

When Two Great Teachers Meet

A Sermon by President John A. Morrison

In these days that lie ahead of us when the young people from everywhere are entering school there is going to be a great deal of comparing of teachers. It is natural and profitable for students and others to discuss the relative merits and abilities of those who presume to teach.

St. John tells us this very interesting story of the meeting of two of the greatest teachers of Bible times. Nicodemus was one of the great teachers of his own time and Jesus was The Great Teacher of all time. On the occasion recorded in our text these two great teachers met and discussed with each other the profoundest experiences of the human soul. It should afford serious persons both profit and pleasure to compare these two great teachers.

I. Let us notice, first, that one of them was a man who had doubtless been thoroughly schooled while the other was not a product of the schools. We know little of the personal history of Nicodemus but since he was a "ruler and teacher" among the Jews it is quite certain that he had been given all the advantages of all the learning that the Jewish school offered. And this learning was up to a high standard both as to amount and as to grade. On the other hand, Jesus was unschooled, it seems. Whatever schooling He had must have been secured in the time of his boyhood at Nazareth and was meager both in point of time spent in securing it and in the point of quality. And this unschooled man of the mountains proved much more than a match for the schooled man of the great city.

But let me hasten to say that this does not prove anything against schools nor anything in favor of ignorance. It does prove, or at least

illustrates the fact that the great lessons of life are not learned in the classroom. And this has been proven over and over again since Jesus and Nicodemus talked in the twilight on the housetop. The great truths of human life and human experience are of such a nature that they cannot be learned in a short time studying a prescribed course



J. A. MORRISON

of study. I have been a school teacher for twenty years and have tried to teach a good many hundreds of students ranging all the way from the lower grades to college graduates and I have always felt that when a student left my class to go out into the greater, wider school of human life and experience he was going to there learn a hundred times more than I had ever been able to impart to him. Even schools of higher learning, our universities and colleges, are only kindergartens to prepare those who attend them for the greater school of life in which they

matriculate after the diplomas are given out on commencement day. Practical business men and executives will agree with me in this statement.

II. Second, it is interesting and profitable to think of the reputation of these two men. Nicodemus was an old and honored teacher of the Jews. He had come up in the conventional way to a place of enviable power and prestige. He had back of him the influence of the Jewish schools and the organized Jewish religion. He belonged to a group of persons whose word was equal to law. When he spoke people were wont to listen. What he said was received with gravity. But Jesus had no reputation except that of a radical, a disturber of men's peace of mind, an upsetter of the proper order of things. He came down from Galilee, a back-woods province with no political or social or religious significance. But this thing of reputation—what of it? It is merely the people's opinion of one and may be good to-day and bad to-morrow. Human opinion is very wayward and may crucify to-morrow that which it worshipped yesterday.

III. Third, let us inquire as to the source of the authority of these two great teachers. Nicodemus along with the rest of the Jewish teachers went for his authority to the law and the traditions built upon it. What is truth? "Go to the elders," said the Jew in answering. What men said constituted all the authority that the Jews had. But the authority of Jesus was not an authority based on an organized system of religions on the opinions of men. Jesus went directly to the truth for his authority. It made no difference to him what Moses said. He was not concerned with the

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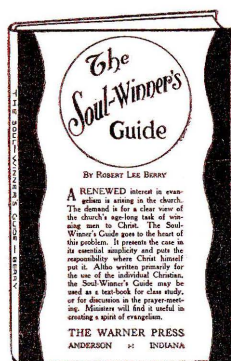
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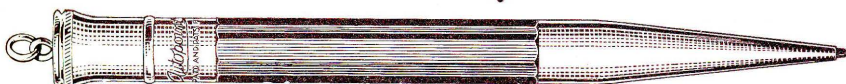
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19 Beautiful Cards with Lined Envelopes in a Bright, Cheery Gift Box for \$1.00

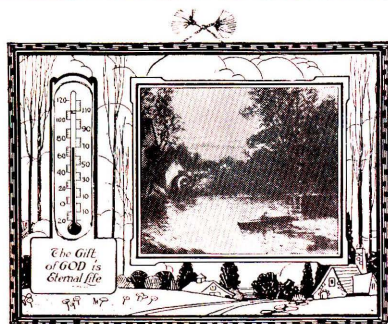
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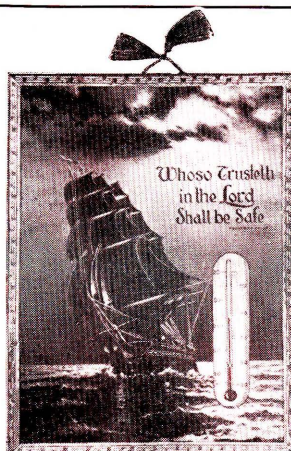
The above illustration can give but a faint idea as to the quality of these artistic cards. The harmonizing colors and richly lined envelopes will surprise you with their beauty. The choice Bible texts portray the genuine meaning of Christmas, while the friendly holiday greetings will cheer your friends.

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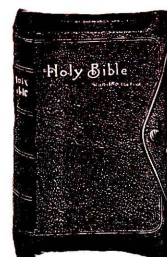
A Bible for your boy or girl and one year's subscription to the Broadcaster for \$3.25.

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SPECIMEN OF TYPE

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Price a dozen, \$1.50

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SELDOM FOUND

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BY FRED DEEM

Not a Sex Book—Just a true-to-life story of the conflicting love experiences of some present-day, normal young folks.

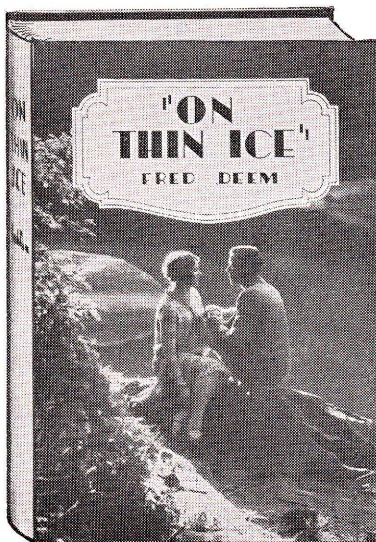
This book not only reveals in chaste language the subtle workings of the powerful emotionalism inherent in young people, but its lessons portray, by actual experiences, the only safe and right line of conduct.

The story waves the red flag across the path of young people who are inclined to see no harm or danger in petting, necking, and other "Thin Ice" indulgences.

Perry Steele, an ardent church worker sure of his own strength, courts danger in a vacation flirtation with attractive Gertie Green.

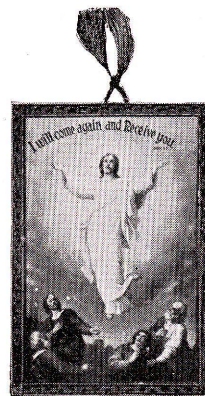
How he and the other couples meet the problems with which love brings them face to face makes the story delightfully readable, deeply instructive, and thought compelling.

Every teen-age boy or girl, every young man or woman, married or single, will find in this story light and guidance on the problems of his own life. Cloth bound, 206 pages. Price \$1.00.



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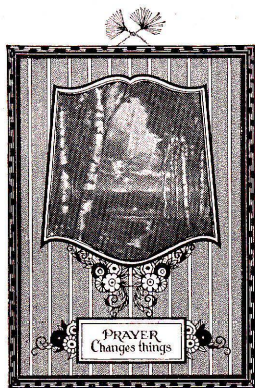
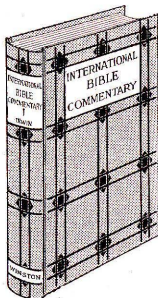
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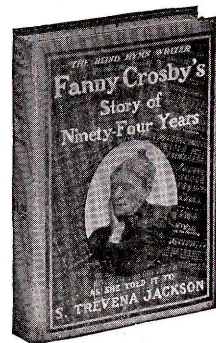
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Every one wishes to know more about Fanny Crosby. Here is the opportunity of a lifetime. This remarkable book and one year's subscription to the Broadcaster for \$1.75.

Fanny Crosby's Story of 94 Years

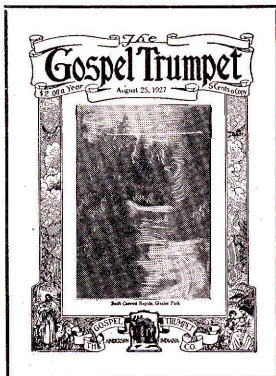
By Trevena Jackson

It has been the lot of very few people possessing good eyesight to be a tremendous blessing to others as Fanny Crosby, without sight, has been. Her life was crowded full of service to others, and her songs live on, giving courage, inspiration, and help to thousands. Who has not been blessed by the song, "Safe in the Arms of Jesus"? Everyone will be better by a more intimate acquaintance with this beautiful Christian character. Her life has been instrumental in changing thousands of other lives. Cloth bound. \$1.50.



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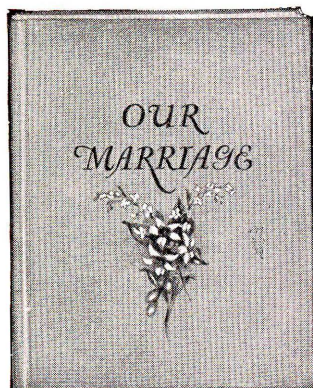
Here is an ideal gift which any couple would appreciate. Your choice and one year's subscription to the Broadcaster for \$1.25.

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A charming gift for the Bride. This book has been designed by one of America's foremost artists. Beautifully lithographed on fine paper and bound in stiff covers. Size 7x5 $\frac{3}{4}$ inches. Each book in a box. 60 cents.



Our Wedding Certificate Booklet

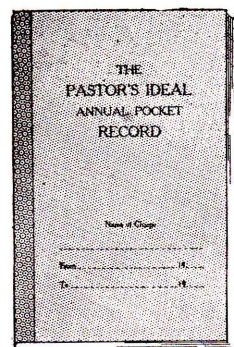
Beautifully lithographed booklet containing record of marriage, and place for names of guests and bridal gifts. 35 cents



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Eugene S. Reynolds
Managing-Editor

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EDITORIAL

A SCHOOL AND ITS FACULTY

There are but two important things about a school. It doesn't make one bit of difference whether the school be a great cosmopolitan university with many blocks of buildings and many millions of money, or a little white school house in a corner of the woods on Farmer Jones' farm, there are just two important features connected, and they are not the buildings and the money. True, we need buildings and we need money in this educational program of ours in this twentieth century of ours, but great schools have existed without either.

The teacher and the student are the important factors in a school. The Great Teacher taught under the star-studded vault of the skies. His students were earnest men consumed with a thirst for knowledge. And the world has never been able to duplicate this Teacher and these students.

It is not to be supposed that a teacher's power and a teacher's efficiency consists wholly or even largely in what he knows. To be sure a teacher who is lame in the technique of his subject matter is inexcusable, but after all what a teacher **is** is even more important than what he **knows**. Students gain more through contact with the great and wholesome personality than they gain in contact with an extensive library. Knowledge is great but character is greater.

And this is the apology for the Christian College. A Christian school could talk a great deal about what its teachers **know** if there were nothing better and more important to talk about. But the glory of our Christian colleges if they are worthy the name, consists in the Christian character of their professors. It is hard to imagine a more inconsistent spectacle than that of a worldly, unbelieving, sneering, professor employed by a so-called Christian college which is controlled and supported by a church.

Give us teachers who **know**, but oh! for teachers who are whole-heartedly Christian! —J.A.M.

Personal Mention and News Items

Sidney and Fern Rogers say that God has been especially near to them this summer. They have been selling Bibles in Illinois trying to earn sufficient funds to enable them to complete their college education.

Myrl and Dolly Ahrendt plan to return to Wichita, Kan., where they can secure work and at the same time complete work on their degrees.

Chester and Mary Base are making plans to take heavy courses in

the college this year. They have worked hard during the summer. Mary canned a large supply of fruit and vegetables and Chester helped to remodel the building.

George and Olive Palmer are extremely happy in their cozy little cottage on the camp-ground.

Ralph and Ruth Coolidge are newly married and extremely happy. Congratulations!! to both of them.

Marvin Proctor will bring a new student to school this year. He took unto himself a "better seven-eighths," shortly after school was out last spring.

Weyman and Faye Bowerman left Anderson shortly after school was out last spring for New Mexico, where Weyman's people live.

Frank and Lucile Towers are busy getting their apartment fixed up. They have three rooms in the main dormitory.

Emil and Mabel Ratzlaff purchased Otto Ferree's properties and they are living in the bungalow apartment at 1105 East 5th Street.

Alice Pasco writes that she has not been able to find sufficient work to enable her to return to Anderson this year. She plans to come next year.

Mary Sempsrott plans to stay out of college and work for one year, after which she hopes to return and complete her course.

Ralph Benson started from California to Anderson hitch-hiking. No doubt he will encounter many and diversified experiences on his trip to the East.

Word has been received that Homer and Vivian Bailey are getting along well in Colorado.

There are a great many new students headed for Anderson this year. It is expected that a big majority of the old students will return to complete their work.

Hazen and Ruth Fausnight have written that they will not return to school this year. They plan to take a pastorate for a year or two and then come back to finish their work in the college.

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J. A. Morrison.....Editor-in-Chief
John Lackey.....Student Editor
Rolla D. Shultz.....Alumni Editor
E. S. Reynolds.....Managing Editor
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SUBSCRIPTION RATES

Per year\$1.00

With the Alumni

Rolla D. Shultz, Editor

Gilbert Swart and Calvin Nichols, both of the class of '30, are very enthusiastic in their desire to promote the work of God. They have purchased a large Ford Truck, which was formerly used by the Gospel Trumpet Company in its literature sales work. They plan to sell religious books, distribute free literature, hold street meetings, visit congregations and be as great a help and blessing as possible. May God bless them, should be the prayer of every "Alumnite."

Edna E. Price, '29, writes: "I am at home laboring with the congregation at Dundalk. I am enjoying the work very much and the Lord is blessing. Of myself I can do nothing, but by faith and trust in the power from above, I have been able to take the work during our State camp meeting, talking on Sundays, teaching the adult class, leading the singing, acting as soloist, and doing the visiting."

Julia Lindel Linn has arrived at the college with her husband, Rev. Otto Linn. She will be Dean of Women, while her husband will be Professor of New Testament Greek.

Burd Barwick, '30, attended the International Young People's Convention at South Bend, Indiana. She says she will be with us in school again this year.

Helen Lewis Shultz, '25, will display her culinary art this year. She will be head cook. She also plans to take the Junior Liberal Arts Course.

Letha Kerner writes that she thoroughly enjoys her work as Sunday school teacher and young people's leader in the Fresno congregation.

A babygram from Billings, Montana, carries the information that C. E. Simerly, Jr., weight eight pounds, arrived on July 31st. He has black eyes and is the son of C. E. Simerly, Sr., '29.

Earl Martin, '30, has returned from Columbia University.

News about Steele C. Smith, '30! May the shades of his ancestors comfort him. From reliable authority it is learned that at a recent dinner given in the home of a member of his congregation, this brother twice asked permission to marry a young lady present and twice he was humiliated by her emphatic and heartless refusal to allow him to do so. When last heard from he was bearing up as well as could be expected under the shock, and it is hoped that he will recover.

Walter and Ariel Haldeman, '24, have returned to Anderson after a refreshing vacation in Kansas and Oklahoma. They attended the Dakoma and Drumright, Oklahoma, camp meetings. Brother Haldeman gave lectures on Religious Education work at St. Louis, Mo., and Melville and Emporia, Kansas.

Ruth Hobbs, '28, who has very successfully filled the positions of personal worker, Sunday school worker, and secretary of the Park Place church, has resigned for a much needed rest. She plans to be at home in Racine, Wisconsin, for some time to come.

Esther Miller Hyatt, '25, announces the arrival of Ruth Ann, on July 28.

CORRECTION

A news item in the Alumni section of the August number of the Broadcaster stated that Esther Boyer, '30, was to take a pastorate at Dundalk, Md. This was an unfortunate error. Miss Boyer is to be acting Director of Religious Education in Rev. B. E. Warren's congregation in Baltimore.

The new reading room and library is almost completed. It surely is an improvement over the old one. And say, folks, it is rumored that there will be less noise therein this year.

Ruth Zimmerman is assisting the Managing-Editor in getting out the Broadcaster this year.

From all reports the International Young People's Convention, held at South Bend, was a great success.

Helen Shultz, Virgil Johnson and Commie Montgomery are to see that students have proper nourishment for their bodies this year.

WHAT'S THE USE?

By Clarence Elmer

In "Ambition," Vol. 25, Number 6 So—you've the foolish notion in that "mess" you call your brain—;

That the whole world is against you —all your efforts are in vain—

For no matter what you tackled; or how earnestly you tried—

You are still at where you started; "Luck" (to you) has been denied!

So—you've finally decided you are D-O-N-E; Done!

And instead of always losing you'll just quit—and have your fun!

For the "game"—is too "one-sided"—too much playing "fast, and loose—;"

Sure, there's always some one winning but not you, so—"What's the use?"

Friend—there's hundreds claim the game ain't played upon the square—I guess (?)

And that those with much keep getting more; and those with nothing—less!

"That stuff about Dame Fortune" a-coming to the door of every mortal creature—and knocking once—no more—

Is just a lot of bunk," they say: "Beyond a word of doubt—

They never heard her knock at their's and they were never out—!

If she did—she used a feather—so she'd have a good excuse to slip someone else their portion of "Good Luck" so—

What's the use?

Well, I'm sorry if you feel that way—; but, friend—if I were you

Before I quit—I'd figure out where that would bring me to.

And I'll wager—'stead of growling and a-chucking the whole game—

You'll shudder at the thought of adding "Yellow"—to your name!

"My oh!" you'll say; "the whole world sure would be against me then—

And I'd be worse off than I am now! Quit? No! I'll try, and try again!"

Then—with your head held higher—you'll just dig in like the deuce—

(That is—if you've the stuff"—you will—if not—sure

"What's the Use????"

The Problem of World Peace

By Oswald Ryan, World Traveler, Author, Orator

[Excerpts from a lecture given by Mr. Ryan in chapel last year.]

There have been very few creative ages in the history of mankind. The age of Pericles of Athens, the age of Christianity begun by the birth of Jesus Christ, the age of the Renaissance, the age of the Protestant Reformation, and the age of the American Revolution are such periods, and I believe that we have come to the threshold again of what will prove to be one of the few creative epochs in all the story of civilization. If this is true, it means that the men and women of this day, this creative day, must be men and women of creative instinct and creative power, men and women who will be able to blaze the paths over which mankind will be able to find their way in future years.

I refer you to a text of Scripture found in Micah the fourth chapter. "And many nations shall go and say, Come ye and let us go up to the mountain of Jehovah, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning the strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

I choose that text as a creative vision of future achievement. It deals with the biggest problem in the creative task that lies before the real Christian leadership of the world in this generation. Beside this question of preserving the world against the tragedy of another World War, every other human problem pales into insignificance. The challenge of the prophet of Israel is just as real on that problem to-day, as it was when he spoke on this earth.

The World War was the worst war of all history. It cost more than did any other war in the history of human life on this planet. When I speak of the cost of the war, remember, I am not speaking of the money cost or the property cost, although that amounted to

\$20,000 for every hour of time since the birth of Christ. I am thinking rather of the spiritual, intellectual, and moral cost of that war. Think of the eighteen million young men, the finest of every nation, who were sent forth just at the peak of their existence in 1914—young men who had been reared in the home, the church, and the State, sent forth at the peak of life when they were ready to pour back into life that which they had taken from it, sent forth to pay with their lives the price of democracy. We contributed 100,000 of our youth to the common sacrifice. The debt of the British Empire was 900,000; the debt of Italy 36,000; the debt of France 1,450,000, and the debt of Russia has never been counted and never will be. Millions of the noblest youth of the world went to their death with the promise ringing in their ears that no matter how great the sacrifice might be, the object was worth the sacrifice because it was the war that would end war. It was the war that would bring the fulfillment of the prophet's vision, "Nation shall not lift up sword against nation, neither shall they learn war any more."

Now, why should there be such a great problem facing us to-day? One would suppose that after what happened 13 or 14 years ago there would be no such a problem. Well, what is the situation to-day? Facing the bare facts this morning, in spite of the efforts and the fine optimism of many leaders, we find that the larger part of Europe and Asia constitute a seething caldron of human hatred. We find Europe maintaining bigger standing armies to outlaw war. Republics that were created by the peace conference are suffering under giant military expenditures for bigger and better armies, and they are all marching to the unknown battlefields of the future. In spite of the 10,000,000 graves of young men who went to the last war with the promise that they were doing so in order that the angel's message, "Peace on earth, good will toward men," might be fulfilled, a greater portion of the world is still making preparation for larger armies in order that world peace may be assured.

I am going to challenge you with

this statement as Christian students and citizens. If we lightly and carelessly permit all the great sacrifice of these millions of gallant youths lightly to be cast aside, if we permit that to happen, then that war is going to go down in history as the most infamous crime ever perpetrated in the life of the race.

No bigger problem challenges organized Christianity and the Christian church throughout the world to-day than this question of preserving the world against a future war. And when I speak of the Christian world I am not so sure that the so called church has been a truly Christian church. I am not so sure but that organized Christianity has limited its intent and purpose to the problem of the individual soul and closed its eyes to the great social message of the gospel, to the great social prophecy of the prophets. I am not so sure that such an organization will be able to survive in the future years. Do you think seriously this morning, do you think that the World War would have been possible if the Christian church in the last 1900 years had placed the emphasis upon the social soul, upon the national soul that it has always placed upon the soul of the individual? Is it any wonder that the leaders of young men in Europe are saying that the last war proved that Christianity is a flat failure? The way they put it is to say that Christianity was laid in the balance, and was tried and found wanting, when as a matter of fact, it would have been more correct to say it was difficult, but not tried, that it had closed its eyes to the soul of the state, saying in effect that man could be called a follower of the Galilean teacher if he restricted his efforts to the saving of individual souls even though he did permit his government to sow the seed that made for wholesale human slaughter on the battlefield.

In future years unless the Christian church takes up the challenge of the prophets, which is a challenge to national righteousness as well as to individual righteousness, unless it puts a larger interpretation on the message of the teacher who was too large to confine himself to individuals, who spoke to

the national soul as vividly and as truly as he ever spoke to that of the individual—unless organized Christianity accepts that challenge and takes a Christian position, a courageous position, on the subject of war; then I am predicting that the Christian church in the future may as well close its doors. Its future is disaster and tragedy as far as the world is concerned. The men and women of the future will not stand for a limited Christianity. They are demanding in the future years of the youth of the world and that by every nation in the world, a Christianity that speaks to the nation as well as to the individual, a Christianity which will say upon the subject of war as well as upon every other subject that nothing can be politically right which is morally wrong.

What are we going to do about this problem? What can we do about it? I am not here to point out a particular method of preventing war. My purpose is to point out the tremendous solemnity and the significance of this whole problem of peace and war. Never before in the life of the world has it been so important that we safeguard the people of the world against the tragedy of war. Wars in the past have been like great tournaments, like basketball games between conflicting groups of citizens, between selected teams. The great masses of people were back of the ropes looking on. But that can never be true of war in the future. In the next war, should there be a next war, no section of the population will be outside of the arena, or will occupy a place of safety. As a result of the developments of international warfare that have come out of the scientific laboratories of the past decade, I am able to say without the slightest exaggeration that in the next war it may not make a great deal of difference who wins in the conflict, that the victor may go down with the vanquished—all of us to a common destruction. In the past ten years the creative scientific genius of the race has been taken from the God-approved task of advancing human life, and has been put to the devil's work of formulating methods of human destruction. Within 175 miles of Anderson in a college laboratory there is developed a gas so deadly that one drop on the human body will cause it to drop dead. Less than five years ago

in Great Britain there was knowledge of a formula for making a gas, a few tons of which, when dropped from an aeroplane on a city the size of London, would in a few hours destroy every living being and after that would destroy the productiveness of the earth.

Why has this great danger suddenly come to confront the race? Has it been because of our wonderful scientific and material progress? No, it has been because our moral and spiritual progress has not kept pace with the scientific and material development. In conquering the forces of nature we have failed to conquer the forces of **human** nature and as a result of that failure, greed and selfishness and ambition still control in the international relations of the great nations of the world. As a result of that failure I am making a prophecy this morning, that in the next war, should there be a next war, we may see that scientific genius which in the past has aided in the development of the human race to the highest peak of civilization, plunging back into the savagery and barbarism from whence it came.

What is the solution of our problem? Methods and machinery and international policies are all right, but no international court, conference, or conflict is ever going to become a self executing instrument of life and peace. We must have back of machinery a moral and spiritual leadership that will bring about a change in the spiritual outlook of man. One thing we can do and one thing we ought to do and that is to put an end to this foolish teaching of the doctrine of historic hatred in our schools. In Germany text-books carry hatred against the people of France. In France the text-books tell of German atrocities during the war. Italian text-books teach hatred of Austria, and Austrian text-books teach hatred against Italy, sowing in the plastic mind of the youth of the European world, the idea that inevitably must lead to a future war in Europe. We have been less guilty than many other countries, but I wonder if we have gone as far as we could have gone. I came out from the high school history class-room with the idea that Great Britain was the ever lasting enemy of the United States. And yet I lived to be able to stand in public streets and public parks of British cities and see British men and women stand with

heads bowed before the statues of great Americans in the cities and parks of England. In the house of the British Prime Minister, a conspicuous object was a life sized statue of Abraham Lincoln. Lloyd George said to me of Lincoln, "He is not only your Lincoln. He belongs to all now." He is the common heritage of the human race. He, like the prophets of Israel, seems to have shed his personality in the far reaching gift of human service. He is an inspiration to peoples everywhere who are battling their way into the life of a better day. In that hour I was just a little bit ashamed of the text-books in my country for letting the thought that the British people were the enemies of the United States creep in. There is only one answer to the question of preserving the world against future war and that is new leadership in the governments of the world—Christian leadership if you please.

The guiding doctrine of a Christian America must be found in the Sermon on the Mount, or to put it in Lincoln's famous words, "With malice toward none, and with charity for all." I don't know how you feel about Lincoln, and the doctrine of inspiration this morning, but it is my own personal opinion that when Abraham Lincoln made that speech, a Galilean teacher stood behind him, and spoke through him as truly as you are sitting before me in this chapel this morning.

There is the doctrine, ladies and gentlemen, that saved the civilization of this Western World sixty years ago, and it is the only doctrine that will save mankind in future years, and that can bring to fulfillment the prophet's vision, "Nation shall not lift up sword against nation, neither shall they learn war any more."

Ah, monarchs! could ye taste the mirth ye mar,
Not in the toils of Glory would ye fret;
The hoarse dull drum would sleep,
and man be happy yet.

—Lord Byron

Lord, I had rather take the worst from thee than the best from thine enemy.

Live in such a way that any day would make a suitable topstone for life.

Build

A Meditation

By Bessie L. Byrum, Professor of Missions

"Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than
the last,
Shut thee from heaven with a
dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by
life's unresting sea!"

More stately mansion for my soul!
For this my soul yearns, but whence
shall the pattern be of this nobler
structure? Now it comes.

There is my friend Mary, who has
chosen "that good part" in this
modern, hurrying age. She may be
weary from a day's work, too hard
and long; she may be distressed with
the burdens of others that have been
heaped upon her; she may be sleepy
or ill, but always, never failing, be-
fore her head touches the pillow, she
looks to God's word and to God him-
self in a fervent prayer. In the
morning again she gives God a
chance to make her heart glad and
courageous for the new day of serv-
ice. Her ever radiant smile, her gra-
cious word, her spiritual resourceful-
ness, her overflow of excellence—
how would these be affected were
those prayers unsaid, God's voice
unheard? Friend, a beauteous pat-
tern hast thou given me. Soul of
mine, canst thou embody it in that
new temple?

And there is my friend Peter, a
veritable rock in the billows. He
may be misunderstood, reviled, ob-
structed, yet he pursues the even
tenor of his way, hopeful, unvar-
nished. A neighbor, thinking a
fresh blast may be withering his
spirit, seeks to console him, and lo!
he turns and out of his own rich
faith in God raises the courage of
his comforter. The more one pen-
etrates his mansion, the more excel-
lencies are revealed, and one discov-
ers the foundations are deep, deep
laid. And rememberest thou, soul of
mine, that what at first appeared a
flaw in him proved to be a far-reach-
ing purpose and magnificent devo-
tion that shamed thy shallowness
and short-sightedness? What a tower
of strength is here, ascending to the
heights, anchored deep!

And there is that other friend,

nameless here, but a wonderful name
is hers, who reveals another beauti-
ful pattern. A very keen eye has she
to see the good in every one, but for
their faults a dull vision. Deeds of
fellow sojourners that in others be-
get impatience, in her beget compas-
sion, as she thinks of what the back-
ground of those deeds might be. In
her becomes incarnate that ideal pic-
ture so well in Adelaide Proctor's
lines:

Judge not; the workings of his brain
And of his heart thou canst not
see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won
field,
Where thou wouldst only faint and
yield.

The look, the air, that frets thy sight
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe.
Whose glance would scorch thy smil-
ing grace,
And cast thee shuddering on thy
face!

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his
wings.

And judge none lost; but wait and
see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and
pain
And love and glory that may raise
This soul to God in after days!

Such high thoughts lead me to
view that most wonderful Person of
all, whose Face was of such myster-
ious purity and inspiration that it
could make a sinner despise his sin
yet yearn and hope for purity—the
face of the Lord Jesus Christ. What
a flood of heavenly visions come with
thought of him—visions too wonder-
ful for my poor words! Truly, out
of him perfection of beauty hath
shined.

Visions enough for a most stately

mansion! But, soul of mine, it is not
enough to dream. See where thou
art. Alas, too low-vaulted hath been
thy past. Thou sayest, Had I begun
my way in a very cultured home, of
a family with many eminent persons
for generations, had my way been
among the great and the lofty, then
had my temple been nobler. Let
memory of Lincoln, Cadman, and a
host in their train silence such
thoughts.

"Honor and shame from no condi-
tion rise;
Act well your part, there all the
honor lies."

My soul, thy thoughts, thy words,
thy deeds have not always been true
to thy best self. Thou couldst have
builded better. Arise, bestir thyself,
build!

"Build thee more stately man-
sions."

With courage, with earnestness,
with hope, build,—stone upon stone,
blow after blow. Remember

"The heights by great men reached
and kept

Were not attained by sudden
flight;

But they, while their companions
slept,

Were toiling upward in the
night."

Build this temple, and from its
dome behold a higher and greater;
and build again, and yet again—this
year nobler than the last, next nobler
than this, the next swift season,
nobler still. With such a vision can
life ever become dull? How chal-
lenging, how altogether good is it to
live!

And when I leave my outgrown
shell, when the flesh is no more,
when I shall know even as I am
known, when I shall see face to face
the Inspirer of all my visions, when
I shall explore the infinities, oh,
what will that life be? On, my soul,
on, on!

"Build thee more stately mansions.
O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than
the last,

Shut thee from heaven with a
dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by
life's unresting sea!"

PAYMENTS

On Endowment

Pledges

Are Due Quarterly.

The Last Payment

Was Due July 1st

THE CHRISTIAN'S BADGE

As we travel here and there we see people wearing different kinds of badges, as a token, no doubt, that they belong to a certain order or society. Sometimes we see people wearing a peculiar dress as a token that they belong to a particular religion or church.

While societies and churches have their badges and costumes to determine who are members, I am glad that God has prepared a sign or badge by which his people can be detected.

Let us turn to the 13th chapter of the First Corinthians and see what our badge is like. Here the Apostle enumerates a number of things that are great. But the greatest of all is divine love. Jesus said to his disciples in John 13:34, A new commandment I give unto you, that ye love one another; as I have loved you. Again in the 35th verse, By this shall all men know that ye are my disciples, if ye have love one to another. Divine love, then, is the badge by which the children of God are to be known throughout the whole world.

It might be possible for a man to be able to speak with the eloquence of Paul or a Demosthenes, and yet be destitute of the thing that would make him a soul winner, and at last take him to heaven. I am more convinced to-day than ever before that the thing most needful in the individual life is more of the perfect love of God shed abroad in our hearts by the Holy Spirit. It will be a complete cure for many of the ills found among church folk. This divine love in our hearts will help us to look on the faults and failures of our fellow men in a charitable way. It will stop the suspicion and fault finding on the part of those who do not see and do just as their brother

and sister does. A sufficient amount of this love in our souls will grant to others what we desire for ourselves. It will extend a loving hand of fellowship to those who are seeking to know God's will, even though they may differ with us as to methods, and even to some interpretation of the word of God. It is a notable fact that as yet we do not all see alike on all points. Therefore, it is all the more imperative that we have the love of God so perfected in our hearts that we can retain the unity of the Spirit in the bonds of peace, until we all come together in the unity of the faith. There are many people praying to-day for the gifts of the Spirit. Some want more faith. Some want to be able to go deeper into the spirit of prophecy, and to understand mysteries. Some want more tongues. Others are seeking for still other gifts. But after all the greatest thing, the most needful thing, is *more* divine love.

This love of God is a great motive power in the Christian life. Without it the church is a failure. Some one has asked the question, "What holds God's people together?" There is but one Scriptural answer to this question and that is the love of God. Just as natural affection and love hold husband and wife together in the bond of peace, so does the divine love of God hold his people together. It is when love has been lost that fussing and fighting begin in the home. And it is when divine love has been lost or has waxed cold that fussing and fighting begin in the church. I am persuaded that a lack of charity is the main cause of all the division and sectarian confusion in the world to-day. When we are lacking in this quality we are liable to become critical and fault finding with our brethren. We are more likely to refer to their faults and failures than to their virtues and successes. Any little dried up soul can pick and find fault with others, but it takes a big soul to magnify the other fellow's good points and say nothing of his weaknesses. There is a certain kind of fowl that flies through the air, paying no heed to the green fields, the beautiful flower gardens or the luscious fruits of the orchards. When he lights he usually sits on an old dead snag or fence post. When he comes to earth you will find him on some old carcass pecking away. You know that bird wherever you see him.

There is much discussion about sanctification, Christian perfection,

etc. What is it? God's word says that it is to love God with all our heart, soul, mind, and strength and our neighbor as ourselves. In Gal. 5:14 we read, For all the law is fulfilled in one, even in this; thou shalt love thy neighbor as thyself. If we love our neighbor as we do ourself, we will do to him as we should like to be done by. So by love let us serve one another.

—W. F. Chappel

READINESS

[Continued from page 2]

sunlight has a big powerful sun behind it. We have a loving, powerful God back of us, and with such help we cannot fail.

Working for the Lord puts Christian souls in harmony. Busy Christians are more sympathetic and more spiritual. Then, if we work we must be ready when duty invites our services.

—Alma Whitehouse

PAYMENTS

On Endowment

Pledges

Are Due Quarterly

The Next Payment

Will Be Due

October 1st

My Prayer

Dear Lord, I do not ask that thou
Should'st keep my soul for many
years;

I do not ask that I be spared
The heartaches and the tears.

I only ask—yea, Lord, I pray—
That thou wilt keep me just to-day.

I do not ask sufficient grace
To last throughout my life.

I do not pray I ne'er may know
Sorrow and woe and bitter strife;

I only ask, yea Lord, I plead—
That for to-day thou'lt supply my need

I do not ask thee that my lot
In pleasant scenes be cast.

Nor do I wish a life of ease,
Its comforts all too soon are past;

O Lord, let come what may,
But, be thou with me, just to-day.