

## Degrees of Disloyalty

It is an accepted fact that the men who embraced communism while in Chinese prison camps are guilty of disloyalty to the United States and have violated articles of the Uniform Code of Military Justice. Even the two "progressives" who chose to return are guilty of conduct bordering on treason. They are men who, for one reason or another, turned their backs on their country in time of war. The fair reward for such conduct is trial by court-martial with punishment as the court may direct.

The furor surrounding the Army's charges against the re-converts to democracy should not be caused by any question of fairness of the charges. That will be proved or disproved when the charges are heard by the court. The sole question for discussion is the timeliness of the Army's action.

It seems that one goal of our present Korean policy is to score a psychological victory over the Communists by coaxing all American prisoners to return home while successfully weaning over 20,000 former Communists away from their Red comrades. This being the case, the Army can be accused with justification of throwing a wrench into the plans.

The Army's failure to fit its actions into the overall strategy does not make its act any less just. The charges against Corporal Edward S. Dickenson, the 23-year-old turncoat, need to be tried and merited punishment administered. We may lose for good the 21 Americans still embracing Communism in Korea, but we will come nearer balancing their conduct with that of the thousands of Americans who successfully fought off all attempts of the Communists at "brain-washing" and similar tortures.

## Newsy Community

We have heard justified complaints that the daily newspapers print stories of only the darker side of life in Zebulon, and folks in other parts of the state are getting a one-sided picture of this community. It is true that we receive our share of state-wide publicity, and that much of it is not as good as we would like. But the stories are published because they are news; and more news, good and bad, seems to originate here than in any place of like size anywhere.

Apparently newspaper readers prefer the raw side of life in their news, for newspapers generally try to provide what the reader wants. So if we want to improve our reputation on a state-wide basis, somehow we'll have to find a way to eliminate the few bad spots around here—else we're going to keep on reading of our shortcomings.

## 60 Second Sermon

By Fred Dodge

TEXT: "To understand everything is to forgive everything."—Gantama

A welfare agency sent a needy patient for an eye examination. The doctor placed him in a chair, held a card about 15 feet away and asked,

"Can you read that plainly?"

"Nope, doc, I can't" replied the patient.

The doctor moved the card to within 10 feet of the patient's eyes. "Can you read it now," he asked.

"Nope, can't do it."

The doctor became angry and thrusting the card under the man's nose, demanded, "Well, can you read it now?"

"Nope," said the patient again, "I ain't never learned to read."

Not understanding, most of us criticize, complain and challenge. Harsh and unfair judgments are passed when we do not take the time to know and understand others. A little patience and honestly trying to be fair will gain friendship that cannot be gathered any other way. Let us try to understand others and make certain that others understand us. Understood, we are forgiven. Understanding, we forgive.



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## "... into the Sanctuary"

By S. E. Mercer

"It was too painful for me until I went into the sanctuary of God; then understood I." Psalm 73: 16, 17.

Our text describes about as human, personal and normal an experience as we are likely to find in print. It is an experience which people are having repeatedly. This man found that life was too confusing and painful for him until he took the time to go into the house of God for meditation, prayer and worship: After that experience everything was better.

Here was a good man. He had real and great faith, and his life was devoted to God. But he was also a thoughtful and observant man. And as he thought and observed he became greatly troubled and puzzled at the apparent injustice of God. The particular thing that upset him was the undeserved, arrogant prosperity of the wicked.

This was against his religion. So greatly disturbed was he that he was on the point of losing his faith in God. Many people have wrestled with problems which have nearly wrecked their faith. And some have failed to take the right step or to receive the needed guidance and their faith has been shattered and lost.

But in the midst of this man's mental anguish, as he wanted to believe but found it almost impossible, he exercised a simple but profoundly important privilege. He went into the sanctuary. As he worshipped in God's house, there came to him exactly the experience that he needed. His faith was restored. And in the latter part of Psalm 73 he beautifully describes his restored faith. He gained great spiritual strength. He had been so discouraged that he was about to give out, give up and quit, but now he is ready to resume all his tasks and go forth victoriously. We do not know whether or not he

received the full solution of his problem, but his understanding was greatly increased. Many worry because God does not step in when they want him to and do things their way, forgetting that what they need to do is to trust God and seek to understand his way better. So, in the sanctuary this man touched God. God laid hold upon him and broadened his perspective enough so that he found sufficient understanding for a great faith.

Dear friends, sincere worship in the sanctuary will do just as much for us today as it did for the Psalmist in the long ago. As we face the painful and puzzling experiences of our day, let us turn our footsteps regularly to the house of God and wait before him until our strength is renewed, our faith is increased and our understanding is so broadened that we can meet triumphantly all that life holds for us. There is a blessing awaiting us in the sanctuary. Let us be present to claim it.

## Study of Nature

It is unfortunate that this 16 inch owl with a 42-inch wingspread resembles superficially its close relative, the Great-horned Owl, that has a length of 23 inches and a wingspread of 52 inches. In spite of the fact that the Great-horned Owl may feed heavily on rabbits and on rats and mice that feed on agricultural crops, hunters generally kill the bird because it does take game birds and mammals now and then and sometimes domestic poultry. With the subject of this account, the Long-eared Owl, the food record is such that there is little excuse for its being killed. The food of the Long-eared Owl is overwhelmingly mice and rats and similar harmful, small mammals.

The Long-eared Owl is about the size as the Short-eared Owl and each is slightly shorter than the 21-inch crow. While the Short-eared Owl commonly seeks its food of mice during the daytime, the Long-eared more commonly feeds at night. Both are conspicuous friends of the farmer and for that matter of all of us.

Aside from the difference in size between the Long-eared and the Great-horned Owls, the Long-eared seems to be streaked lengthwise while the Great-horned seems to be barred crosswise. Both may show conspicuous ears at times. The Long-eared Owl weighs only about

11 ounces while the Great-horned Owl may weigh to 3½ pounds.

The Long-eared Owl breeds from central British Columbia to Newfoundland and south to California, Texas and Virginia. It winters from southern Canada to Florida and central Mexico so it may be found



LONG-EARED OWL

at some time of the year anywhere in the United States in suitable country. Given a choice this owl favors evergreen forests but in migration it may be seen almost anywhere.

The nest of this owl is usually found from 10 to 30 feet up in an

evergreen tree and frequently is a remodelled nest of a crow or heron. The 3 to 7 eggs are white and smooth. They measure 1¾ by 1½ inches and are laid on alternate days. Incubation begins immediately so it is possible that by the time the last egg hatches the young owl must complete for food with a brother or sister who is two weeks older. This probably means starvation for the youngster unless food is so abundant that the older brothers and sisters just cannot eat all brought to them. It may be seen from this that the more mice and rats an area may have, the more of these owls are likely to be produced and the greater is the need for these birds. This story is one of the most interesting things we find in Nature illustrating how numbers take care of themselves if man will only give Nature a chance. Fortunately, these owls are protected in most parts of the country.

The National Wildlife Federation recognizes as one of its obligations the development of an informed public that will be rational in its relations with wildlife. There are those who seek the protection of this owl for sentimental reasons, but this kind of support should not be necessary to any sensible person who recognizes the destructive capacity of rats and mice. —E. Laurence Palmer

## Are We Piddling?

One of the strongest and sanest writers in a current issue of the *British Weekly* is writing about a teaching fellowship among the nearly three million Sunday School pupils of England. When I read what was said to these teachers, the cry of my soul was alas! alas! Let me pass on a paragraph or two of it: "A fellowship of Sunday School teachers, ministers and youth workers are pooling their devotion and enthusiasm to help Christian teaching take root in young lives." This, surely, is a most worthy effort. But listen to what is said further: "But there are Sunday Schools which remain self-satisfied, disorganized or unorganized, and contentedly unaware of any call to speak to today's needs. Theachers ministers with infinite goodwill, apparently minister to a struggle of pupils quite ignorant of the fact that goodwill is not a substitute for

training and skill."

We are told that Nero fiddles while Rome burned. May it not be said of a large part of the Christian world today that we are piddling while the world goes to pieces? The last letter that came to me from our much lamented and greatly loved Theron Rankin has in it this sentence: "I am convinced beyond the possibility of any serious argumentation with myself that our present form of conventional Christianity is thoroughly unconvincing to the Non-Christian world of today."

What shall we do? What can we do? I venture to suggest four things: (1) That we do not allow ourselves to become stampeded; (2) That we take ourselves seriously as witnesses to a risen and ever-living Christ; (3) That all who love the Lord in sincerity and believe in their souls that Jesus Christ is an all-sufficient Saviour

and the only such Saviour, shall pray, study, and labor to know him and the power of his resurrection, and go forth to bear our witness to this all-important fact to "every creature," and "unto the uttermost part of the earth;" (4) That this movement of which I speak here shall become the burden and the daily task of every one who bears the Saviour's name. It is my deliberate judgment that when this takes place, the world is going to learn and heed the way of Jesus and not until then.

Again, let me raise the question of my heading: Are we piddling while the world goes to pieces? Surely, it is time for us as servants of the King to hear and follow the exhortation of the Great Isaiah (52:1). "Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the Holy City!" W. R. Cullom Wake Forest, N. C.