

OUR CHURCH FORUM

Report of the South District

Rev. W. E. Musgrave, D.D., Bishop

THE WORK upon the South District for nineteen thirty and thirty-one has closed and we will try to bring a synopsis of the year's work to the people of the church. Our heavenly Father has blessed both myself and family with reasonably good health during the past year. Thus favored, we have held all of our conferences and mid-year councils, completing two rounds over the entire district.

The financial depression, with its unemployment and low prices for farm produce, has in a financial way greatly hindered the work. Especially is this true in the budget for the support of the general work of kingdom building. The general budget is very short over the entire district, and the church would have been compelled to abandon several very important features of the program had it not been for the fact that the heroic self-denial of many of our people helped us over the crisis.

While these facts are depressing in their nature, we have much for which we should lift up our hearts and souls to our heavenly Father in thanksgiving as we observe the unmistakable signs of the presence of the Lord among his people. In these days, fraught with trial and hardship to thousands, the spirit of evangelism has burned more brightly during the past year than it has for many years. The church has been blessed with many gracious revivals. Hundreds of souls have been brought to the saving knowledge of Jesus Christ; with the result that we report a good and substantial increase in our membership, for which we are very thankful. We trust this is only the beginning of better things.

The following figures will show the number of conversions upon the district, the number of accessions to the church, the number of members lost during the year, together with the net gain and the total membership at the end of the year.

Conversions, 1542; Accessions, 899; Losses, 545; Net Gain, 354; Membership at the beginning of the year, 9072; Membership at the end of the year 9426. An analysis of these figures will show that while the Lord is still using the United Brethren Church, as an agency through which he is saving hundreds of souls and that he is also granting us hundreds of additions to our membership, yet our losses are much too great for the membership involved. In other words, while we were receiving into the church, eight hundred and ninety-nine new members, we lost five hundred and forty-five from death and removals. It is admitted that part of these losses could not be prevented, but it is also a fact demonstrated by experience that an adequate follow-up method, through which pastors and their official boards could keep in touch with their scattered membership, would save hundreds of members to this church, who are otherwise lost to our communion. It would seem to us that if it is legitimate and important to hold revivals and spend weeks of time in prayer, preaching, and labor to save folks for Christ and the church, that it is at least of equal importance to spend both time and prayer in our efforts to feed the sheep and care for the flock after we have them in the fold. Conservation of that which we already have and a strenuous effort to legitimately bring new members into the church should be the watch word of the conference leadership over the entire district the coming year.

Church Dedications

We officiated at three church dedications, and two formal church openings, upon the district in the year that is past. The churches dedicated, were located at Monticello, Ohio, Letart Falls, Ohio, and Garnett, Kansas. The church openings were held at the inauguration of our services in the church purchased at Muncie, Ind., and at our new property erected upon Kilbourn Ave. in Rockford, Ill.

Church Extension

The church extension program, on the South District, is doing well considering the fact that at present we have no General Fund out of which the general church can help the conferences finance such work. The conference leadership upon each of the districts are being compelled to create all of the means as they go; but the results thus far achieved, prove beyond a doubt, that

when people catch a vision of their possibilities and they see the great place our church should occupy in building the kingdom of God in the earth, they are willing to toil, sacrifice, and suffer, that Jesus Christ may be glorified in the salvation of men. There is a new determination upon the part of our ministry and laity to get out of the old beaten path, to carry United Brethrenism out of its present obscure position into the large centers of population, and make our time honored principles a force in the great work of making America Christian.

We think the results attained have justified the sacrifice made for their accomplishment. We have, to date, established eight new societies upon the district. These are all, with one exception, located in the larger centers of population. The various conferences of the district are operating in these new fields as follows: Auglaize in Ft. Wayne, Ind., Rev. Omar Dellinger is the pastor in Ft. Wayne. The Auglaize brethren have also completed a survey for the location of a new society in Lima, Ohio. Rock River Conference has established a new and promising society, located upon Kilbourn Ave. in Rockford, Ill. Rev. Stanley Birdsall is the pastor in Rockford. The Rock River Conference is making a survey of Peoria, Ill., with a purpose of opening a new work there. Scioto Conference, has organized a new society at Letart Falls, Ohio. While this is a small town, we trust good will come from this organization, and that it will be the beginning of larger and better things. Rev. L. T. Norris is the pastor at Letart Falls. White River Conference has effected a new organization in Muncie, Ind. They have purchased a church building, well located in a prominent part of the city, upon paved street and have a very promising society there. Rev. Orion Fuller is the pastor at Muncie. The Missouri brethren are working in St. Joseph, Mo. where they have purchased a property and have a society organized. The Brethren in St. Joseph, especially need the prayers and help of our people. The church has been able to give them very little help and it is largely through the heroic personal efforts of the pastor, Rev. B. R. Hall, that we now have the beginnings of a United Brethren Church in St. Joseph, Mo. The Kansas Conference has rented a property and has organized a society in Kansas City, Mo., with Rev. Spain as pastor. Kansas City, Missouri, is a very promising field for our church, and if the Parent Board of Missions possessed the means to put on a work there, similar to what we are doing in the City of Detroit, Mich., we are confident the results would be as large and favorable for the church. The Neosho Conference has relocated one of their societies up in the city of Garnett, Kansas, where they have purchased a fine corner lot, located upon paved street in a part of the city which gives promise for the growth and advancement of the church. Rev. Mrs. O. F. Simon is the pastor in Garnett. The Virginia Conference has located a splendid new society in Harrisonburg, Virginia. The church is located upon the corner of Green Street and Chicago Avenue. Rev. B. H. Miller is pastor in Harrisonburg.

This work is only in its infancy. We have just made a beginning and among the other difficulties which we will encounter, will, without doubt be the mistakes, which come largely through the inexperience of our workers. This is a new field to the most of these men and women who are now carrying the flag for the advance guard of United Brethrenism. They are being compelled to carve out new paths for their feet and they should have our prayers, our sympathy and our loyal support, as they go forward laying the foundations for the future growth of the church.

Finance

Our financial report from the district is much short of the usual standard. This is largely due to the financial depression which has prevailed over the entire country. In making this report, we will only give the totals as they were raised upon the district as a whole, for the local budget, for Conference budget, and for the General Budget. We will also report the amount pledged in the every member canvass for the ensuing year's budget.

Totals for the local budget, \$124,199.80; Conference Budget, \$6492.35; General budget, \$11,322.33; Totals for all purposes, \$142,014.48; Total subscribed in every member canvass for next year's budget, \$32,007.43.

We pray that the spirit of the Master may pervade every church upon the district this coming year. That we all may have a larger vision of our privilege and duty in promoting the kingdom of God. And that the Holy Spirit may lay a great burden for the lost upon the hearts and souls of both our ministry and laity and the church may be enlarged and quickened by mighty revivals. Our God is able. Let us trust him and go forward.

Masonic Religion

J. C. Young, Degolia, Pa.

THE RELIGION, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions."—Masonic Lexicon, Mackey.

Sun. (Blue Lodge Masonry.) "This source of light is grandly illustrated in the installation of Blue Lodge Officers. The worshipful master himself is a representation of the sun."—Morris' Dictionary of Free Masonry.

Questions and- answers in opening a lodge of Entered Apprentice Masons:

The Master asks Senior Warden of the Master's place in the Lodge—

Answer. In the east, Worshipful.

Question. His duty there?

Answer. As the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his lodge.—Richardson.

In the Digest of Masonic Law by George Wingate Chase: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded on the Bible. If it was, it would not be Masonry, it would be something else."

Quotation from pamphlet, "The Relation of the Liberal Churches to Fraternal Orders," by Elijah Alfred Coil, American Unitarian Association, 25 Beacon Street, Boston, Mass., page 10: "The more I learn of the origin, history, and liturgies of the great fraternities of today, the more amazed I become in the fact that many people who denounce the churches called liberal, enthusiastically endorse, as fraternity men, the very principles for which these churches stand. I have often thought in recent years that I should like to organize a Sunday school class and use as a text book the monitors of our leading fraternal orders, and show the members of those organizations the logic of the principles to which they, in their lodges, are pledged." "That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders *has not been* clearly thought out is indicated by the fact that many pledge themselves to both. There are lodgemen who, in the churches, subscribe to the doctrine that, 'We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith and *not* for our own works and deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. *Then* in their lodge meetings they just as enthusiastically assent to the following declaration: Although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-Seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and *will reward* us according to our *merits*. If, we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith and *not* for our own works and deservings, then it cannot possibly be true that the All-Seeing Eye pervades the inmost recesses of the human heart and will reward us according to our merits."

One of these declarations excludes the other. Logic? Sure!! "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

The Nature and Function of Prayer

Rev. Benjamin R. Davis, Clare, Mich.

PRAYER is thinking things over with God; or a conversation with God. Prayer is an expression of our belief that there is a God to whom we may address our petitions and express our thanks and gratitude. Prayer may be of various types. The prayer of petition, of gratitude, of intercession, of meditation, or it may be simply talking things over with God. The prayer

of meditation has two focal points, God and self.

Prayer may be the expression of our desires. It may be made on the spur of the moment, or it may be thought out beforehand, or even read; but the reading of a prayer violates some of the principles of prayer. To pray aright there must be silence; the first commandment of prayer is be still. The eyes should be closed, the posture of the body such as to give the proper attitude of mind. With the world shut out a person may have communion with God.

As to the function of prayer it gives an outlet to our emotions. It meets the needs that man feels when he has to meet a difficult problem. To some it gives a feeling of peace, for does not God hear and answer our prayer? In prayer we have a tendency to think what we think God would like to have us think.

Prayer has an objective value. We pray at times because we think it pleases God. It also has a subjective value for it tends to make us become like our prayers and has an effect upon us at the time we pray. What man ardently desires he will endeavor to obtain and so grow to resemble his desires. Prayer brings about the sense of the nearness of God and this has a tendency to raise the moral tone of a person's life. Without prayer the moral life would soon deteriorate, for moral life must be fed.

Preventing Blindness Hazards in Industry

Lewis H. Carris, Managing Director of the National Society for the Prevention of Blindness

SIMULTANEOUS with great progress in the conservation of vision through control of various eye diseases, there has been a steady increase of late years in the frequency and severity of eye injuries, particularly as the result of occupational hazards. Part of this increase is undoubtedly due to the greater mechanization of industry, part to the general speeding up of the work of the individual man or woman in factories, part to the tremendous increase of our industrial life—that is, up to recent years. But a very large part of the increase in industrial blindness is due to the fact that while a comparatively few large corporations have given serious attention to accident prevention and so have brought about extraordinary reductions in all accidents, including those causing eye injuries, the vast majority of industrial properties are still paying little attention to the actual prevention of accidents.

A recent analysis of the circumstances surrounding 70,000 accidents has led Mr. Heinrich, of the Travelers Insurance Company, to the conclusion that 98 per cent, of all industrial accidents are preventable, and of these—88 per cent, could be prevented by proper supervision and administration. This opinion has not thus far been disputed publicly by any one; in fact, Mrs. Heinrich's study simply confirms what industrial safety engineers have always believed, and yet here, too, it is only a small group of big industries that have translated this conviction into action. In other words, in only a minority of American industries have the known principles and practices of accident prevention been incorporated in the general plant operations; in the majority of industries, safety is still an added frill—something to be done insofar as it will not interfere too seriously with production, labor relations, or even mere tradition.

The records speak for themselves. The employers of New York State are, on the whole, as progressive as any in America in the matter of accident prevention. Nevertheless, an analysis of eye injuries during the last six years prepared for the National Society for the Prevention of Blindness by Dr. E. B. Patten of the New York State Department of Labor, shows a more or less steady increase in the number of permanent total disability and permanent partial disability cases, from 2247 in 1925 to 3200 in 1930. The compensation paid for these eye injuries shows a slight reduction, from \$1,902,000 in 1925 to \$1,792,000 in 1930. And 1930 was not a particularly busy year for New York's industries.

What can the industrial physician or surgeon do in this situation? Frankly, there is little the medical man can do toward the direct prevention of accidents. There is, of course, very much that he can do in the protection of workers against the health hazards of industry. As every eye physician knows, there are many serious health hazards affecting the eyes of industrial workers and often leading to total blindness. This is especially true because of the steadily growing use of poisonous chemicals in industry.

There is a great deal, however, that the industrial physician or surgeon can do to help this situation indirectly; he can—often more effectively than the safety engineer, the insurance inspector or anyone else—inspire the genuine and thorough-going interest

of executives in the elimination of accident hazards as well as of disease hazards. It is because of this situation that the medical man who is professionally attached to any industry or who has personal acquaintance with industrial executives has a fine opportunity to arouse on the part of that executive an interest in thorough-going safety work which will save not only eyes and limbs, but life.

Doctrine and Life

J. K. Bixler in Gospel Herald

Doctrine is a tenet, principle, or system of belief championed by some teacher, school, or sect. Doctrine may be either error or truth. Jesus warned the disciples against the doctrine, or leaven, of the Pharisees. Matt. 16: 12. Christ's teachings are repeatedly called, in Holy Writ, his doctrine. Matt. 7: 28; Mark 1: 27; Jno. 18: 19. After our Lord's ascension, the system of faith as taught and practiced by the early church was known as "the apostles' doctrine" (Acts 2: 42). That this system was truth, and thus recognized by the faithful Christians, is clearly revealed from the fact that it is called "the doctrine of Christ" (II Jno. 9; Heb. 6: 1) and "the doctrine of God our Savior" (Tit. 2: 10; I Tim. 6: 1). The ministry is charged against teaching any other (I Tim. 1: 3); nor shall any encourage an individual bringing "another doctrine" (II Jno. 10-11), and even a curse is pronounced upon "any other doctrine" (Gal. 1: 8).

From the above scriptures, it is evident that doctrine has a vital part in Christian living. A man will not live any better than his system of belief. "For as he thinketh in his heart, so is he" (Prov. 23: 7). An individual, through weakness of the flesh, may live below his ideal, falling short of what he knows to be the standard of truth. This experience is all too common in the lives of most people. But there never was an example of any one living better than his ideal. No one ever attained to a more perfect life than the aggregate of his thoughts. No one by wrong thinking, or through a principle or principles of error, ever surpassed in his living, his standards of thought. If perchance some individual's plans were over-ruled by a higher power, and the result was better than he had planned, he received credit only for his original intentions and plans, as far as merits and demerits before God are concerned.

In these days of controversy between modernism and fundamentalism, between error and truth in Christian doctrine, we hear much said about it making more difference *how we live* than *what we believe*; and reference is sometimes made to some liberals acting more charitably and Christ-like in their conduct towards those opposing them than do some fundamentalists. It is possible that in temperament, they may be more mild and even-dispositioned, but that does not make their behavior *Christian*. Error, presented ever so nicely and with seeming charity, never becomes truth. Christ is never on the side of error. Teachers of error, in spite of their mild disposition, are the agents of error. One of the characteristics of Satan in this age is to work as "an angel of light," and it must not be considered as a manifestation of truth when his agents come clothed in the same garb. The wolf is still a wolf, even if dressed in sheep's clothing.

Error's methods are to creep in subtly, unawares, disguised. Truth must be contended for *earnestly* (Jude 3), and the word *earnestly* means with *zeal* and *fervency* (hotly). Error and its champions have little or nothing to lose, and can well afford to come disguised in the garb of charity and with the spirit of "toleration." Much truth, yet with some error, is in the final analysis *a doctrine of error*. Leaven must be purged out and eradicated from the lump. I Cor. 5: 6-8. Heretics must be rejected after due admonition. Tit. 3: 10. Christ himself drove the cattle and the sheep from the temple with the scourge of cords, knowing full well that their owners, who were the real offenders and whose hearts were set on the finances, would follow. Jno. 2: 15 (R. V.). To the church is given authority to discipline, and when this is done in harmony with the Word, heaven binds the act. Matt. 18: 15-18.

We are not hereby condoning any evil or uncharitable disposition on the part of those contending for the faith (even of fundamentalists), but we should not let the issues at stake become beclouded in this conflict. In the final result, to err in judgment in zeal for the truth is far less serious than to propagate error with composure and seeming charity, and yet lead souls into sin and to hell. It is better to err in a good cause than to act with seeming charity in propagating a bad one. Note, we say,

with seeming charity. Charity never propagates error. If it be said that many teachers propagate their views honestly, believing them to be truth, let us remind you that there is a vast difference between those who accept unhesitatingly the plenary inspiration of the Scriptures and who may differ honestly with others in the method of application of accepted points, and those who reject the statements of Holy Writ. The latter must be rejected, while the former may differ honestly and should be borne with patiently. No one can prosper in his Christian life who consciously rejects any Bible statement. We need even to guard against the errors of many fundamentalists who fail to teach and uphold some gospel truths.

The line drawn will be no straighter than the ruler used in drawing it. The house erected will be no better and more perfectly built than the architect's, contractor's, and workmen's ideals of beauty and perfection. The teacher will be no more proficient in drawing out his pupils in their thought-life than his own ideal of instruction. Nothing can be accomplished, either naturally or spiritually, that is worth-while and helpful to any one, without some standard. The less error in our standard, the nearer that it approaches perfection, the nearer our labors approach perfection. If the Bible, or any part of it, is viewed as but the work of man, it is but natural and reasonable to expect that man's efforts religiously will reach no higher than human perfection. How then can man become qualified to approach the Divine and enjoy fellowship with infinite perfection in heaven? Between Human perfection and the Divine is an infinite and eternal gulf that can never be spanned by human ability! If we accept the Holy Bible entirely as the Book of God, and all its teachings as the highest, best, and clearest unfolding of truth that man can ever attain to in his earth-life, either through science or revelation, we have a sure foundation, a standard that reaches across illimitable space, from God to man, and reveals to us and makes possible the attainment, through Christ's atonement and standard of life, unto divine righteousness and fellowship. The divine standard is our only hope! Only a perfect standard of doctrine will keep us from becoming side-tracked in our thought-life and living right in his sight. Only a standard of doctrine that includes every point of Bible teaching can lead us to the highest spiritual life. Verily, our Christian life is inseparably linked with Bible doctrine, and we live no better than what we believe.

Why Babson Is a Believer

Editor of United Presbyterian

Some time ago a friend loaned us a book with the urgent request that we read it. As the family physician he had prescribed physical remedies, and thought perhaps the book might be a mental tonic. He was not mistaken. We were greatly stimulated by reading its pages, and although the book should have been returned months ago, it is still in our possession. It is entitled "Making Good in Business," and was written by Roger W. Babson.

Business is not a field in which the average minister is ambitious to make good. Nevertheless, we read the book with great interest, not primarily because it emphasizes the good old-fashioned principles of successful living, but because quite unconsciously the author reveals much of his spiritual biography. Mr. Babson is some what of a preacher himself, and it is interesting to note some of the persons, events and experiences that were largely responsible for a character in which religious principle and moral convictions are deeply ingrained.

The first great factor in determining his character, a factor which he has never failed to properly evaluate, was his early home presided over by a Christian father and mother. His parents were members of the Congregational Church, and quite naturally placed Roger at an early age in the church school where, during the most impressionable years of life, he was exposed to such religious instruction as was imparted by the average Sabbath school of fifty or seventy-five years ago. Although, as he confesses, he has had to revise many of the details of his early beliefs, he has never had to revise and never gotten away from the spirit and essential content of that early teaching. How true to life all this is can be verified by the religious experience of countless believers. We may be obliged to revise or re-define many things we learned in childhood, but the spiritual influence and essential content of those early lessons abide and in the end are, more often than not, a deciding factor.

Another impulse that helped mightily to shape Mr. Babson's

religious life was experienced in connection with an evangelistic campaign conducted in the Methodist Church of Gloucester by "a man named Munhall." That was in 1891 when Babson was a boy of 16.

He immediately joined the Congregational Church and "became very much interested in Christian Endeavor, Sunday school and Y. M. C. A. work." Which reminds us that we have never had too many evangelists of the Munhall-Moody type. Perhaps we have too few now. Evangelists who, by the grace of God, can seal young men like Roger Babson to the church of Christ, convert scientists like Henry Drummond into scientific preachers and transform medical students like Wilfred T. Grenfell into missionary doctors are men whom the church will always welcome, and for whom the kingdom waits.

A third life-determining factor was one that was largely responsible for holding him to his course at a critical juncture. It was the influence of a good woman. At 19 Babson entered the Massachusetts Institute of Technology, which whatever it may be now, "was then, like some other large educational institutions, a whirlpool of materialism." One of the results of his four years' study at the institute was the undermining of his faith and the shattering of his beliefs. Interest in religious things gradually waned until at graduation his faith was almost entirely gone. Critical of the Bible and of religious things in general, he was on the verge of breaking all connection with the church, and would have done so but for the earnest solicitations of a friend, a young woman who later became his wife. To quote "She with her usual good sense urged me to be patient—for which I have always been duly thankful."

Mr. Babson is not the only man whose faith and much more has been saved from shipwreck by the guiding hand of a good woman. Countless others could testify to a similar experience. Not long ago in a meeting of one of our college boards a resolution was introduced expressing appreciation for a generous gift of \$50,000. The donor is a member of the board and was present when the resolution was proposed. After various members had spoken in complimentary terms and the resolution had been adopted, the donor modestly arose and said in substance—"I did not expect to be praised for the gift, and would prefer to have little said about it. But since you have adopted the resolution, I regret that the name of Mrs. . . . was omitted. The gift is as much hers as mine, and more so, since all I have and am is largely due to her influence and companionship in life." As a general rule, to which there are some broad exceptions, when a man's worth is evaluated the help-meet whom God gave him must be taken into consideration.

Nor did Mr. Babson escape the molding influence of trouble and misfortune. It was ill health that finally determined his professional career. Three years after graduating from the Institute of Technology his health went bad, very bad. A heavy cloud fell over his life. The future became quite uncertain. He was compelled to go west for a time, and after his return was obliged to live and do all his work out of doors. He accordingly took up his residence at Wellesley Hills and began to do statistical work for a few banking houses in Massachusetts. Thus was laid the foundation of a great statistical institution upon which countless banks, business houses and business men depend for exact information and unflinching direction. Through the whipcord of ill health, Providence literally forced this man into the field for which he was eminently qualified and in which he has won marked distinction. How proverbially true it is that for the children of God the reverses of life are blessings in disguise. When the storms come and the winds blow and the currents of life are contrary, why can we not believe more implicitly that "there is a divinity that shapes our end, rough hew them how we will"?

Scriptural Distinctions

Rev. Christopher G. Hazard, D.D. in Presbyterian

One of the plain evidences of the inspiration of the Holy Bible of the operation of the divine mind in it, appears in the care with which distinctions are made in its teachings. Always a qualifying word is given, when there is need of it to prevent misconception on the part of those who come to learn at this great source of truth.

Thus we do not find in the Scriptures an exhortation to engage in reasonings, but the reading runs, "Come, now, let us reason together, saith the Lord." If we lean to our own understandings we become vain in our reasonings, but when instead of reasoning alone, we discuss the case with God, we become truly reasonable.

Again, in one of the psalms the Lord corrects false ideas of himself in this wise: "Thou thoughtest that I was altogether such an one as thyself." He does not deny that man was made in the image of God, but he guards him from the Satanic idea of making a god of himself, and especially from the thought that a sinner retains holiness in his constitution. Neither does the Bible encourage the thought that salvation is a way of setting up an independent equality with God's only begotten Son, for it tells us that while faith unites us to Christ in a true humanity that proceeds from him as the true vine, it does not confer upon us that divinity that exists in Christ as having "life in himself." Christ has life in himself, we have life in him. Christ has life from everlasting to everlasting. We have everlasting life. Neither does the Bible allow us to hope in our own righteousness. We seek and find the kingdom of God as we also seek his righteousness. It consists in God's having his own way, not in our having ours. The perfect humanity of Christ manifested God. Christ did all that he was sent to do, and finished the work that God had given him to do here, but he did nothing of himself, the Father who dwelt in him did the works first. Man can originate nothing but sin, self-will is sin. That is why Christ questioned the young man whom he loved as he saw him running to fall down before him in his eagerness for eternal life, addressing Christ as "Good Master." "Why callest thou me good?" said Christ. "There is none good but One, that is God." He questioned the young man's idea of goodness, his self-willed righteousness that thought it had kept all the commandments, whereas it had not kept any of them. Only God is absolutely good, all human goodness must be derived from him. Men talk of spirituality while they think of it as an indulgence of their religious sentiment, but there is no spirituality that does not proceed from the Holy Spirit, and until a man is born again, regenerated by the Spirit, he is flesh, as all that are born of the flesh are, but he is not spirit and he cannot keep a spiritual law. The words of the Bible are spirit, and they are life; they are living and active, they pierce even to the dividing and distinguishing of soul from spirit. Let us remember the spirituality of these words. They will humble us, but they will also exalt us. They will tell us that the first thing in reasoning together with God is for us to confess our sins and have them washed away in the blood of Christ, then the reason may go on to further enlightenment. No, the Bible is no mere literature, to be dismissed upon the face of it. It is the product of the eternal mind. It appeals to the human mind because the eternal mind created it and can restore it. It is high as the thoughts of God and deep as the depths of divine wisdom. It begins with the foundation of our race and closes with the triumphant salvation of believers. It antedates science, includes its achievements with a superior wisdom, and celebrates the creation of a new heaven and a new earth, wherein dwelleth righteousness. It always distinguishes between this and that as it leads us through time. It answers to God. "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts." "Blessed is the man that trusteth in thee."

An Amendment to the constitution of the Irish Free State has been adopted in order to meet those elements bent on overthrowing the present order through secret societies using violence to intimidate the people. The new law provides for a military court to try persons charged with sedition, treason, felony, seditious libel, offences against the act regarding the possession of firearms, and intimidating juries. This court may impose a sentence of death, and there is no appeal from its decision.—C. E. World.

Facts for the Firing Line

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of drys do not know it. We suggest that our pastors read this from the pulpit to offset the destructive wet propoganda which appears in many of the secular newspapers.

How Many if the Country Were Wet Now?

In New York the total number of arrests for intoxication for the wet years 1910 to 1915 inclusive averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—New York City police court records, World Almanac, 1931.