

me long
For the old time religion is still going strong.

So you'll find that all over New Brunswick and
Maine

And wherever the gospel of Christ they pro-
claim,

There are thousands of people made happy
and free,

With this old time religion that saves you
and me.

This same old religion, I want you to know,
Will save you and keep you, wherever you go.
You will rest in contentment and wake with a
song

For the old time religion is still going strong.
LEON E. COGSWELL

THE CHILDREN

It is an outstanding fact that eighty-five per cent of the members of the evangelical churches of America were won to Christ before they arrived at their twenty-first birthday. If we can judge the future by the past, only a small percentage of the people of America over twenty-one years of age, not now identified with some church, will ever become Christians. This group of facts has subjected Christianity to criticism, and more than one philosopher has naively said that Christianity is not a religion that commends itself to grown people. Stung by these criticisms churches have neglected the children and have made an unceasing effort to win the middle-aged and the old.—Watchman Examiner.

THE ESSENTIALS OF RELIGIOUS FREEDOM

Dean Luther A. Weigle, of Yale Divinity School in a recent issue of the New York Herald Tribune brought some practical light on the controversy now prevailing concerning the attitude of the government of Russia on the subject of religious freedom. He said: "There is a vast difference between religious freedom in America and freedom of worship in Russia. The Soviet constitution does not guarantee the same freedom for religion that it guarantees for anti-religion Article 124, to which President Roosevelt referred, states that 'freedom of religious worship and freedom of anti-religious propaganda are recognized for all citizens.' This means, then, that the right of propaganda is recognized for the forces that oppose religion, but not for religion itself, which is robbed even of its proper means of defense.

"Religious freedom, as we have known it in America, includes not only freedom of conscience and of private worship, but also at least these four rights: freedom of assembly for worship; freedom of organization for the maintenance and spread of religion; freedom of witness to the faith and of endeavor to persuade others to accept it; freedom of religious nurture and of religious education of children and youth."

Dean Weigle expressed the hope that the president will "not be misled into assuming that the freedom which is guaranteed under the Russian constitution has any real resemblance to the religious freedom which we have known in America."

The immediate and widespread interest awakened by this beclouding of the question of religious freedom has its value, since it shows that the country is awakening to the process by which its liberties are being removed.

THE PRESENT WORLD CONFLICT

Dr. Nolan, recently President of the University of Colorado, sets forth the issues in these words:

"This planet is now a great battle ground in which two sets of ideas—two philosophies are struggling for supremacy. They are now in a colossal struggle such as the world has never before seen, and the issue of that conflict seems to be in some final sense fateful for mankind.

"What are these two philosophies? The one philosophy regards human beings as means to an end, as materials for exploitation Fascism is in reality the exploitation of human beings on a national scale. They have no rights, not even the right to live. They have value only as they contribute to the power of the State. Their only freedom is the freedom of the State to work its own will, and the will of the State is war. All of the people are regimented for one end—the welding of every man, woman and child in the nation into a unified, smooth running, invincible machine of destruction—a machine which is beyond good evil which is a law unto itself, which is immoral and elemental, having no more conscience than an earthquake or a flood.

"This is one philosophy, one religion. What have we to oppose it? An idea which is more or less our national faith, though it is not exclusively our own . . . It is the simple and revolutionary idea, that man is not a means to an end, not something to be exploited by class or by State, whether for wealth or for war, but an end in himself: that the highest of values on this earth is the preciousness of human life; that the only morality, the only justice which is built upon a rock, is that which respects the sacredness of the human personality; that laws, and institutions and states are of man's own making, and exist for him, not he for them, and that the first business of the State is to cherish and promote his individual freedom—to grow in peace into the full stature of his being. This idea we call Democracy."—Quoted from The Christian Statesman.

CRUEL KINDNESS

Several years ago a woman, with her little baby, was riding in a stagecoach in western Montana. The weather was bitter cold, and in spite of all the driver could do to protect her, he saw that the mother was becoming unconscious from the cold. He stopped the coach, took the baby and wrapping it warmly, put it under the seat, then seized the mother by the arm and dragging her out upon the ground, drove away, leaving her in the road. As she saw him drive away she ran after him, crying piteously for her baby. When he felt sure that she was warm, he allowed her to overtake the coach and resume her place by her baby. Can you imagine her gratitude when she realized that he had saved her life? He had done as God sometimes does, to shake us out of soul-lethargy and moral sleep which would end in death.—Selected.

Lessing says: "The most agreeable of all companions is a simple, frank man, without any high pretensions to an aggressive greatness; one who loves life and understands the use of it; obliging, alike at all hours; above all, or a golden temper, and steadfast as an anchor. For such a one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

SOME ALARMING FACTS

There are 76,000,000 people in our nation without the church, 27,000,000 of whom are children and young people unrelated to any organized religious ministry.

Our criminal population is nearly 4,500,000, or three and one-half times as many as are enrolled in our colleges. Our crime bill is \$15,000,000,000 a year, which is \$120.00 per capita for every man, woman and child in our nation.

America's liquor bill is now \$5,000,000,000 a year, nearly fifty per cent of the total spent for food, shelter and clothing. Many cities spend more for liquor than for food.

More than one-half of the nation's population is now crowded in congested cities, bringing multiplied problems in delinquency and crime and irreligion. In many cities less than one-seventh of the people belong to any church.

Thousands of rural communities are being neglected and the church not functioning. 1932 to 1937 the national income increased seventy-seven per cent, yet benevolence decreased twenty-eight per cent. — Pilgrim Holiness Advocate.

THE LARGEST CHURCH

The largest Protestant congregation in America, if not in the world, is a Negro church in New York City. It is called the Abyssinian Baptist Church. It makes tithing essential. It has 15,000 members, with more than 5,000 worshippers each Sabbath, divided into two or three groups. Three pastors have charge. Each Monday night 151 Sabbath-school teachers are required to take training courses properly to fit them for the work. The church has six large choirs. Two thousand people attend mid-week economic and social classes. They have a church building which cost \$400,000, a Home for the Aged which cost \$40,000. Their operating budget is \$41,000 a year. There is no debt, and they always have money left over at the end of the year. Among its members are many educated Negroes with university degrees, many of whose names are listed in "Who's Who in America."—United Presbyterian.

A WARNING

Bishop James Cannon, Jr., sent a message to the Federal Council of Churches expressing the opinion that the council "cannot presume to represent their American or world Protestantism to the extent indicated" by President Roosevelt's peace efforts. The message said that the President's proposals would involve "ultimately and inevitably relations of church and state to an unpredictable degree." The Methodist bishop expressed the hope the executive committee would "clearly recognize limitations of the power of the council," and urged co-operation "to secure peace without violation of the principle of separation of church and state."—Methodist Protestant Recorder.

A Chinaman brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee." Pray, and then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us all "talkee" and "walkee."—Selected.