

The Blue Ridge Voice

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TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

Student Y. W. C. A., June 4 to 13.

Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



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Blue Ridge, 1925

By ROBERT B. ELEAZER

ONE of the best seasons in the history of Blue Ridge—easily the best since the war—came to an end officially at noon, September 1, 1925, after three busy months, during which the beautiful grounds and spacious buildings were crowded with guests keenly alive to the rare opportunities of the time and place. Eleven conferences were held, ranging in attendance from 100 to 600 each, and stretching from June 5 to August 28, with scarcely a day's intermission. The total attendance numbered about 4,300, drawn from all parts of the South, and from many states North and East. The Y. W. C. A. Student Conference opened the season, June 5-14, and was followed in order by the Y. M. C. A. Student Conference, June 16-25; Missionary Education Movement, June 26-July 5; Y. W. C. A. Community Conference, July 7-16; Y. M. C. A. Southern Summer School, July 17-31; Y. M. C. A. Directors' Conference, July 17-22; Industrial Conference, July 31-August 2; Travelers' Aid, August 3-8; North Carolina Christian Endeavor Conference, August 7-9; Social Service Summer School, August 3-28.

PROGRAMS OF HIGH ORDER

The programs put on by the several conferences were of a very high order, presenting many of America's ablest speakers and leaders, each an authority

in his own field. Among them one might mention Dr. Robert E. Speer, Bishop F. J. McConnell, Fletcher S. Brockman, Kirby Page, George Irving, Hon. P. Whitwell Wilson, Dr. Charles R. Erdman, Dr. W. L. Poteat, Dr. S. C. Mitchell, Charles R. Towson, Dr. R. N. Merrill, Dr. H. N. Snyder, W. W. Alexander, Dr. Warren H. Wilson, E. S. Cowdrick, and many others.

REAL RELIGIOUS EDUCATION

Inspiring platform addresses, however, were but one feature of the various programs. Study classes, discussion groups and open forums made everyday demands upon the thought and expression of the delegates themselves, thus completing the cycle of sound pedagogical method. Blue Ridge is no place for mere speech fests, of however high an order. It aspires to be a center of real education, religious and social, honestly facing the facts, stimulating inquiry and discussion, inspiring high ideals, and training men and women for effective living. That it measures well up to these goals, no one who went through the season of 1925 at Blue Ridge can doubt.

SCY CAMP

Two other important agencies connected with Blue Ridge must not be overlooked—Scy Camp for boys and the summer quarter of Southern Col-

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lege of Y. M. C. A. The camp, a recent innovation just getting under way, is in every respect worthy of Blue Ridge—splendid physical equipment, ideal surroundings, trained and specialized leadership, and well-rounded program with the emphasis on Christian character. Thirty fine, upstanding boys from the South's best families enjoyed to the full the eight weeks of the camp program, June 26-August 21, and profited by it in equal degree. The emphasis laid on woodcraft, camp craft, nature study and athletics and the rare natural environment of the camp make a combination no boy can resist. Honest study and wholesome religious training complete the circle.

BIG ENROLLMENT IN SOUTHERN COLLEGE

The summer quarter of Southern College of Y. M. C. A., which is held each year at Blue Ridge, had an enrollment of 130, the largest in its history. The student body included graduates of 27 colleges and universities. At the end of the term three degrees were conferred, Glenn Gentry receiving the degree of Doctor of Physical Education, Ernest Ackley that of Master of Arts, and J. B. Murray

that of Bachelor of Arts. The three graduates go respectively to Y. M. C. A. work in Birmingham, Norfolk and Baltimore.

THE HEART OF BLUE RIDGE

It is enough to say that the big Blue Ridge staff was true to the standards and traditions of previous years. The heads of departments were for the most part unchanged. Among the "P. W. B's." and "P. W. G's.," however, there were many new faces, but behind them all the same spirit of joyous service that has ever characterized Blue Ridge. Composed of more than a hundred young men and women—the pick of fifty Southern colleges—the Blue Ridge working staff is always one of the chief joys of the place, glorifying service and embodying the ideals of Christian democracy in a degree rarely seen.

A fine new, two-story gymnasium, commodious and thoroughly equipped, was opened at the beginning of the season, and added greatly to the effectiveness of the physical training program, of which the training of recreational leaders for the South is a notable part. The new lake also was a very popular feature.

Has Jesus Come to His Rightful Place in the World?*

ROBERT E. SPEER, New York City



HE question which is, or which ought to be, of more interest to us than any other is the question, "How far has Jesus Christ come to His rightful place in the life and thought of the world, and what more can we do to bring Him to that place?" There are, of course, antecedent questions. What is Christ's rightful place in the life and thought of the world? What claim did He actually make for Himself? Has the claim which His disciples, earlier or later, made in His behalf, been in excess of His own claims? Historical and Biblical criticism have been busy with these antecedent questions for one hundred years. A great many Christians have been disturbed lest the results of this criticism might be hurtful to our

Christian faith. But Christians ought to be the last people in the world to be afraid of truth. If we have believed anything that is not true, or if there is truth that we have not yet believed, we should be the first people in the world to desire to be shown. And, as a matter of fact, the results of all this criticism have not been hurtful. The origins of Christianity have been searched as no other period in history. Criticism has been relentlessly turned on the person of Christ as it has been turned on no other personality who has ever lived, and we are left with a clearer and a surer faith in consequence. The figure of Jesus Christ as He is presented in the gospels stands out more clear and authentic now than ever before, and we common men just settle back on the judgment that Professor Harnack expressed in his address on "Christianity and History"

*Stenographic report of an address given at the Student Y. M. C. A. Conference, June 21, 1925, Blue Ridge, N. C.



when, summing up the result of all this criticism, he concluded, "Let the plain man go on reading his gospels just as he has always read them, for in the end the critic cannot read them otherwise." So without evading anything one comes back to that first question, "How far has Jesus come to His rightful place in the life and the thought of the world today?"

Now, it is not going to help us a bit to deceive ourselves in answering this question. We are not going to strengthen our faith or advance it by blinking any of the actual facts regarding the world's life today. What we want to do is to see the facts just as honestly and as clearly as we can, and with the most conscientious effort to avoid any self-deception. What answer would be given today to our Lord if He should ask of us the same question that He asked of His disciples at Caesarea Philippi, "Who do men say that I am?" Well, I think the evidence would justify our answering first of all that Jesus Christ is nearer to being accepted as the ultimate moral judgment of the world now than He has ever been in human history. That is certainly true of those areas of life and thought where Jesus Christ has been most a stranger. I don't think many people have had better opportunities than I have had the last ten years to travel abroad over the world and to watch the ways in which the thoughts of men are shifting in this regard. The most interesting thing about the thought of the world today is to see this recognition of Jesus Christ as occupying the place of moral supremacy in the thinking of practically all of the non-Christian world.

I came across the Mohammedan world again only three years ago and there where you would think you would, last of all, find Jesus Christ brought into this place, one sees Him unconsciously coming into it among the lowly and among the great. I was reminded this morning as I found their names on a fly leaf in my pocket Testament, of a conversation that I had with two Mohammedan ecclesiastics in a little village in Northern Persia one afternoon about their faith and ours. It was just as friendly as any conversation could be, and when at last we had passed beyond the secondary things and came to the central I asked if they would mind telling us what their judgments were regarding the

personalities of Mohammed and Jesus Christ, and one said, "Well, if you had asked us that question a few years ago, we would have told you that Jesus Christ was inferior, but if you ask us that question today, we will say that we deem them to be of equal character." Some years from today, if I should go back and ask those two honest men again, they would have Christ in the first place; for the thought of the Mohammedan world, unaware to itself, is slowly pushing Him there. One of the most interesting books of recent times is the new edition that has appeared of an old book entitled, "The Spirit of Islam." It was written by a Mohammedan barrister in London, a man of high English education, a man who is as much a master of the English language as any of us, and in this book he is trying to make the most persuasive statement of Mohammedanism. Without his knowing it, the result of his book is the exaltation of Jesus Christ into the supreme place; for what he tries to do is to justify Mohammed from all of the criticisms of his character when compared with Jesus Christ and to justify Mohammedanism in all of its moral and social ideals in comparison with Christianity. When you lay the book down you realize that here was a man who, without meaning to do so, is conceding that Jesus Christ is the last moral word and that everything must stand or fall as it can stand or fall in front of Him.

And if you turn from Mohammedanism to Hinduism, the change that is taking place is perhaps more significant still. I was in India at the time of the greatest exaltation of the nationalist movement, when Mr. Gandhi was perhaps the most powerful personality in the world, perhaps lifted to a position of greater power than any man has ever had in the thoughts of men in modern time, and the interesting thing was to see what judgment was set up as the final standard of judgment. The newspapers seemed to think that all they needed to set forth as a condemnation of British rule was that it was not Christian, that Englishmen had not behaved as the followers of Jesus Christ ought to behave. And a friend of mine in the Punjab told me later of a journey he had made with a Hindu lawyer. In their railway compartment they were talking together about conditions in India and my



friend was speaking about the pitiful way in which many Indian lawyers acted, and he asked this Hindu lawyer whether he was accustomed to behaving as these other lawyers were doing. "Why, no," he said, "I wouldn't think of doing things like those. To do things like those would be to behave in an unchristian way." He was an orthodox Hindu, who nevertheless, when he wanted to set up the highest standard of moral character turned to the person and mind of Christ.

I read the other day part of a letter from one of the missionaries in Southern India. He was telling of a meeting that had been held of leading clubs in the Madras Presidency in the city of Madras. It was made up almost entirely of lawyers or university graduates. They had a Hindu juggler and jester come in to furnish their entertainment, and after he had gone through some of his tricks he began to talk in monologue, jesting about the moral delinquencies of the Hindu gods, and this club of lawyers went off into peals of laughter over one and another of the escapades of their gods. Then the jester stopped and began to speak in the same way about Jesus Christ. Instantly the room fell into silence. Not catching the significance of it, the man said some irreverent words about Christ, when the whole room began to hiss at him. Still not understanding, he went further, whereupon that room full of orthodox lawyers rose up and threw the man out of the hall. They were ready to listen to what was said in disrespect of their Hindu gods, but regarding Jesus Christ there must be nothing irreverent or unclean.

I am not so sure of what one must say about our own life here at home. You seldom see our newspapers appealing to the authority of Christ as settling anything in the political or social issues of our day. One can find Christ perhaps more on the editorial pages of the papers of India than you can find Him in our papers here. I don't remember to have heard Him often appealed to in our political life, only once recently in the United States senate, and then by one of the ablest men in the senate when he, repudiating the authority of Christ, declared that if the Saviour of the world Himself were to come back and advocate a league of nations today, he, for his part, would not follow Him. I wonder what you

would say yourself of our own land as you look out over its thought now in answer to the question, "Is Jesus Christ today the final moral authority, commonly accepted in the thinking and living of our people in the United States?" Well, I don't know whether He is, but I know one thing, that the years are coming when He is to be. There are some here this morning who were at the Student Volunteer Conference in Indianapolis a year ago last Christmas, and you remember the afternoon meetings when we broke up into sixty or sixty-five groups of one hundred students each, with student leadership, none of the older leaders being asked to take part in these afternoon meetings. And the students themselves discussed the topics of their own choice—the questions of war, of race relationships, of the economic and industrial problems of our time, and the question of the rights of the stronger nations to impose their religious convictions on the peoples of the weaker races. I went around to as many of those afternoon meetings as possible and I remember at the end, when I came out of one of them with one of the most thoughtful young college professors of our country, he said, "This is the most terrible indictment of American education that I ever saw. I am going back discouraged if this is the best that we can do." What he had in mind was the ignorance of facts, the crudeness of reasoning on the basis of the facts that were known. I said, "Yes, but you have to think of something else besides these things of which you have spoken. What was the final authority in every one of these groups where we had been? Very crude and amateurish no doubt it all was, but if you will think back over these groups that we have been through, you will remember that the one thing that was necessary to close any dispute was to appeal to the mind of Christ. If anything could show that any social institution, or idea, or principle, was in collision with the mind of Christ, that was its final condemnation. If anybody could show that the mind of Christ demanded any change or reform, that was the only word that needed to be said in its behalf." If these students represented in any true way the thinking mind of the coming generations, we are to have, thank God, in this land of ours, a great company of men and women who will insist



on making the mind of Christ dominant in all human relations and society as well as in personal life, and will claim Jesus Christ as the final moral Lord of human life. So I think if you look out over the world today, East or West, or North or South, the evidence supports the conviction that Jesus Christ is more generally accepted now as the final moral authority than He ever has been in the history of mankind.

But Christian people cannot be satisfied with that. We ask ourselves, if that be true, what does the world think today about Jesus Christ in other aspects that are as dear to us as His moral authority? Are men prepared today to accept those metaphysical ideas regarding Him as they call them, which lie at the very foundation of the church's faith? They may be willing to think of Jesus Christ as the Son of Man, but are they ready to think of Him as the Son of God? They may be willing to accept Him today as the final moral standard, but are they willing to accept Him as the divine Lord of life, and the revelation of God? Is the world interested today in the Christian conception of Jesus Christ, not as moral authority only, but as God? Well, once again, we shall not profit a bit by fooling ourselves about the world's thought, making ourselves believe it thinks what we wish it did. It has been a hard generation that we have come through, a time when it was hard for men to believe that there was any Maker of all this world or that that Maker is a Father, or that that Father could be incarnated in a Son. It was hard, but it was glorious and it was true. It was a hard half century in which to believe, but one can believe today that our children are not going to find the road quite as hard as we had to travel this past generation. It is going to be easier to believe in God in the years that lie ahead of us than it has been. It is going to be easier to believe that behind the things we see is something like ourselves, a face like our face, a voice like our voice, speaking to the deepest needs of our lives. Whether or not that be true here, thank God, it is true of some other great areas of human life.

I have a friend, a University of Cambridge man, who is principal of one of the colleges in India. A little while ago he gathered up out of the best

thought of India today a number of statements showing the attitude of the thinking mind of India toward these deeper aspects of the claims which Christianity makes regarding Jesus Christ. These statements run right back to the conception of Christ as our supreme moral standard, but they carry the thought on far beyond that. Let me read half dozen of them:

A Hindu professor of Modern History (S. India):

"My study of modern history has shown me that there is a moral pivot in the world, and that more and more the best life of East and West is revolving about that pivot; that pivot is Jesus Christ."

A Hindu professor (Allahabad):

"The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man. He also called Himself the Son of God. We must leave it at that."

The editor "Indian Social Reformer":

"The solution of the problems of the day depend upon the application of the spirit and mind of Jesus to these problems."

A Hindu judge:

"If to be a Christian is to be like Jesus Christ, I hope that we will all be Christians in our lives."

A Hindu professor (N. India):

"Jesus Christ is the best character that has appeared in human history. No other such personality has ever appeared in our world."

A Mohammedan judge (N. India):

"Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

A Brahmo Samajist:

"There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

The Parsee principal to Hindu students:

"Now that we are going to get self government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be



well to study and follow the example of Jesus Christ, for He was supreme in self-sacrifice."

Mr. Gandhi:

"The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

These are some of the sentiments of the best minds of India today.

Yes, and I think we have here at home men and women who are feeling their way past the mere ethical appeal, to the Great Personality beyond themselves in hunger for the grasping hand from above, for the great power breaking in from without with the help that can only come beyond our own limited and inadequate wills.

A friend of mine, who is the pastor of one of our leading churches near New York, told me that he had last winter one of the most interesting experiences of his life. He had lost the college men and women for the last ten or twenty years, as they came back to his community. Whether they had been in the Young Men's or Young Women's Christian Association or not, once they came out of college they were lost to him, and to the work of the Christian Church. But this last winter he said he had a new experience. The ablest young men and women of his town were coming to him, one night every week, staying until late hours in the night, that they might face together not the ethical questions only that are raised by our modern world, but these deeper questions about the personality of Jesus Christ, about the historical faith of the Church with regard to Him, about the grounds on which we believe that Jesus Christ was more than man. I think it is true to say that Jesus Christ is drawing nearer to His right place in the minds and thoughts of men with regard to His claim to be the Son of God than ever in the nineteen hundred years that have passed since He was here.

And thirdly, men say that our world today may be moving in the direction of which we have been speaking, but it has no interest whatever in the old theological forms in which the church has dealt with the world's needs of Jesus Christ or the world's relationship to Him.

Sin is a word that has no meaning for us in this modern day, and the word salvation is just an an-

achronism for our time, and indeed there is a good deal of evidence to support those who take that view.

Well, I leave it to your own hearts here today as to whether the idea of sin is dead or not, or whether salvation has lost its meaning for us. Have we no consciousness of having offended God, of having missed the mark of our lives? Have we no consciousness of having fallen short of the fullest and richest ideals? Are we not aware of how scant and strangled this life is, and is that not sin, and would not salvation be the deliverance from all that, the breaking through into liberty, full forgiveness, the drinking of the cup of the boundless and unlimited life—would not salvation be all of that and more? And, after all, are thoughts like those so new? Was not the old church's conception of sin just as rich as any modern thought of it? I like to say the Westminster catechism answer, and you remember what their conception of sin was: Sin is any want of conformity sent, as any transgression of the law of God. Sin is an estrangement from the will of God, whatever stifles life; whatever pollutes men's souls; whatever makes God's pure world, His fair world, impure; whatever blocks the coming of His perfect kingdom; whatever frustrates righteousness and justice; whatever makes little children cry; whatever postpones the day of joy on the earth—these things are sin and Jesus Christ came to be the deliverer of men from these things. There never was a day that saw as clearly as ours the evil of the world we live in, that realized as clearly as we do now how antagonistic to all God's best will are the things that we tolerate on the earth, or that saw as we are coming to see that the one hope of deliverance that there is from all of that is Jesus Christ, the Saviour of the world.

There came home last spring from Europe an able man who had been there as one of our military representatives. He had been there with our army on the Rhine and had also been in the Ruhr, and when he came back he agreed to meet a little group at the Yale Club to unburden himself of things that he would not say in public. He had been through the war. He had seen conditions in Europe from within, and he painted a dark picture of what he had been through and of what he had seen. When he

(Continued on Page 15)



Real Service to the State



UNIQUE type of service is to be found in the Department of Rural Social Economics in the State University at Chapel Hill, N. C. The students from a given county organize a county club to further the best interests of their home county. If enough interest is manifested by the citizens throughout the county a social and economic survey of the county is made by one of the ablest students in the club, under the careful supervision of the instructors in the department.

The survey sketches the historical development of the county, sets forth its wealth in natural resources, farm products, manufactures, etc., and the types and rates of taxation. Schools, churches and living conditions in country and city are given careful attention. One of the most helpful and

stimulating features is the ranking of the county with the other counties of the state on such points as hard roads, schools, illiteracy, divorce, death rate, tax rates, wealth, etc. The points on which the county lags are clearly indicated, and the prospects for future progress shown.

The report is printed in a hundred-page booklet (the expense being borne largely by public-spirited business men of the county through carrying advertising), and gets into thousands of homes in the county. It opens the eyes of the citizens to the good and bad points of their county. They are proud of some features and ashamed of others. It stimulates them to new efforts to fill the gaps. Altogether it is one of the most practical types of local and state service to be found anywhere.

R. E. BABER.



"Faith"*

By DR. EGBERT W. SMITH



ASK your prayerful attention this morning to a text that you will find in the eleventh chapter of the Epistle to the Hebrews, where it enjoys the unique distinction among texts of being repeated twenty times in the same chapter—the words, "By faith."

There is one thing that not one of us in this house wants to be, and that is a failure. There is one thing that each one of us, I trust, is aiming at, and that is to make good in this great and solemn and joyful business of living. To do, to dare, to accomplish so as to leave this world better and happier



DR. EGBERT W. SMITH

for our having been in it is the ambition that should guide and glorify the life of every one of us. Black were the shadows that gathered about our Saviour on the last night of His life, but I believe they were all forgotten in the joy that filled His heart as He called up to His Father, "I have accomplished the work that thou gavest me to do." I pray that each one of us may be able, in our measure, when the sun sets, to say the same.

*An address given at the M. E. M. Conference, Blue Ridge, June 28, 1925.

But the secret of accomplishment, of achievement, of success—what is it? Is it money, which we are constantly hearing of as the one essential? Is it social position? Is it genius? Multitudes have had all of these and have miserably failed, while other multitudes have had none of them and have royally succeeded. The secret of achievement—what is it? Let us ask the Word of God. We need not read the Old Testament through, because God Himself has summed the whole subject up for us in one famous and familiar chapter, the eleventh of Hebrews. It has always seemed to me that in that chapter God places the inspired writer on a mountain top and bids him to look back along the path of history and report how worthy deeds have been accomplished. So the inspired writer, from his mountain peak of inspiration, looks back along the winding track of the centuries, away back to where the years blend in a solemn stillness, and he reports that every worthy deed has been wrought by faith. You remember how the chapter runs, "By faith Abel," "By faith Enoch," "By faith Noah," "By faith Abraham," "By faith Sarah," "By faith Jacob," "By faith Moses," "By faith" everything.

And when our Lord Jesus came to earth He set His zeal to this teaching. You remember how He said, not according to your money, or according to your position, or according to your genius, but "according to your faith, be it unto you." And you remember how to the afflicted father who said, "If Thou canst do anything, have compassion on us and help us," our Lord immediately replied, "If thou canst have faith, all things are possible unto him that hath faith." And you remember again how He said, "If ye hath faith as a grain of mustard seed, ye shall be able to move mountains, and nothing shall be impossible unto you." If the Bible and our Lord Jesus teach anything whatever, they teach that the master word of achievement is faith.

Now, what is faith? I believe that multitudes of God's people lost a large part of the power and joy of their lives by confused notions about faith.



I am not speaking of the initial act of faith by which we receive and rest upon Christ for salvation, but of the faith of accomplishment, of victory, the faith of the eleventh chapter of Hebrews. I recommend to every one of you to read your whole Bible through with this one aim, to find out the true definition of that kind of faith. Many a time it is taught through page after page where the word itself does not appear. When we put together all the Bible has to say by way of definition, illustration, command, parable, history about faith, the faith of accomplishment, I think we are led to something like the following definition: Faith is courage. Let me pause to remark that the commonest command in the whole Bible is, "Fear not, be of good courage, be not dismayed"; the most frequent command on the lips of Christ was the same, "Fear not, be of good comfort, be of good cheer." What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what we have, and trusting God to back our best with His almighty power.

What is the most fatal word in the English language for its size? The most fatal word in the English language for its size is the little word "if." I know what every one of you is saying this morning, "I would do a great work for the coming of God's kingdom in the world if—if I were older, if I were younger, if I were better educated, if I had better health, if I had more friends, if I had more money, if something in the past had been different, if something in the future might be different." Always, "if, if, if." How many potentially splendid careers have been shrouded and confined in this little word of two letters, God only knows. It is agreed among historians that the greatest work ever accomplished by a single hand was wrought by Moses. To me it is nothing less than startling how near Moses came to missing his whole career by the influence of this little word of two letters. You remember how the call came to Moses; and, my friends, the call of God is coming to every one of us in this house. You remember God said to Moses, "Go and deliver my people Israel." And Moses replied with a string of "ifs" as long as your arm. "Lord, I would be so glad to do it—if, if I were a great man, but I am a nobody." Cowardice mas-

querading under the guise of modesty and humility is one of the greatest preventives of noble living. Moses' second excuse was, "O yes, Lord, I would be so glad to do it if—if I had more knowledge, but, Lord, I don't even know your name." And the third was, "Yes, Lord, how glad I would be to do it if—if I had the necessary gifts, but I have not even the gift of speech, I am a stammerer." And the fourth was possibly the best of all when you get the real sense of it, "Oh, yes, Lord, I would be so glad to do it if—if there was any chance of success, but there is none at all." While Moses was looking at what he lacked,—into this doleful list of excuses as they came pouring in dismal procession out of Moses' mouth, God injected the sudden question, "Moses, what is that in thine hand?" What was it? Nothing but a stick that Moses had cut on an Arabian hillside with which to shepherd and defend his flock. Yet it was with that stick that was in Moses' hand all the time he was pouring out his excuses—it was with that very stick that Moses brought the ten plagues upon Egypt, split the Red Sea wide open, brought water out of the rock, and delivered his people Israel. My friends, the bane of our Christian lives is lamenting what we lack instead of using what we have.

You remember Shamgar. He cried, "Oh, Lord, the Philistines are pouring over the border and ruining our country." And God said, "Why don't you drive them out?" Said Shamgar, "I have nothing to do it with, no armor, no military experience, nothing." And God's Spirit said to Shamgar, "What is that in thine hand?" What was it? Just an ox goad for prodding oxen. Yet with that ox goad Shamgar slew six hundred of the Philistines and drove the rest across the border.

Jesus Christ is teaching us that same lesson on almost every page of the gospels. In the church of Capernaum the Saviour saw a man with a withered hand, as I doubt not there are men and women and young people in this house this morning with withered hands. Said the Saviour, "Stand forth in the midst," and the man stood forth. Then said the Saviour, "Stretch forth thine hand." If you or I had been in the shoes of that man, we would have made something like this answer, "Lord, to stretch forth my hand requires two things: It requires will



power and muscle power. But the muscle power has been dried up for twenty years, therefore it is impossible." If he had said that, he would have carried his withered hand with him to the grave. What he did say was this, "Lord, to stretch forth my hand requires two things, will power and muscle power. I have no muscle power, but I have will power and what I have I will use at Thy command. I will make the best use of my will I can, I will try." And with the effort out goes his arm and is restored whole as the other.

You remember those ten lepers who cried, "Jesus, Son of David, have mercy on us." And Jesus called back to them, "Go show yourselves to the priest." What did that mean? According to the Mosaic rule before a cured leper could rejoin normal society he had to have from the priest a certificate of cure. What Jesus said was simply this, "Go and get from the priest your certificate of cure." Had you been one of those lepers you might have argued thus—you know how great we all are on argument—"Why, Lord, to get a certificate of cure two things are necessary—first to go to the priest, and second to have a clean skin to show him. But, Lord, we have no clean skin to show him, so what is the use of going?" If they had said that they would have carried their leprosy with them to their graves. What they did say was, "Lord, to get a certificate requires two things—to go to the priest and to have a clean skin to show him. We have no clean skin, but, Master, we will do our best to obey your command. We will go, and we will trust you for all the rest." Now mark one of the best illustrations of faith in all the Bible. What says the record? "As they went they were cleansed." What is faith? Courage to go forward in the path of duty and service, doing our best with what we have, and trusting God to back our best with His almighty power.

On this hillside I see five thousand men, besides women and children, perhaps ten thousand in all. And now the Saviour says to His disciples, "Give ye them to eat." But Phillip, who was the mathematician of the twelve, immediately falls to calculating and saying "if." "Lord," he says, "if we had some sixty dollars' worth of food, we could even then give each one only a very little." That's human nature, to say "if" and look at what we lack.

Said our Lord, "What *have* you?" Then they began to investigate. "We have five loaves and two small fishes." Then exclaimed Andrew, with that same human nature that you and I have, "But what are they among so many?" How often have we said that! Jesus says, "Bring them to me." He distributes them among the twelve. He makes the multitude sit down in groups. Then He says to His disciples, "Now go out and feed them all." Each apostle has about half a loaf and a little piece of fish. I see Phillip come and get his portion. He supplies this one, looking apprehensively at what he has left; then the next one, then the next, and presently they are all fed, and twelve baskets full of fragments are left over. What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what God has put in our hands, and trusting Him to back our best with His almighty power.

But I know what each one of us is saying. "Oh, yes, if my powers and opportunities could be multiplied like those loaves and fishes, I could accomplish wonderful things, too." Dear friends, I believe it is the clear teaching of God's Word that, in response to faith, they will be multiplied in just that way.

I wonder how many of you happened to be taking *Harper's Weekly* during the last year of its life before it was merged into the *New York Independent*? That last year its editor was Norman Hapgood, a brilliant paragraph writer. I took the paper that year, and was glad to note that Mr. Hapgood had the excellent custom of writing an editorial paragraph several inches long almost every week on some text of Scripture. One week he ran against this text—and a greater text for a Christian worker is not to be found in the Bible—"To him that hath shall be given and he shall have abundance, but from him that hath not shall be taken even that which he hath." Mr. Hapgood said this was a difficult text, and offered two explanations, both about as far from the real meaning as we are from the North Star. If I remember aright, he closed his interesting paragraph with the naive remark that the text seemed to teach that the rich were going to get richer and the poor were going to get poorer. It certainly sounds that way. Mr.



Hapgood overlooked the context, as we all are prone to do. That expression is used by our Lord four times in these brief gospel records, and every one of those four times is in a different connection, which means that this was one of our Lord's favorite formulas. It was ever on His lips. I suppose He said it hundreds of times. Two of the occasions when He said it were right after the parable of the talents, and right after the parable of the pounds. Let us picture these parables.

I see a young man, or it may have been a young woman, coming up to Jesus with his face shining, and he says, "Master, I want to do a four-talent work in this world for you." The Saviour beams on him, but he adds, "Master, I have only two talents." Does the Saviour discourage him? I do not remember in the whole Bible where God discouraged a person. So the Saviour says, "Just do your best with your two talents and see what happens." So he sets to work with all his might and his two talents become four talents. Here comes another man, who says, "Master, I want to do a ten talent work in this world for you, but, Lord, I only have five little talents." And the Saviour says, "Son, daughter, do your best with those five and see what happens," and the five talents become ten.

Now step over to the parable of the pounds. I want to show you a person fit to stand as a hero of faith side by side with Moses and Daniel and Abraham and Paul. I see a young fellow coming up to Jesus. He is plainly dressed. He is rather a common looking fellow, but something in his eye would attract you. He says, "Master, I want to do a ten pound work for you in this world." The Master's face lights up with joy, and then the young fellow adds, "But, Master, I have only one little pound." Think of the sublime audacity of his faith. A one-pound man aspiring to a ten-pound work for Christ! I can imagine how the Saviour's face beamed, and He said, "Don't be discouraged, do your best with your one pound and see what happens." And the one pound becomes two pounds, four pounds, five pounds, seven pounds, ten pounds. "For," says the Saviour, "to him that hath," which means "to him that useth what he hath, "shall be given and he shall have abundance," but from him that will not use

what he hath, shall be taken even that which he hath.

I remember years ago reading the life of Moody. I have forgotten everything in it except one sentence, and that is worth all the rest of the book put together. You remember when Moody became a Christian he began to work for Christ with all his might; also to speak for Christ, to use his tongue for Christ. Presently one of those officious friends that are always hanging about said, "Moody, it is all right for you to work for Christ in other ways, but you ought not to try to speak for Him in public, because you violate the King's English in every sentence." I have often thought how that would have discouraged you or me. Had it stopped Moody, what would the world have missed? But what Moody answered was this, and I want you to remember it: "Yes, I know I make a great many mistakes, but *I'm doing the best I can with what I've got.*" Libraries have been written to explain the secret of Dwight L. Moody. My friends, right there is the secret of Moody, and of every other man or woman who has turned one pound into ten, and ten pounds into a hundred.

Why do not more of us accomplish great things for God in this world? It is because we focus our two eyes on our poor little measly pound, and we say, "Who can do anything with a pound?" We are afraid. We are timid. We refuse to start. Listen to me, it is all right to give a good look at our one pound, but after you have given it one good look, look away from it, look at God and God's promise to you. Let me give you a text that has meant more to me than almost any other text in the Bible, Isaiah 41:10. When you are afraid to undertake something big for Christ just say: "Get thee behind me, Satan, for it is written, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'" And then three verses lower, "For the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What better could you want? What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what we have and



trusting God to back our best with His almighty power.

Where does the path to this noble life begin? Does it begin in the sky overhead, or at the golden gateway of the sunset, or, as Tennyson says, "from some fair dawn beyond the doors of death?" No, it begins right at your feet, in your use to the uttermost of the powers and opportunities that God has put in reach of your hand.

I am glad to speak to so many young people this morning. Listen to me, friends, thoughtless people often speak contemptuously of what they are pleased to call youthful enthusiasm. Never was contempt so misapplied. History teaches that nearly every great reform that ever blessed the world, nearly every great advancement of the kingdom of Christ, began as an enthusiasm in the breast of some young man or woman. Says a famous French writer, "What is a great life?" And his answer is, "A thought conceived in the fervent mind of youth, and executed with the solid force of manhood or womanhood." I do not know what great work God is calling you to do, but I would bid you not to be satisfied with a small or easy task. Attempt great things for God and expect great things from God. When the world is so full of unspeakable needs, there is no reason why by prayer and study you should not be able to find the place that God is calling you to fill.

Will you pardon a personal illustration? At the seminary I expected to be a missionary. I did not become one for reasons I need not go into now. Fresh from the seminary I took charge of a little mission point, an offshoot of the old church in which I was born and reared. In a few months we organized it into a church, a little baby church. All it could do was to pay its young pastor a part of the \$50.00 a month salary, the mother church paying the rest. When I realized that I was pastor of a church something said to me, I think it was the Holy Spirit, "Why not get your little baby church to support a missionary?" The estimated cost was then a thousand dollars a year. At that time only two churches in all this big state were supporting foreign missionaries, and they the two outstanding wealthiest churches of the entire state regardless of denomination. Here is what I thought. If my

little baby church could support a missionary, it would prove that nearly every church could do it. What did I have to go on? I had three things in my hand. First, I had the power of prayer, the greatest of all. Night after night in my bed room when it was perfectly dark, I saw just as plainly as ever Paul did, people in Africa, Japan, Korea, China saying, "Come over and help us." And as I prayed the fire burned. Another thing, I had some power of thought, so I began to think of it, and study over it, and plan for it. A third thing I had that every one of you in this house has, a tongue. So I began to talk about it, and I talked, and talked, and talked. Things began to move. There was just one person in that little church that had a good deal of money. Two months before, while I was taking dinner with him, I had heard him say it was absurd and foolish to send missionaries to a foreign field when the home land needed them so dreadfully. In a few weeks that man came to be of his own accord and said, "Mr. Smith, I have been thinking about this matter, and I would like to give \$500.00 a year toward having our own missionary." A few weeks later I thought I would preach on the subject. I had little slips of paper printed reading just this way: "For Jesus' sake I will deny myself in order to give \$—— per year that we may have our own foreign missionary." I remember as well as if it were yesterday that when Saturday came I couldn't think of any text to preach on. You preachers know how sometimes you can't settle on a text. Not until late Saturday afternoon did it come to me that I should preach on the Widow's Two Mites. Next morning after the sermon we distributed the slips. It was very quiet that morning, no excitement, and when they came back we had \$1,400.00 in gilt-edged subscriptions for our missionary. I never so felt the presence of the Spirit of God in all my life. Dr. Houston, who was then secretary of foreign missions, learned the facts and wrote me later that he had used that illustration of the baby church before several synods and that already twenty churches had undertaken foreign missionaries.

Let me close with that incident of the poor widow whose husband had died and who had become so deeply in debt that the creditor was coming to take



her two sons to be bondmen. The poor mother goes for help to the right place, to God's prophet. I see her hurrying along. I know what is in her mind. Her head is full of "ifs." "Oh, if my husband had not died; if my boys were grown up; if the creditor wasn't such a hard man, if, if, if." She comes to the prophet. What does he say? "What shall I do for thee?" That means, "Poor woman, it is a matter between you and God." Next he says, "Tell me, what hast thou in the house?" She was thinking of what she lacked. Let me tell you one of the secrets of Christian life. Here is God's almighty power. Here is our human need. We teachers are always talking about points of contact. What is the invariable point of contact between God's almighty resources and our human wants? It is always our use of something that God has already given us. God's larger blessings always come through our use of something we already have. Any other method on God's part would pauperize us instead of developing us. What the prophet wanted was to find something with which God could start. So he said, "What hast thou in the house?" I can see that woman's face. "Oh, nothing, nothing, not a thing except," and then she remembered, one little pot of oil." The prophet had all he wanted. He said, "Now, good woman, you go and borrow all the empty oil vessels you can, bor-

row not a few." We measure our own blessings. I see her as she comes knocking at the door, and saying, "I want to borrow all the empty oil cans you have." She goes back with her arms full. Then to another house and another. Presently the floor of her little one-room house is covered with great big empty oil cans. Then she shuts the door. Who are there? Herself, her two sons, and God. She takes this little oil can and she goes to this big empty oil vessel and she pours and pours, while the boys look on with starting eyes, until the vessel is full, and so she goes from vessel to vessel until presently she says, "Son, bring me another vessel." "Mother," he says, "there is not another one." She is richer than she has ever dreamed of being. When she turns up her little oil vessel does the oil overflow? Says the record, "and the oil stayed." The moment she began to pour out, God began to pour in. As long as she kept on pouring out God kept pouring in. When she stopped pouring out, God stopped pouring in.

Were I a painter, I would paint that scene, and above it I would put these words, "God's encouragement to feeble faith." But underneath it as a still better title I would place these words, "How God supplies great needs out of little vessels." And the answer is, "By faith."



TO discover the will of the gods the Greeks and Romans used to consult oracles, watch the flight of birds, observe omens, study intestines. The Hebrews had other methods, and learned Jehovah's will from dreams, the mysterious Urim and Thummim, the utterances of seers and prophets, and from the sacred books.

THE early Christians ascertained the will of God from dreams, visions, angels' messages, spirit impressions, and casting lots.

HOW shall a modern know God's will? Flip a coin? Open the Bible at random and read the first verse he sees? Question Madam Ouija? Consult a clairvoyant? Ask some one else to make the decision for him? Do nothing, and let things take their own course? Hardly!

IT is terribly necessary sometimes to know and do God's will. A mistake would involve great waste, and damage both to ourselves and others. Can we know His will beforehand, or must we trust to the trial and error method and gather from the results what His will was? Is there not a better method?

A MAN was offered a position of important Christian leadership in one of the tropical islands. His decision would involve his family, his own future, and the outlay of large funds by the organization that would send him. He could not afford to make a mistake in so important a matter. He learned from all available sources all he could about the island. He found out what his duties would be, and studied his fitness for such work. He considered the effect of the island life upon his wife and his children. He conferred with others, whose judgment he had learned to value. He cleared his mind by prayer. Gradually he became sure what his duty was and to this day has never doubted that he did the will of God.

THERE came a man sent from God, whose name was John. He was sent to a bitter task, involving some popularity, much contumely, and ending ignominiously. And after all, he was only a finder, whose fame was to be that he had called into action another greater than himself. If somewhere along the way John the Baptist had quit—?

RAB-SHAKEH'S speech, in the eighteenth chapter of Second Kings, was calculated to undermine confidence in the leader, the cause, and Jehovah Himself. It is a masterpiece of subtle suggestion, ridicule, threat, insult, and appeal to the desire for ease and prosperity. It parallels most of the temptations that assail a religious leader today and prompt him to surrender his calling.

A CALL to preach is a call to get ready to preach. A call to secretaryship of the Young Men's Christian Association is likewise a call to prepare. The same conviction that leads one to consider the secretaryship as a life work should lead to the getting of the fullest training. The same conviction that leads a secretary to regard a young man as a possible future employed officer should prompt that secretary where possible to guide him into the Association College.

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HAS JESUS COME TO HIS RIGHTFUL PLACE IN THE WORLD?

(Continued from Page 6)

finished one of the men turned to him and said, "Colonel, you have painted a black picture, and I should judge from what you say that you have absolutely no hope that we can ever get out." I was told that he replied in substance: "Well, gentlemen, if you had asked me that question a year ago, that is the answer I would have had to give you, but I won't answer you that way today. Before I went over to France I had not read the Bible. I had a lot of time on my hands over there and I read the gospels over and over again, and if you ask me that question now, I will tell you there is one way out—if we will follow the way of Jesus Christ we can get out of this, if we don't follow that way, we will never get out."

I think the world is coming to see this, too. The other saviors have been ineffective, every other hope has proved a delusion and a lie, and men are realizing that outside of Jesus Christ's salvation there is none. He can save us or the darkest word He ever said about human doom is bright as describing what is ahead of us and our world.

Are you and I going out into our day to bring Jesus Christ in fullness to His rightful place to which only in part He has come—on the college

campus, in the world, but first of all here today in our lives? Shall He be allowed today to cleanse us within with His purity, to pour His light as a great flood into all the dark places of our own spirits, to let the rich fullness of Christ fill up the poor stained scantiness of our souls and make them rich and complete and full in Him? Then we may go out into our generation to do with our lives the only thing that is worth doing with them—to win for Jesus Christ His rightful place as moral Lord, as Son of God, as Saviour of the world. For He did not come that the world might be what it is—its rivers polluted with sewage, little children crying, poverty grinding the glory of God in man down into the dust, wrong and injustice and inequality poisoning the minds of men, wrong and sin defiling human life—Jesus Christ did not come that there might be that kind of a world—He came to forgive and conquer sin. He came that love might drive out all hatred. He came that the kingdom of righteousness and of peace, and of joy, might be set up in the earth.

Would that here this morning we might lay our hands in His in a fresh commitment and go out from this conference to let Him use our lives to the limit, and thank God, limitlessly as only He can use them, to bring His kingdom in.

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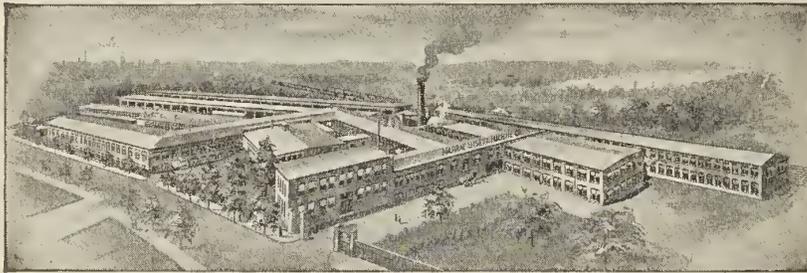
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