

**THE ENTERPRISE**  
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Tuesday, April 17, 1945.

dom, and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives.

It would pronounce ordinance, ritual, creed, all nonessential for admission into the Kingdom of God or His church. A life, not a creed, would be the test.

Its object would be to promote applied religion, not theoretical religion.

As its first concern it would encourage Christian living 7 days a week, 52 weeks a year.

It would be the church of all the people, of everyone who is fighting for and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

His ministers would be trained not only in the seminaries, but in some form of work-a-day life, so that they might acquire a personal knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties, and would exert their influence as much in living as in preaching.

When Christ came into the world, He found the church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The spirit of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth.

On the other hand, in the face of the great problems of sin, of evil, and of spiritual hunger which confront the world today, can we imagine that, were Christ to come to earth again, He would regard the observance or nonobservance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions?

Can we fancy Him giving His approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of Him Whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should ever, any of them, divert the attention from, or be regarded as a substitute for, that personal, spiritual relation between the soul and its God which is the essence of true religion.

God forbid that they should be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the church of the Living God.

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort and strength.

I plead not for a modification of form, but for its subordination to the spirit; not for the abolishing of ordinance and sacrament but for their voluntary rather than obligatory observance.

**The Christian Church: What Of Its Future?**

Speaking a short time ago before the Protestant Council of the City of New York, John D. Rockefeller, Jr., discussed a timely topic as follows:

Not many weeks or months had elapsed after this World War began before there was presented to our vision a picture so horrible it hardly seemed that it could be true.

It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief.

In the face of this awful picture it is not strange that we should ask ourselves the question, Has Christianity failed?

But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives, in the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice, and other characteristics and qualities which command the admiration of the world. Unconsciously these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no church affiliations, for too often the church seems to them quite apart from their lives, an institution which has little contact with or understanding of their problems, since theirs is fundamentally a religion of deeds, not of creeds; expressed in life, not in words.

We turn from this picture with a glow in our hearts and say with renewed faith: "Christianity has not failed; churches may have failed, but not Christianity. For never in the history of the world was Christianity a more vital force in human life than it is today."

In the presence of this great host of noble men and women, who, generally, have not come from the church, although directly or indirectly all have been more or less influenced by it; who, many of them, have faced death, have lived a life far worse than death, have sacrificed their all, we ask, "What of the future of the Christian church?"

Will these people, after the experience through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance, and the inspiration which they need and have a right to expect? Regrettably we must answer, "No." For the church has learned too little to speak their language, to think in terms of their environment, to meet their needs.

If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvelous opportunity and great human need.

Let us picture, for a moment, this reborn church.

It would be the church of the Living God. Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of that love into a Christlike life.

Its atmosphere would be one of warmth, free-



This little Chinese feller has a friend—his not-much bigger sister. Orphaned by war and left destitute, he and she need other friends—friends with spare clothing for the girl and something more suitable than that misfitting old coat for her brother. Millions more of innocent men, women and children are in tragic need in war-devastated lands abroad. You can be their friend by contributing serviceable used clothing, shoes or bedding to the United States Clothing Collection.

**LOSE TWO LIMBS**  
Reports from the Army state that only 331 of 6,027 amputees in this war lost two limbs.

**NOTICE!**  
North Carolina, Martin County. In The Superior Court.  
**Mary E. Selleck v. Jack Wilbur Selleck.**  
The defendant, above-named, will take notice that an action entitled as above has been commenced in the Superior Court of Martin County, North Carolina, to secure an absolute divorce based upon two years continuous separation; and the de-

defendant will further take notice that he is required to appear before the Clerk of the Superior Court of Martin County at Williamston, N. C., on the 30th day of April, 1945, and answer or demur to the complaint in said action on said date, and unless the defendant answers or demurs to said complaint on said date or within twenty days thereafter as provided by the laws of the State of North Carolina, the plaintiff will apply to the Court for the relief demanded in the complaint.  
This the 30th day of March, 1945.  
L. B. WYNNE,  
Clerk Superior Court  
Martin County.

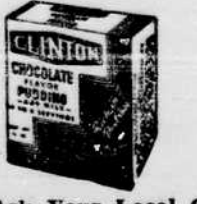
**ADMINISTRATOR'S NOTICE**  
Having this day qualified as administrator of the estate of J. H. Revels, deceased of Martin County, this is to notify all persons having claims against the said estate to present them to the undersigned for payment before the 19th day of March, 1946, or this notice will be pleaded in bar of their recovery. All persons indebted to the said estate will please make immediate payment.  
This the 19th day of March, 1945.  
J. EASON REVELS,  
Administrator of the estate  
m20-6t

**ADMINISTRATRIX NOTICE**  
Having qualified as administratrix of the estate of H. W. Barber, deceased, late of Martin County, this is to notify all persons having claims against the said estate to exhibit them to the undersigned, or her attorney, for payment before March 17, 1946, or this notice will be pleaded in bar of their recovery. All persons indebted to the said estate will please make immediate payment.  
This the 17th day of March, 1945.  
ANNIE M. BARBER,  
Administratrix of the estate  
of H. W. Barber.  
R. L. Coburn, Atty. m20-6t

**NOTICE!**  
North Carolina, Martin County. In The Superior Court.  
**Sarah Gray Mills v. James Mills.**  
The defendant, above-named, will take notice that an action entitled as above has been commenced in the Superior Court of Martin County, North Carolina, to secure an absolute divorce based upon two years continuous separation; and the de-

lute divorce based upon two years continuous separation; and the defendant will further take notice that he is required to appear before the Clerk of the Superior Court of Martin County at Williamston, N. C., on the 30th day of April, 1945, and answer or demur to the complaint in said action on said date, and unless the defendant answers or demurs to said complaint on said date or within twenty days thereafter as provided by the laws of the State of North Carolina, the plaintiff will apply to the Court for the relief demanded in the complaint.

This the 30th day of March, 1945.  
L. B. WYNNE,  
Clerk Superior Court  
Martin County.



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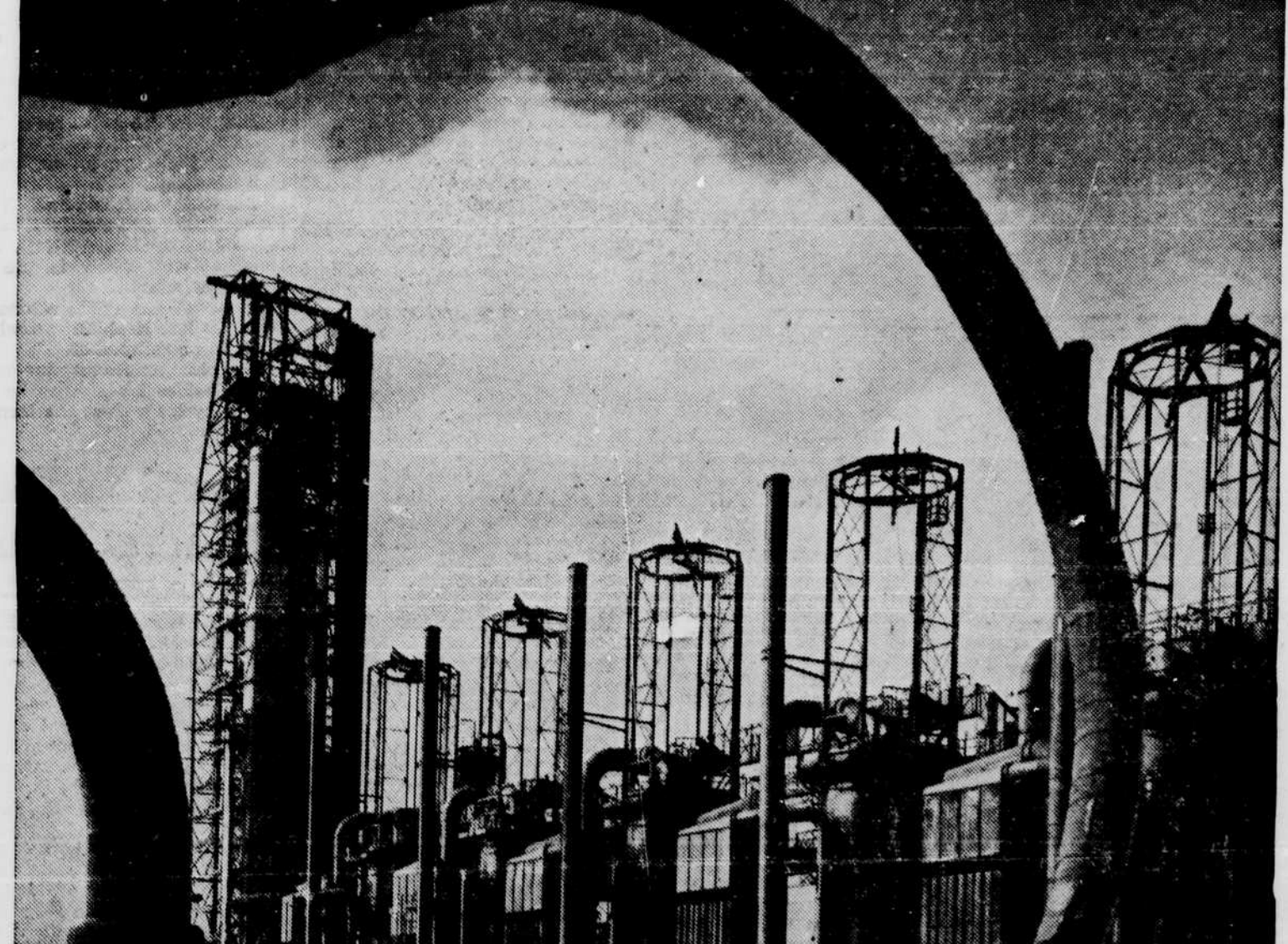
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