

HIGH COST OF HATING

Hatred is one of the most expensive luxuries that the human race has. It costs heavily because it brings conflict instead of co-operation. It produces wars and neighborhood quarrels and family jars, and struggles of all degrees. If one counted up the cost of conflicts caused by hatred alone, the figures would stagger the imagination.

Hatred, however, is not simply a thing of nations or neighborhoods, but of individuals too. Here is the bill that hatred collects from the individual. It means the creating of an enemy who is injuring our reputation and impeding our progress. It embitters another life, for, "as you measure to your neighbor, he will measure back to you." He will return hatred with interest. Worst of all, hatred reacts on the one who hates. It uses up energy and strength to hate, and diverts it from something worth while. It sours the disposition and helps to make us lose faith in humanity. It hardens the heart, it narrows the vision, and spoils life itself.—The Well-spring.

UNITED METHODISM

The outstanding development in the union of churches this year was authorized recently by the action of the General Conference of the Methodist Church, South, which met in the City of Birmingham and voted almost unanimously to unite with the Methodist Episcopal and Methodist Protestant Churches in a body to be known as The Methodist Church of America. This body will be composed of almost eight million members and will be organized into five regional areas with an effective episcopal organization. The other churches had already taken favorable action during recent years. The differences existing between these branches of Methodism have practically disappeared. The Civil War removed the problem of slavery, over which the southern branch separated in 1844, and the membership of laymen in the General Conference, the main issue in 1835, when the Methodist Protestant Church was organized has also become a recognized factor in church life.—Wesleyan Methodist.

AN INFIDEL DISCIPLE

Voltaire believed that he had dealt a death-blow to Christianity. He had a young disciple named La Harpe, whose genius and gifted pen he expected would complete whatever needed still to be done in the way of demolition. He regarded the young aristocrat and literateur as his successor in the terrible work. The time came when France reaped the harvest which Voltaire had sown. The French Revolution broke out, and La Harpe was cast with a host of others into prison. He and the rest awaiting death did what they could "to drive dull care away." But time hung heavy on the young man's hands.

No literature found its way into prison, but one old gentleman had a book which was his constant companion, and of which he never seemed to tire. It was a Bible. La Harpe begged a loan of it. Its perusal startled him. "Here," he said, "is everything to excite curiosity; and here is also everything to satisfy it!" His life was saved and he himself was converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy.—E. S. D., in The Christian Witness.

WORLD-WIDE COUNCIL OF CHURCHES PROPOSED

In 1937 two conventions were held, one in Edinburgh and one in Oxford, looking toward a world-wide organization of Christian Churches similar to the Federal Council of the Churches of Christ in America. In May of this year 56 delegates, representing 130 denominations in 21 countries and with a membership of 350,000,000 gathered in the City of Utrecht, Holland. The churches represented were various bodies of Protestantism, including the Episcopal Churches of England and other countries, the Orthodox and Old Catholics. The Roman Catholic Church, with a membership strength of 350,000,000 is not taking part in this movement, since its opinions of supremacy forbid a recognition of other religious bodies on equal terms.—Wesleyan Methodist.

FRIENDSHIP

When John Huss, of Bohemia, was on his way to the stake, an old friend stood forth from the throng of onlookers and gave him a powerful grip of the hand. It was a courageous act, for it might easily have meant death at that time to befriend the "heretic." Huss is said to have turned and declared that only God and himself knew how much that handclasp had meant to him in his supreme hour of trial.

Jesus is a friend like that, manifesting Himself to hearten the believing soul "just when it needs Him most."—George P. Tasker.

FAITH FOR A REVIVAL

Do not despair over the outlook for another great revival. People should read the history of such times of refreshing in our country, especially noting the large place prayer had in bringing them about. In the middle of the eighteenth century, moral conditions in the Colonies seemed hopeless, but such a mighty revival swept the country that Benjamin Franklin wrote in his journal: "From being thoughtless and indifferent about religion, it seemed as if all the world were growing religious so that one would not walk through Philadelphia without hearing Psalms sung by different families in every street."—The Presbyterian.

FAITH THAT WORKETH BY LOVE

We heard a brother testify the other day. He said he had two works of grace and both of them were working. We thought it was just what was intended when God launched this great salvation. How sad to have religion that does not work. Just theory, theory, theory. Every element in the economy of grace is a working unit. Grace works. Love works. Faith works. The thing that makes all of these elements work is the dynamic principle which God puts in our hearts when we meet the required conditions. That dynamic is love. When it is hot all the attributes of the soul work at their best. No trouble to exercise faith when the heart is filled with love. No trouble to have a passion for souls when love to God fills the soul. No trouble to pray when we love God as we should.

The secret of having the love of God in the soul is to expel all other affections. When we desire God and His glory above every other thing the Holy Ghost will be on hand to fill us with divine love. "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."—Free Methodist Herald.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

DRIVING AND DRINKING

The American Motorist Insurance Company of Chicago in a recent statement to its customers says: "The State of California, which has kept the best record on the drunken driving situation, has recently published some startling statistics. Its records show that of the 2,838 fatal traffic accidents which occurred to motorists in California during the year 1936 at least 617, or approximately 21 per cent, which brought death to 678 persons, involved drivers or pedestrians who had been drinking intoxicants prior to the accident. It is pointed out that the number of drivers who had been drinking and became involved in accidents has been multiplied more than four times since 1929, and the number of pedestrians who had been drinking has increased five times. The report includes this pertinent sentence: 'It is thus plainly evident that liquor is playing a growing part in the present mounting death tolls on our streets and highways.' This, notwithstanding the rigid law enforcement which has characterized California's handling of this problem. The California experience clearly indicates the seriousness of the problem and the difficulty of solving it. Obviously, it is not easy to enforce vehicle laws with respect to intoxicated drivers because it is seldom possible to detect intoxicated drivers before an accident happens. Certainly, the almost complete absence of regulation of the strong liquor traffic since repeal of prohibition is a primary contributing cause to this terrible situation."

The American Tobacco Company, in a report recently made public, shows a net income for 1937 of more than twenty-six million dollars. Remarking on this report some one observes: "Tobacco money does not represent anything saved, anything built, anything of material value added to life or its equipment," and twenty-six million dollars "seems a stiff price to pay for smoke and ashes, and for jangled nerves, hearts, digestive apparatus, sore throat and bronchial inflammation."—New Orleans Christian Advocate.

LIFE IS TOO SHORT

1. To preach from a small text.
2. To live on a small scale.
3. To throw away time in dissipation, foolishness, and sin.
4. To say unkind things, or do unkind deeds.
5. To give to the devil what belongs to God.
6. To remember slights or insults.
7. To cherish grudges that rob me of happiness.
8. To waste time in doing things that are of no value.
9. To miss making friends because I am too busy making money.
10. To give my youth to the devil and my old age to God.
11. To dream of tomorrow when I may never have one.
12. To put off making a confession of Christ now. All I am ever sure of is NOW.—Selected.

Forgiveness is the most refined and generous point of virtue that human nature can attain to.—Sel.