

BIBLE STUDY GROUPS

We continue our study of the Sermon on the Mount (St. Matt. 5:7). Let us get underneath the words. Jesus Christ went back to God. Men had already found God but not fully. Every name they had given Him left Him limited. They called Him an individual—an enlarged individual and they worshiped Him as such. That was God limited as form. God has form but He's more than His form. At one time they identified Him as Intelligence, at another time as Righteousness, at still another as Power. That was to identify Him as Principle and that was to limit Him. It was to rob Him of His form, to leave Him an abstraction.

Jesus found a name for God that was unlimited. "God is Life." That of form and principle. It's the unity of form and principle. It's the unity of the oak form and the principle of vegetation. It's the unity of the ant form and the animal principle. It's the unity of the form of law and the principle of equity. God, the Absolute Life, is the unity of all forms and principles. He isn't form only. That would leave Him an individual. He isn't principle only. That would leave Him an abstraction. He's both form and principle and more. He's the Spirit of form and principle.

You and I share in God's life. As such we are intended to illustrate God, to live. On the physical, formal side of our life we have a multitude of impulses, affections, inclinations. But our life moves, also, in the higher region of principle. To live, in our case, means to make our inclinations and principles co-operate, to give each a square deal, to be, like God, all inclusive in our sympathies. That's to live, to walk in the spirit, to be the new creation that St. Paul speaks of, to be spiritual.

Jesus discovered God as Spirit and man as capable of being spiritual; and He made it His business to grow men and women into the spiritual, to give great, big individuals to the world. His sermon on the mount works to that end, and it contains the message we need today. The world is crying out for individuals. Like the Jew, however, in the time of our Lord, the growing of individuals doesn't interest us. We are passionately committed to a method. Jesus said: "Let us grow individuals." We say: "Let us have a method we can put to work at once and settle this whole business of civilization." The world is full of methods.

One of these method folk was in the congregation that day that Jesus spoke, and this is what he said: "If we do as you say what's to become of us? You are absolutely unmethodical. But we must be methodical. We must have law and order and to have it we must do more than grow individuals. We must have machinery to make people behave, to whip them into line, to get things done. Your teaching would let the world run wild. Here are men and women with all kinds of inclinations and you have to deal with them as you find them; inclinations all the way from the desire to stay away from church to the desire to kill or swear or be immoral or get drunk or fight or be dishonest. It's like trying to walk backward and forward the same time to talk to them about the spiritual life, to talk to them about growing. "We must act and act at once. Civilization will destroy itself while we wait the consummation of your programme, while we wait for individuals to be grown. Let us legislate and whip the people into line." Jesus: "Of course, we can't let these people you speak of, run wild. We must have law and order, we

must have method. But that isn't religion's business. That's the task of government. It's the task of scribes and pharisees—men who make and interpret and enforce laws and compel people to behave. But unless your method exceed the method of scribes and pharisees you'll never have your heaven of civic welfare. Religion must come in and religion is of the spirit and its business is to administer the things of the spirit, to get men and women to grow.

It's the government's task to make people behave. I'm a religious teacher and it's my task to grow the individual into the fine things of life, so that he will want to behave and will behave spontaneously, seeing it to be his very nature, his very constitution and privilege to do so.

EXCHANGES

THE KENTUCKY KERNEL

In accordance with its policy of extension, the University has decided to send at least two copies of the Kernel to all accredited high schools of the state.

The student body of the University of South Carolina has gone on record as favoring the return of the open fraternity to the campus. Requests will be made of the legislature to repeal the present law that prohibits the existence of a fraternity at a state institution. In case of a repeal the trustees of the University will be asked for their approval.

Fraternities were abolished at the University in 1898 in accordance with an act passed by the legislature of that year. Since that time several attempts have been made to have the law repealed, but all have failed so far. The student body is of the opinion that the legislature will take favorable action on the matter at this session.—Gamecock.

MACHINE GUN CLASS TO BE ORGANIZED

Colonel Lynch, Commanding Officer of the Emory University R. O. T. C. Unit, announces that within the next week a Machine Gun Class will be organized in addition to the already existing four classes of Infantry—The Bryson Whee.

LET'S START EARLY

Do you remember the last Virginia-Carolina game? Then you remember how much college spirit was shown. Let's begin early this year and learn some yells that are really attractive

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and original so we can inspire our "Carolina brothers" while they beat Virginia good and proper. Remember, "It's the early bird that catches the worm."—The Carolinian (N. C. C. W.).

WITH THE NEOPHYTES!

The following men have been initiated into the several organizations mentioned below. "Bill" Liipfert and John Kerr were recently initiated into the Sigma Upsilon Fraternity.

Mr. Clarence A. Hibbard has been initiated into the Gorgon Head.

George Hunt, of Oxford, was initiated in the Pi Kappa Alpha Fraternity.

The following men were recently initiated into the Kappa Psi Medical Fraternity:

- H. W. Walker, Norlina, N. C.
- J. M. Hackney, Durham, N. C.
- E. L. Reaves, Raeford, N. C.
- T. J. Etheridge, Jr., Washington, N. C.

F. H. Cline Kannapolis, N. C.
The Phi Chi Medical Fraternity initiated:

- S. R. Norris, Jacksonville, Fla.
- Ed Whitehead, Salisbury, N. C.
- J. A. Shaw, Fayetteville, N. C.
- T. P. Brenn Hertford, N. C.
- G. D. Elliott, Thornwall, N. C.
- Farrar Parker, Asheville, N. C.
- Ben B. Wimberley, Rocky Mount, N. C.

- A. R. Anderson, Statesville, N. C.
- Calvert Toy, Chapel Hill, N. C.
- R. E. Smith, Mt. Airy, N. C.
- V. E. Swift Reidsville, N. C.
- Ralph L. Johnson, Salisbury, N. C.

- Joshua Tayloe, Washington, N. C.
- Sam Schenck, Lawndale, N. C.
- J. L. Paston, Statesville, N. C.
- Bob Hamerick.
- Fernando Llorens, Cuba.

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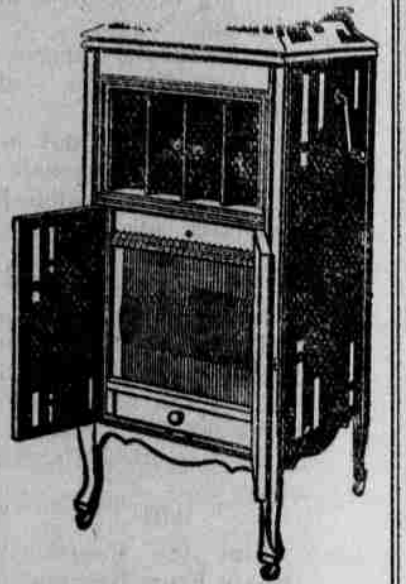
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