veterans Administration said, more Korean veterans are in training than those enrolled under the original GI Bill.

While the great majority of World War II veterans in training have completed their programs and the numbers in training are dwindling fast, the number of Korean veterans in training has shown a steady increase, as more young veterans are released from active military service each month.

The number of post-Korea veterans who have taken education or training under the Korean GI Bill—Public Law 550—in the past two years has passed the half-million mark, according to VA.

At the same time, the number of post-Korean veterans actually in training at the present time has mounted to approximately 300,000. By comparison, the number of World War II veterans in training under the original GI Bill has dropped to 235,000 and their enrollment figures are showing a steady decrease.

In college GI training, the number of Korean veterans enrolled is almost double that of World War II veterans. However, in vocational, trade and business schools below the college level, there are still more World War II veterans in GI training, with a total of approximately 106,000, compared to less than 100,000 below-college trainees from the post-Korean ranks.

Weekly Devotional Column

BY JAMES MACKENZIE

I sing a song of the saints of God,
Patient and brave and true;
Who toiled and fought, and lived and died,

For the Lord they loved and knew,
And one was a doctor, and one was a queen,

And one was a shepherdess on the green;

They were all of them saints of God,
and I mean,

God helping, to be one too.

What is a saint? Voltaire said: "A saint is a dead sinner, revised and re-edited." And this, to some, is the meaning of the word "saint." To them, a saint is a person whose holiness of life has been recognized and confirmed by some church through the rite of beatification and canonization. According to this view, we are to direct our prayers to the "saints" and they will present our petitions before the throne of God.

But this is not at all the Bible view. First of all, it does violence to the consistent teaching of God's Holy Word that there is only one alive today who deserves the title of priest, and He is our Lord Jesus. As our only Priest, He is the only Mediator between God and man; no one can come to the Father except through

Him. Therefore, it is a waste of time to direct our prayers to any saint, living or dead. Indeed, it is worse than a waste of time, because it gives a false and baseless security to the person who does it.

The word "saint" ("saints" "saints") is used 101 times in the Bible—practically always of a living person—in both the Old and in the New Testaments. Always in the New Testament it is a translation of the Greek word "hagios" which means "set-apart," or "separated." In the Bible, a saint is always one who has become dead unto sin (therefore set-apart from it), and alive unto God (therefore set-apart to Him) through union with our Lord Jesus Christ in His crucifixion, burial and resurrection. This is, of course, accomplished by the New Birth.

In other words, "saint" means the same thing as "Christian." All Christians, living or dead, are saints; and all saints are Christians. Indeed, I was pleasantly surprised to see this admitted in "The Catholic Dictionary," an official publication of Roman Catholicism: "In the New Testament the word 'saints' is often used to designate all Christians of a place, as we should say, 'The Faithful!'"

Of course, we are not to pray to the saints, nor through them. "No man cometh unto the Father but by me," said Jesus (John 14:6). Instead, in the Bible we are told to pray for the saints (Ephesians 6:18), as they themselves need intercession (Romans 8:27).

How does a person become a saint? Simply by coming to Jesus Christ in simple faith and receiving and trusting Him as Saviour and Lord. They lived not only in ages past. There are hundreds of thousands still. The world is bright with the joyous saints who love to do God's will. You can meet them in school, or in lanes, or at sea, in Church, or in trains, or at shops or at tea. For the saints of God are just folks like me, and I mean to be one too.

State Chairman Cites ACP Accomplishments

Raleigh — Approximately 115,000 North Carolina farmers carried out oil and water conservation practices

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under the 1953 Agricultural Conservation Program, according to F. R. Keith, chairman of the State ASC committee. This represents 47 per cent of the farms and more than 70 per cent of the farmland in the state.

Basic in ACP operations is the realization that all conservation efforts must fit in with each farm's current production operations, said Keith. It is not possible to close down the farm for repairs. Under the 1953 ACP, the chairman reports that cost-sharing was directed to the most needed con-

servations problem on each farm. This "first-things-first" approach resulted in a concentration on the more permanent type conservation practices with particular emphasis on such practices as permanent pastures, terracing, drainage, and forest tree planting.

Keith said that 33,960 farmers established 107,012 acres of permanent pasture under the 1953 ACP. Terraces were constructed on 568 farms on 4,113 acres. There were 282,675 acres of land protected by planting

and turning under green manure and cover in constructing open and closed drains on 23,085 acres for the purpose of draining cropland or pasture land.

Many other conservation practices were carried out by cooperators in the program such as establishing sod waterways and contour stripcropping, constructing farm ponds for livestock or for irrigation purposes, and for planting forest trees for forestry purposes and for erosion control. Keith reminded farmers that they may still take part in the 1954 ACP.

They should visit their county ASC office—there is one located in every county in North Carolina—and request the government to share in the cost of conserving and restoring the soil, water, and woodland resources on their farms.

An institution is the lengthened shadow of one man. —Emerson.

Usefulness is doing rightly by yourself and others. —Mary Baker Eddy.

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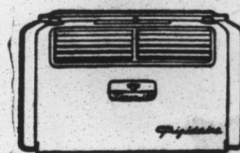
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