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Job Department, 583
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THEOLOGY VERSUS RELIGION

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In times past when intense religious revivals have swept the country most men knew very exactly and explicitly what the particular denomination or church to which they belonged stood for. But in this age of religious indifference and toleration it is doubtful if ten per cent of the members of any church know what principles or tenets distinguish it from other churches.

Probably few Methodists, Congregationalists or Presbyterians, for example, could give an intelligent statement of just what religious reasons induced them to join the particular church to which they belong. They were brought up in that church and accepted membership in it as a matter of course; or their best friends belong to it; or they like its minister; or it is near their home; or their father and mother belonged to that church. One or more of these, or some other equally non-religious reasons in most cases determine their choice of a church home, instead of a deep and abiding belief in the particular denominational creed which is supposed to distinguish the church of their choice.

It is well that this is so. It is to be hoped that in the minds of the people these church distinctions will become even more indefinite and shadowy. Many men are coming to see that in most cases churches are divided upon purely theological lines and not because of differences of a vital religious nature; that these theological dogmas which have produced the great schisms in the church of Christ are but intellectual theories evolved through reasoning about religions, by the theologians of the past; and that many of them, at least, are not founded upon any broad conception of the teachings of Christ or the Bible.

It is dawning upon the world that the denominational theologian has usually singled out and unduly emphasized, even sometimes distorted one or more isolated passages of Scripture, and shutting his eyes to the great, broad, beautiful principles and the spirit pervading the one greatest book in the world, has undertaken to build the church of Christ upon these narrow and isolated Biblical excerpts as a foundation. Men are beginning to think that these religious leaders of the past have put much too great emphasis upon the letter of the Bible, and have forgotten that "the letter killeth, but the spirit giveth life."

What matters whether you be baptized by sprinkling or immersion if you have received the baptism of the spirit of Christ? Both forms of baptism are ceremonies typical of the purification that must come into your life before you can be a follower of Christ. That you really receive this spiritual baptism and this purification are the vital, all-important things. What matters what the name of your church organization or how it is governed or even what its dogmas are, provided its members live the truth and exemplify in their daily lives and conduct the teachings and spirit of Christ?

Discriminating men everywhere are inclined to believe with St. James, that, "Faith, if it have not works, is dead, being alone," and that we will show our faith by our works. They are beginning to agree with St. Paul that, "They who have not the spirit of Christ are none of His," no matter to what church they belong nor what professions they may make.

Have not these schisms in the church, come about quite largely because men have mistaken theology for religion? Theology is only a statement or statements of what men think about religion and reasoning from these statements as premises to a supposed logical conclusion. The conclusions may follow logically enough if the premises be admitted to be sound; but the trouble is that too often these are not statements of Biblical truths, but only finite men's imperfect and warped and distorted ideas of the Bible and religion.

Religion is, of course, something very much larger, deeper, more real and fundamental than any man's idea of it. As our

ideas of God and our reasoning about Him in no way affect His reality, nature or attributes, so what men think or say about religion is no part of religion. As a great English writer of the last century well said, "With many people religion is merely a matter of words. There is a great deal of reading about religion. But true religion embodied in human character and action is more instructive than a thousand doctrines and dogmas."

If the members of churches would come more generally to understand that talking and reasoning about religion not only is not religion, but that talking and reasoning about it alone will never produce it in the world, this might help to find the way to end some of the schisms in the church.

It would seem that Christians would find sufficient incentive to endeavor to find some common ground for the amalgamation of the different denominations in the realization of the great handicap to Christianity that the present schismatic situation is. One need not go far to find plenty of evidence of this handicap. Every little town and hamlet in the land has five or six Protestant churches. All of them are poor and struggling and are having comparatively small effect upon the spiritual life of the community. What a different result might be produced if all the small and weak religious organizations in each community could be amalgamated into one big, harmonious, strong, militant body of zealous and determined followers of the Master!

Men in this day who belong to the same church differ about many things religious. It is perfectly proper and natural that they should do so. It is an indication of religious virility. But because they thus differ it does not follow that they must quarrel about it and each member set up an independent creed and announce a set of dogmatic principles for himself. Instead of this, reasonable men seek to find the common ground upon which all members may stand.

There seems to be no fundamental reason why such a union of the Protestant denominations could not be brought about. Who can doubt that such an amalgamation would be a great gain to the cause of religion?

A radio fan declares that there are some objections even to going to heaven; he thinks the strings of his harp might develop static.

A friend at the writer's elbow says he is not inclined to join the ranks of those who want to know all about the next world. So far, he declares, this world has kept him guessing.

Two prominent New York clergymen have been characterized by a brother of the cloth as "baboon boosters" because they have professed belief in the doctrines of evolution. The "argument" is unconvincing.

Took an automobile trip along the West Side the other Sunday night and passed a church and a movie show. At the church there were three machines parked; at the movie it was impossible to get a machine within a block of the place. What is the answer?—Los Angeles Times.

Even the Holy Writ is opposed to strikes. We read in St. Luke, 11:14; "And soldiers asked him (John the Baptist,) saying, what shall we do? And he said unto them, extort from no man by violence, neither accuse anyone wrongfully, and be content with your wages."

Suppression of alleged obscene literature has its pitfalls, as is shown by the decision of the New York court of appeals upholding a judgment for \$2500 obtained by a clerk arrested for selling a copy of a French classic, "Mademoiselle de Maupin." If the society for the suppression of vice would confine itself to obscene books in the original meaning of that term, and let the classics alone, it would run no such risks. Nor could there be objection if it occasionally suppressed an obscene work

terious George, does not materialize.

We need a Nathan with a long, lean finger to come along and put that finger upon us and say, "Thou art George. You are the sully slacker. You didn't enlist. God now drafts you. Come out into the open, George, and confess your wrong-doing."

God says, "Go work today!" Go talk to the servant in your house, and—servant, go talk to your friends! Go talk to your employees, and—employees, talk to your comrades! Pew-holder, bench-warmer, arise and go forth! The day is far spent; the night cometh. The message is God-given to every man and woman, "He that winneth souls is wise."—The King's Business.

IN HALLOWED PLACES

So far as Palestine is concerned, the difficulties arising from the mandate of the League of Nations come from without rather than within. The rank and file of the citizens accept the findings of the League with complacency. But the apprehension of the Christian world is aroused over the fate of the designated holy places. Just as some folks object to running trolley cars to Jolgotha or having a merry-go-round on Calvary, so there are others who object to the building of a mosque on the site of the manger. No serious remonstrance could be made against the placing of Jerusalem under the dominion of the Zionists, but it will always seem to the orthodox Christians that the places and institutions hallowed by exempt from iconoclastic hands. They want the Holy Land kept holy.

SUFFERING DUE TO IMPROPER FOOD MIXTURES

(Third article in a series of articles by Paul O. Sampson, nationally known food expert.)

A word further about the combinations of foods. Wrong combinations are a source of much suffering. When food is not properly combined, it does not properly nourish the body. One ounce of food properly digested is worth more than one pound that is improperly combined, as the latter mixture must be expelled at a needless waste of energy.

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies and jams are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs and sugar are

the chief ingredients. The free use of milk and sugar taken together should be avoided.

The very common practice of eating hot buttered toast is especially harmful. Heating the butter so chemically changes it that it is no longer a food, while the portion of the toast so saturated has also been lost as a food. Yes, I'll admit that it tastes good. So does opium to some people, but who will defend opium as a food? Butter is much more desirable eaten cold. Eat things in their natural state. You cannot make butter from hot or even warm cream—it must be cold.

Mushes not thoroughly cooked should not be combined with milk or other liquids in eating them, as this liquid takes the place of the saliva that changes the starch to dextrine for digestion. Dextrined breakfast foods (thoroughly baked) can be eaten with milk, as they do not require the action of the saliva. Take a good whole wheat loaf of bread, cut it into slices and dry them in a warm oven until the last trace of moisture disappears. Then let the slices brown slightly all the way through and you have

the finest breakfast food in the world at about one-third the cost of the other prepared foods. As an evening meal it will induce sleep to the restless.

Combining large quantities of liquid with the meal hinders digestion, as all the liquid must be absorbed before digestion can commence. Water, milk, tea and coffee do not convert the foods to live tissue—only the juices of the system can do this.

HEAVEN ON EARTH

Wilbur Glenn Voliva says that there are no knickerbockers in heaven and therefore he will not permit the women to wear them in Zion City. There is no such animal as a knickerbocker angel and Voliva intends that the women of his church shall dress and comport themselves after the manner of the heavenly host. No Zion City dames may be found in bobbed hair and tights.

Augustus Thomas has been appointed to a position by the Producing Managers' association similar to that occupied by Will Hays in the movies. Wonder if for the same reason?

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They aren't! There is just as much difference between Vacuum Cleaners as there is between a Chevrolet and a Cadillac.

So the careful purchaser will do well to demand a full demonstration in his own home, of any cleaner presented to him. And he should insist on seeing its specifications in printed form, to guarantee their accuracy.

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The Junior Statesman

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The Biggest Little Paper in the World

Edited by John H. Miller

THE CUT-UP PUP



What happens next? Your scissors will tell

THE SHORT STORY, JR.

BACK FENCE OPERA

A cat who lived on Henry street had long been very proud because he thought he had a voice as beautiful as loud. For hours he'd practice running the scales and listened with delight, quite certain that his golden notes beat anything in sight.

He started in with simple things, but not content with that he tried the hardest kind of tunes that stumped the average cat. He did them with wondrous ease; he yowled both loud and long, and through the windows on the street there rolled his feline song.

Old shoes came flying through the air, also a clock or two, and in the windows near the fence were many heads in view. They hissed and yelled and even swore, and still the volume grew, as Thomas calmly kept his place and sang each song he knew.

As morning dawned he strutted

home, contented with his work "I must be doing very well," he smirked with a smirk. "Why if their earnest zeal to hear, the people left their beds, and in the windows on the row I counted twenty heads."

"I used to hang around a show when I was young and gay, and so I know how people act when they are pleased that way. Upon the stage I've seen them throw red roses, but you see, these people even threw their shoes, expensive things, at me."

"And oh, you should have heard them shout, just like they always do when squealing opera singer hit a soaring note or two. Appreciation sure is great," he waved his joyous tail. "Goodbye, my dear, I'm on my way to practice on the scale."

PICTURE PUZZLE

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