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NOVEMBER, 1926



"IN THE LAND OF THE SKY"—NEAR BLUE RIDGE



THE BLUE RIDGE VOICE

VOLUME VIII

NASHVILLE, TENN., NOVEMBER, 1926

NUMBER 2

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training. Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

"Our Present-Day Jonahs"*

By DR. O. E. BROWN, Nashville, Tenn.



HERE is a missionary story of which I am planning to speak this morning. It is the story of Jonah, one of the greatest missionary stories ever written; certainly the greatest missionary book in the Old Testament.

Not long since the *Atlantic Monthly* carried an article giving the story of an Anti-Christian agitator in Madison Square. This man was trying to find something that would show up Christianity, especially the Bible, as an absurdity, and hit upon the book of Jonah as the point of attack upon our religion. In the crowd, so the story ran, there was a country man making his first acquaintance with New York. As the agitator went on, every time he would try to score on the absurdity of Jonah this old man would cry out, "But Jonah was so human," and again, "But Jonah was so human," and finally the country man took the crowd away from the other fellow, so that he left the soap box and retired defeated. The country man who got the crowd took the soap box and gave the people a

story of the great human lessons that are involved in the story of Jonah.

Now, I am not going to take up the problems of Jonah, but I am going to take up the message of the book of Jonah. I would advise your leaving the problems a little more aside and getting the message and meaning of the book a little more thoroughly. I think our primary problem of today is to handle the Missionary Jonahs in the Christian Church. They are in every church, and if I can get some start toward dealing with these Missionary Jonahs, I will not be wasting your time this morning. I would like to get rid of all the Missionary Jonahs that we have among us, for today we are not troubled by the heathen in his blindness. Our greatest problem is the Christian in his blindness, and if we can find a healing process for this blindness of Christians, our missionary problem will be pretty largely solved for us.

Now, what was the matter with Jonah? That is the thing I want us to consider this morning, and I have written out three things. The first thing that was the matter with Jonah was that he professed a missionary religion and was not willing to live a missionary life. There was something about him that hindered his living it. I think I can say very readily that he professed a missionary religion, and turned it to absolutely false account. In that

*An address delivered at the Missionary Education Conference, Blue Ridge, June, 1926.



fourth chapter of Jonah and the second verse we find Jonah saying, "I did not go to Nineveh on your first call, for I knew very well when I was back in my own country just what you are like. Therefore I hastened to flee unto Tarshish, for I knew that thou art a gracious God and merciful, slow to anger, abundant in loving kindness, and would likely repent thee of the evil which I would pronounce against Nineveh. And for that reason I refused to go to Nineveh on a missionary errand." It is just about as consistent as believing on Jesus Christ as the Saviour of all men and restricting our vision and thought to our home town, home state, and home country—America first. Jonah simply had this magnificent faith. You can't distance the faith which he had. I read here in this little volume, "The Religion of the Undergraduate," that which I trust is a fair statement of what the Christianity of Christ means to the students of today:

"Jesus came with a very definite and practicable proposal, which, translated into the tame prose of our day, reads something like this: that men and women everywhere should, in their own persons, and in literal fact, set about living as well-beloved sons and daughters live in their own parents' house in the midst of their own family. That we extend the family relationship to include every one of God's children, and observe it in all our daily tasks and pleasures."

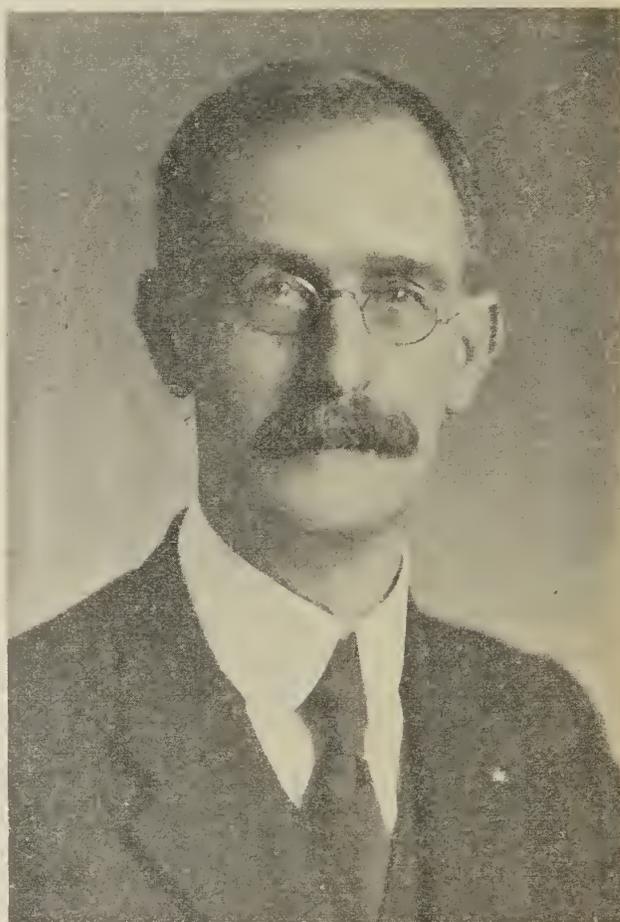
That is our profession of faith. What are we going to do with it? What did Jonah do with his?

Jonah was so thoroughly inconsistent. When God told him to go to Nineveh, he rose up to flee from the presence of Jehovah and he took ship going to Tarshish as though by this means he could get beyond the realm of God's rule. Then the storm came and found Jonah asleep. I do not know whether that sleep indicated any confidence that he had at last gotten beyond the reach of God or not. I suppose he had been trying so hard to get away that when he found a little sense of relief he went to sleep. The mariners, by their inquiry, drew out from him his confession of faith:

"Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? What is thy country? and of what people art thou?"

"And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

Now was it not a beautifully consistent thing for a man who had a great faith like that, "The God who made the sea and the dry land," to assume that he could flee from His presence by taking a boat to sea? That was Jonah, and we have just a host of people of that kind—missionary Jonahs. I want to read another statement that comes from



DR. O. E. BROWN

Walt Whitman, which is most surprising. Even Walt Whitman outdid Jonah in being true to his faith:

"Sail forth! Steer for the deep waters only!
Reckless, O soul, exploring, I with thee and thou
with me;
For we are bound where mariner has not yet
dared to go,
And we will risk the ship, ourselves and all!"



"O daring joy, but safe!
Are they not all the seas of God?"

This from Whitman and Jonah, the Hebrew, professing great faith in God, going to sea to get away from His presence, and refusing to go on a great missionary adventure lest perchance after he gave the people of Nineveh a message of denunciation and destruction, God in His gracious kindness might save them. Oh, if we could get our missionary Jonahs, professed followers of Jesus Christ, bearing His precious name, to heed His great command, and in obedience live His life! It is not our profession that counts today, it is our living. I shall recur to that.

The second thing that was characteristic of Jonah and explains a good deal of his behavior was that he had an intense patriotism, but a patriotism as narrow as intense. He was a zealous Jew, and yet that patriotism was neutralized by racial hatred, by racial prejudice. You will find as you look over the book that that hatred spoiled absolutely the greatness of Jonah's life. He believed in God immensely. He believed in God for the Jews intensely. He dared not face up to the great facts that the God whom he had professed was a God for all men and was concerned not simply for the Jew, but for that great company of those capable of faith in Him as their Father-God. One of our friends said that he knew an Irishman who reminded him of a great many Americans when he said, "I am two hundred per cent American, I hate everybody." Now, what are we going to do about this Jonah type of patriotism—a patriotism that has as its horizon a vision so narrow as to unfit one to be a citizen of the Kingdom of God? With all our loyal love of our country, we have to watch very carefully lest our intense patriotism may take on itself such racial restrictions and such a complex of racial superiority that we shall disgrace rather than fulfill our profession as Christians. This Fourth of July is a day when we need to think over these things.

Now I can very readily see the difficulty in some instances of living up to this great world missionary spirit. I am thinking of the New Eastern field that some of you are studying. I am thinking of the

Armenian tragedy. I wonder if an Armenian would not be something like Jonah—harbor something of the feeling that probably if God were fair He would save the Armenians and damn the Turks. It is pretty hard when you think over all the things that have happened to ask the Armenian to seek the eternal welfare of the Turk. Read in that book, "Missionary Heroes," about the Armenian nurses ministering to a rough, hard-hearted old Turk and how beautiful their ministry was, and how demanding the Turk was regarding even the picture of Christ on the wall. Now these Armenian nurses were true Christians, patriotic it is true, toward Armenia, but magnificently patriotic and loyal to the Kingdom of God as well. This is the divine character of patriotism that we should aspire to whenever we are dealing with our profound missionary obligations. These are the tests that come and I am afraid that some from the foreign field are outdoing our Jonahs here at home. Read the book of Jonah over again and see how Jonah, in his attitude, seemed jealous for the Jewish monopoly of God. "Why, yes, I am as jealous for God as I can be, but I do not want everybody else to share in this great privilege of being the chosen of God. I am going to keep it as a sacred, precious monopoly for our own people—making our God a racial God." I tell you, my friends, the prophet, not the Jonah type of missionary, but the prophet who told the story, is the type of man and woman we need today. If the Jewish people in that great crisis when they stood at the parting of the ways had heard the word of the prophet who told the story of Jonah and had gotten the lesson of what not to do and what not to be, they probably would never have crucified Jesus Christ. But on that day when they turned away from the larger patriotism of God's realm and limited their patriotism to the Jewish field and their own home land, they qualified for becoming the crucifiers of Jesus Christ. I am not concerned about the people who crucified Jesus Christ twenty centuries ago—I am concerned about those who crucify Him afresh by saying, "He is my Lord and Savior, but I don't care to catch His passion for sharing my life and His life with all of the children of men in their baffling struggle, in their sins, in their distress, in their quest for life, in their dread of



death." In this connection I always think of Edith Cavell and her last words. Her words make a good book mark for the boon of Jonah. "Thank God for these ten weeks of quiet before the end." She was a prisoner of the Germans. She didn't say, "These ten weeks of imprisonment and hard treatment." "Life has always been hurried and full of difficulties. This time of rest has been a great mercy. They have all been very kind to me, but this I would say—standing in view of God and eternity, I realize that patriotism is not enough. I must have no hatred, no bitterness toward anyone," and so Edith Cavell breathed out her last breath of life here. That is a great Fourth of July challenge to you and me. Read the book of Jonah. Read the challenge of Edith Cavell, this splendid Englishwoman, and ask, are we letting our patriotism for our own great America, our beloved homeland, eclipse that greater horizon and vision we should have of patriotic loyalty to the Kingdom of God, a patriotism as wide in its reach, as large in its scope, as the range and need of humanity. It is a shame, is it not, to have such a big Christ and live such petty lives? I am talking to myself, of course. There are no Jonahs here, I hope. I just want you to get such missionary, yea, Christ-like enthusiasm here that those missionary Jonahs in your church cannot hold out against the contagion of it.

Now, as to the third thing that was the matter with Jonah. Jonah had a missionary zeal, but had a zeal for the destruction rather than the salvation of the heathen world. He was immensely zealous of his missionary prediction. When he finally agreed to take up the task of preaching to Nineveh, he went through the streets of Nineveh and preached intensely to those people, saying, "Yet forty days and you are going to be destroyed." He set a time schedule for God, and that is a hazardous thing to do. A lot of people have been trying to force upon God their own time schedules and it does not seem to work. God has His own great plans, so let us not try to dictate a program to God, especially a pessimistic program of world destruction. Jonah did when he pronounced the doom of Nineveh, and said, "In forty days you are going to be destroyed." I wonder if that is what God told him to say? Did he forget the logic of his own faith in God when he

said, "I refused to go to Nineveh because you are merciful and gracious and patient." And when he was to save a people he said, "You are a wicked people, a wicked city, and only forty days hence and you will be destroyed." Sometimes when we look out upon our great cities we join Jonah in assuming that they have exhausted the patience of God. Jonah had finished his tour of the city, had made his proclamation of the purpose of God, and then stationed himself over against the city and said, "I am going to watch and I will see what God will do. I will see if He will keep His pledge with me and give me my credentials as a prophet, and overthrow the city." It is here, I think, that the writer of the book draws one of the most graphic as well as humorous pictures, if it were not so tragic, that we have in the whole of Biblical literature. Here is Jonah stationed at his observation post waiting for God to destroy the city. He has finished his work. By the way, before you finish the task of world evangelism, you will find another world has arrived and is in need of your service. Jonah has finished his task and takes his passive post as an onlooker, saying, "Now I will just wait and see if I am not right. God's patience is exhausted and this people are too rotten to be redeemed. He is going to destroy them, and if He does not destroy them, I will be the most discredited man that God ever sent on a mission. I hope God will keep His promise with me and fulfill what I have been saying." And there he sits and waits. Then a gourd comes up and casts its shelter over him and gives him comfort and ease. He was immensely gratified with the selfish material comfort he was getting out of that weed that had grown up and protected him! Here is a great missionary of Jehovah waiting to see a great city destroyed and finding ease and comfort and joy in a gourd that was giving him shelter and shade. Then a worm comes and kills his gourd, and his physical comfort is withdrawn and he cries out in absolute dependency, "Kill me, O God, for it is not worth while for me to live any longer." Think of a man who could weep and go into despair over the killing of a gourd, and sit contentedly and watch with ease the prospects of a ruin of a great city of human beings! Our program of missions, I think, ought to be one of salvation and not of damnation, one of re-



demption and not of destruction. The book of Jonah, years and years ago, gave us that lesson. However much we may be concerned about our own material advantages and our own personal interests, they ought to be utterly secondary to the call and claim of these great centers of sin and disease and of death waiting for the touch of the great physician. Do you know any missionary Jonahs? What are you going to do with them? Be sure first of all that you are not one yourself, for a Jonah cannot cure a Jonah. Be a prophet—a prophet of the living God that has in his life all of these great rich things, “The God of heaven, who made the dry land and the sea. The God who watches over all life, who is gracious, and merciful, and patient and kind, and who, as we know as Christians, would even give his only begotten son that men might be saved.”

You are all reading “The Christ of the Indian Road.” “Four things,” says Gandhi, “you must do if you will win India. I will suggest first of all that you Christians, missionaries and all, must begin to live more like Jesus Christ.” Be shorter on talk and longer on living. That is what the world is waiting for. “Second, I would suggest that you

must practice your religion without adulterating or toning it down. Take Jesus Christ at His word.” “Third, I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity.” One woman of India wrote to Dr. Speer, saying, “Don’t bring us your evaporated creeds. Bring us your living Christ.” And Gandhi said, “Four, I would suggest that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you may have a more sympathetic approach to the people.” And that sympathetic approach is the great thing that Christ is waiting for in you and me, the great thing not found in the Jewish people, a great thing which the prophet had in mind when he wrote the book of Jonah as an object lesson in what we ought not to be, as well as in what God expects of us. It is a great thing to be a chosen people, but for every privilege there is an answering responsibility. “You only have I known of all the families of the earth, therefore, will I visit upon you all your iniquities.” It is a great thing to be privileged people, but one day we shall stand in the presence of the living Christ and see His pierced hands and catch anew the

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General View from Porch of Robert E. Leo Hall - Blue Ridge, N.C.

Lee School Gives Thorough Preparation for College or Business



IT IS the growing opinion of the supervisors of high schools in many Southern States, that it is not the primary function of the public high schools to prepare boys and girls for college, because the majority do not go to college.

Certainly it would not be becoming for a private school man to take issue with these high authorities, as to the function of public high schools. No doubt, these gentlemen are entirely right. We think, however, that there is a field for a school whose primary function is to prepare for college, and provide a curriculum based upon the theory that a student will continue his education at least to the acquirement of a bachelor's degree.

It is this field that Lee School is entering. Our purpose is to give the very best preparation for college. A school that specializes in this field can do the work more thoroughly than one that does not regard it as a primary function.

Secondly, preparation for college life is as important as preparation for college studies. Moral discipline is as important as mental discipline, if not more so. It is generally agreed by college authorities that more boys make a failure of college for lack of the moral character and will power to meet the issues of college life than for lack of mental training to maintain themselves in studies.

Not only is it the purpose of Lee School to give the boy who comes with the ambition to go to college the best preparation to enable him to realize his ambition, but the boy who enters our school without a purpose or ambition to secure a finished college education will be inspired to seek it. To arouse a vigorous ambition in each boy to get the most thorough preparation for life and service is one of the prime functions of Lee School.

Some time ago a student, in answer to the question, "Why did you come to _____ University?" wrote very candidly: "God knows." It is because so many boys go to college with no more purpose or definite idea of what they are going there for, that so many fail. No boy is capable of assimilating a college education unless he goes with some real purpose and definite idea of what he is there for. There are too many "God knows" fellows in college now, and as a matter of course, they get nothing out of it.

The boy who is going to college needs preparation in an institution that specializes on developing his ambition, purpose, and will power. To accomplish this, a school must have a definite idea of the need and must plan to meet the need. The public schools confessedly do not attempt to do this. Many private schools do not. Lee School does.

While this training is essential to success in college, it is equally necessary for success in the world of business. If he enters the business world without this training, the competition will develop it. But there is nothing in college to develop it. Do you know a boy who needs this training?



The Discovery of God*

By MR. SHERWOOD EDDY, New York City.

I SUPPOSE we would all agree that this subject is the greatest that man can ever face. If I meet you at the end of the ten days, this conference will be measured for you by the amount of your discovery of God. If I should meet you fifty years from now, still the biggest question would be how much more you had discovered of God. If I should meet you a thousand years from now, I believe, if we should compare notes, that we would still be going on and on into the inexhaustible discovery of God. I suppose the greatest field of undiscovered knowledge is not beetles or flowers or stars, but God. I suppose the deepest need of the world today to solve the problems of the church, to solve the problems of the nations, to solve the unsolved problems of the world, is the discovery of God. And the deepest need of every man here is to discover God.

We might put the question in three pairs of alternatives. Either there is or there is not a God. That is the first one. Second, either God is personal or God is impersonal—blind force who cannot or will not help, or a loving Father. You wouldn't expect that hill or that mountain to help you. Either God is personal or impersonal. And third, either in our attitudes we have the will to believe or the will to disbelieve, since no man can stay on the razor edge of absolute neutrality and indifference. Since this matters profoundly to us; since we do care; since neutrality is impossible—either I have the will to test and try and follow the truth, or else I have the will to disbelieve.

Now, as we face those three alternatives, there are four great realities in life. First, the world, the material universe. That is the first thing the baby faces; it sees things out there and tries to get everything in its mouth. Second, the self. As the baby tries to get everything in its mouth, it bites its finger, feels a pain, and pretty soon it discovers not only

things out there, but itself. This thing called the self is the second fact. Third, other selves. The baby sees some of those things move out there and finds other selves or persons in the world. Fourth. Are there just a lot of scattered things out there, or is there some cause of it all? Some force that unites all these things and persons into a cosmos, into a universe? Is there some source that we can call God?

So you will face the world, self, persons and God as the four great realities of life. Now, here is a very strange thing. Of these four greatest realities, the ultimatés of life—not one of them can you prove or disprove. Yet you can know them so certainly that, just like your mother, you need no proof. You can be so dead sure of your mother, you can know her so well that you don't need to take a course in college and study philosophy to prove her existence. For philosophy can't give you your mother and philosophy can't take her away. You may be so sure that you don't need any proof in any of those four realms; for in all four you will find, whether of the world, or self, or persons, or God, that not one of the four can be demonstrated, but *they can be discovered*. They can't be proved by the reason, but they can be known in experience. You can be so sure that you don't need any proof of philosophy, and you can be just as sure, yes more sure of God, than of your mother. Now let us take those four things and think of them for a minute.

First, the world out there, or the material universe. No philosophy, no science, and no religion can either prove or disprove it. What does the scientist do? He does not lie awake nights fearing there is no world out there. He assumes certain things, begins to make his experiments and finds them true. You have got to assume three things about that world. You assume its reality, you assume its *rationality*; it is a reasonable world and you have a reasonable mind to investigate it. And you

*An address delivered at the Southern Student Y. M. C. A. Conference, Blue Ridge, June, 1926.



SOUTHERN STUDENT

assume its *universality*; that there is law there that holds everywhere. But you can't prove any of them, you have to assume them. Then you start your experiments and gradually validate them and find them true.

Or, take the self. The most certain thing in all life is the fact of your own consciousness. You are aware of yourself; "I think, therefore I am." I know that I am, but I can't prove what I am. I can build up a self that I can know and be so sure of that I don't need any philosophy to prove my existence. Or take the case of your mother. I say again you can't prove or disprove the existence of your mother, but you can discover her, you can know her, you can love her, you can be so sure of her that you don't need any philosophy. And in just the same way philosophy does not give you God and can't take Him away. Tennyson says, "For nothing worthy proving can be proven, nor yet disproven."

Now, what is the method of science? How do you discover a friend? What are the laws of friendship? You don't go and take a course in philosophy to prove your friend is there to begin with. There are three simple laws of friendship. You start with a common interest. You are interested in something

together, maybe it is athletics, or your studies. Second, you have a common trust. If there is just suspicion and hostility no friendship ever continues. You have got to trust, and that calls out an answering trust, and as you trust and know each other, your friendship progresses. Third, there has to be a common sharing, give and take; you have got to give something of yourself, and so friendship rests on these three great principles: a common interest, a common trust, and a common sharing, that leads at the last in an ideal friendship to the full sharing of life, as in the case of marriage or as in the case of parent and child, or of the Heavenly Father and His child.

Just as you discover a friend, you can discover the great companionship of God by those simple laws of friendship. As I spend time with God I get to know Him. As I get to know Him I come to trust Him more, and as I trust Him more, that just grows into the great friendship with the great companion, and so I come to know God just like a human friend. Dean Inge says if you spend sixteen hours a day with things and not five minutes a day with God, the things are going to be just two hundred times more real to you than God. God is not going to be real to you unless you spend time and get to know



CE OF Y. W. C. A.

Him and trust Him and become acquainted with Him.

Let us start in the discovery of God just as in a human friendship, or just as we would start in any science, as if we were going to study chemistry, physics, or biology. Let us start out with the material universe—the world of nature. Can we discover God there? Can the scientist? Can the artist? Can the farmer? Can the practical man, you and I, discover God? As I came in here this morning, I pulled a little flower from the crannied wall. Does that say anything to you? I just stopped yesterday in the woods and a little flower spoke to me right out of its heart. As I counted those wonderful petals, as I saw the system of its beauty, I felt that it was not just the work of chance. There was something there that spoke to something in my heart and I saw something of God in that little flower. I am glad we are out here in the heart of nature. I am glad we are facing these great mountains of the Blue Ridge. Consider the flowers of the field, consider the birds—think of these things. Yes, you can see God there. A manufacturer out in Millersville has written a little book called “Finding God in Millersville.” He makes an egg beater of sixteen parts. Now he says, you can take those sixteen

parts and put them in a churn. You can turn that churn for a year or ten years, or a hundred years, but it wouldn't make an egg beater. Even for a little egg beater it takes a mind to put those sixteen parts together. I went into the Ford factory and saw them putting those four thousand parts together, and I saw the Ford and the Fordson tractor and the Lincoln with its thousands of parts go off under its own power. Did I conclude when I saw that perfect machine of all those thousands of parts that it was a self-making, self-starting, self-running machine? Why, no. The more I saw of that wonderful organization, that wonderful machinery, the more sure I was that I wanted to meet the man behind the machinery, and I went and sat down beside the man that made it and I was more interested in Henry Ford than in his cars. Every machine implies a mind that made it, and the more perfect the machine the more sure we are that there must be some purpose behind that machine. Well, now if that little egg beater couldn't make itself, if that Ford car couldn't make itself without a mind behind it, do you think that this great universe, not with sixteen little parts, or four thousand little parts, not with four billion little parts, but with all this marvelous mechanism could make itself, or that



it was a work of chance? If I take up a newspaper and it brings a message to me, do you mean to say that that type set itself? If it brings a message to my mind, doesn't it prove that somebody thought it and wrote it and set up that type? And if I look at this vast universe, if it brings a message to my mind, if it is rational, doesn't it show that there is a mind behind it, and don't you see that there is a God out there in nature who is trying to spell out something and say something to us in those flowers, in those great hills? Consider the lilies and the birds and the mountains and let them speak, because you can discover God in nature.

Let us take another step. Look at man. There is something to be discovered of God in nature, and there is something more to be discovered in this higher reality—man and his intelligence. Perhaps even history is trying to spell out "His story." Perhaps there is somebody trying to work through history that has a purpose in it. It is not perfect, it is marred, as is the relation of a father with his children. Your father can't do everything. The child is ignorant, it may tell a lie, it may disobey. The father tries to work through the free wills of his children, trying to work his family into a harmony. But you don't blame him if the children tell lies or say foolish things—the father is doing the best he can.

Now suppose God were trying to spell out His story in history. Supposing He is trying to work through us, though perhaps He is self-limited in our measure of freedom. Of course you could have a father with a big stick that would just jerk a child here and pull it there and strike it down every time the child didn't do what the father wanted, but that wouldn't be any kind of home. God does not do things with a big stick, but rather as a father trying to get his sons to learn and co-operate in a great family. Professor James uses the illustration of a master chess player. You are free to make any move you want on that board, to make any mistake you want or any brilliant move you can. But you can't beat him. Any move you make, he is still master of that game, and move as you will, in the end he wins the game, because he is master of every move. Now supposing God is the master chess player, and you make your mistakes or your good

moves, you are not going to defeat God in the universe, you are not going to wreck the universe. You can wreck your life, you can make a miserable failure of life, you can make a little hell of your home, or a hell out of life for somebody else, you can drag down some poor woman or some poor girl, or rob a poor man, or make a little bit of hell in some corner of this earth, but in the end you can't beat that great master chess player, who is going to work out His purpose in life. That is a very imperfect figure, because God is not just a chess player playing a game, but is a loving Father, guiding and suffering with His children. I was out in India for fifteen years, and on my way home I brought my children to study in Germany, long before the war, and when I came to that first day in the university city, I took my little boy to show him the way through that strange city to the school. I said, "Now listen, my boy, you watch this closely, because tomorrow you have got to go to this school alone. You take the first turn to the left and then you take the next turn to the right, and you go down that street and there is the school." He was careless. The next morning came and I said, "Now, you go off to school." He began to cry. He said, "Father, I can't find it." I said, "I know it is hard, but just because I love you you have got to learn some lessons. Now I will tell you again; now listen. Just you trust father and you try. That is the only way you will learn." I kissed him goodbye, and the world looked pretty dark for him, and he went off. He *thought* he was alone. But I was dodging along on the other side of the street behind the trees, following him all the way. I had determined that my boy was not going to get lost; he was going to get to that school. But I wanted him to learn for himself, and he had to make his own mistakes. I resolved that he could turn to the right or left—he could make all the mistakes he liked, but in the end I was going to see that he got there safely. I was with him all the way, and I had determined before hand that he was going to get there.

I think God is very much like that. Sometimes we think we are alone. We are never alone. We have got to learn, we have got to suffer pain, we have got to make mistakes if we are to grow up in the image of God, but I believe He cares and is



guiding us all the way. God is going to work it out, and He is going to see that we get there, and the Kingdom of God is going to come and righteousness is going to triumph, though we can make a lot of mistakes and mar our own lives. There is a hunger down in the bottom of your heart for God.

Now let us take a third step. Let's pass from the discovery of God in nature and here in the heart of man. Now, man has recorded for us his finest experience for several thousand years in certain books. There are certain books that record man's discovery of God, and finally, there is one book so wonderful that if you put that little book over here on one side of the scale and put all the other books ever written on the other side, that one little book outweighs them all. What is wonderful about that little book? The discovery of God. It tells how men discovered God, how I may discover God, and what God is like. It was written in sweat and blood out of the heart experiences of men. It does not tell much about science. It does not profess to be a book on philosophy. It does not profess to be a geography, it does not tell me much about music, it does not tell me much about art, or a thousand other things. But it tells me about God, it tells me about man, it tells me about life. Some three hundred years ago Galileo said that we should take that book not as a scientific authority, but as a moral guide, to discover God and man and life; not geography, or geology, or biology, or music, or art, or philosophy, or science. I take the first words of that old book, "In the beginning God." There is the great discovery. The Mohammedans believe that the Koran was let down from heaven from a great book up there that is perfect, and it contains perfect knowledge of everything—all about religion, law, politics, and science. All the truth is in that book, and you don't need to look any place else. Therefore, the world for them is bound in a cast iron system of superstition and they are tied by it. They can't progress. Jesus didn't lay down hard and fast rules, but great principles about the discovery of God and life. We can go on progressing for millions of years because He has given us the truth through the discovery of God.

There have been five conflicts over this book between science and religion. The first one was

whether the world was flat or round. Those who wrote that book supposed it was a flat world, and when Columbus proposed to sail out over the round world, he was opposed by the ecclesiastical authorities, because it contradicted the Bible. And when at last men proved that the world was round, what happened? People not only lost that battle, but a lot of people lost their faith. And then came the second—whether the earth or the sun was the center of our solar system. Copernicus maintained that the sun was the center, but Luther opposed this; Catholics and Protestants both opposed it. They not only lost the battle, but thousands lost their faith because they had pinned it not to a moral and spiritual guide, but to a scientific authority, which it never was and which it never professed to be. Then came the third battle—the age of the earth. Was it made in six days of twenty-four hours each? Was it made, as Bishop Lightfoot maintained in Cambridge, in 4004 B.C., at nine o'clock in the morning? Or was it millions of years old, as the rocks said, as that great revelation of nature said? Again they not only lost the battle, but thousands lost their faith. Then came the fourth question. Newton discovered certain laws about gravitation, and then the church people came out and opposed him just as they now oppose evolution. They opposed it, but they couldn't stop the law of gravity. What happened? They lost the battle and thousands again lost their faith. Then came the fifth battle, over evolution. Two theories were equally old. One was that the world was made suddenly by special creation, and the other that it had been a gradual process of development of progress by evolution. Both theories were held by the Greeks, both were equally rational. But long centuries after Christ the church officially took the wrong turn of the road and tried to insist that it was made in a certain way. Well, thousands will again lose their faith, but once again truth will triumph. Science will go on just the same.

But, fellows, I have discovered God in that book. May I tell you what it was to me? I sat down with my roommate in my senior year. I said to him, "I am going out next year to India, and you are going to China. What are we going to tell those people out there? Are we just going to tell them about



God—about Christ? If that is all we have got, it would be cheaper just to send them Bibles. But can we say that we have discovered Him and know Him and are more than conquerors through Him?" From that day to the end of our college course we set the old alarm clock for five in the morning, and we got up—he in his room and I in mine—and we had from five o'clock to six for Bible study and from six to seven in prayer. Those two hours changed my life. They were like windows opening into heaven. I discovered God in a new and deeper way, and God became to me more real than things. Things had been real because I had been dealing with them. Now God became real because I took time to get acquainted with Him and to discover in this great friendship the great companionship. I wish, somehow, I could just get some young fellow sitting here this morning as somebody got me thirty-seven years ago. If you will pay the price of starting every day in the discovery of God, to meet God before you meet man, to see His face, to try to fasten on your mind that ideal, that truth, that character, that teaching, that spirit, until somehow it shall become a habit of your thought and your words and actions. The fellow that looks at rotten, filthy pictures is going to become like what he looks at. Those twelve men that kept looking every day into His face, every day somehow they became more like Him. I wonder if every morning of my life I could pay the price before I go out into sixteen hours with things, with money, with duty, with doubts, with troubles, with temptations, if I could spend a few minutes with God? I wonder if I saw a pierced hand and somebody said to me, "I know you are busy, but can't you spare time for me if I meet you every morning; don't you suppose you could spare just a few minutes to talk over your doubts and troubles and temptations—could you spare for me even fifteen minutes?" Would I say, "Well, really, of course I know it is very important, but you see I am very busy. I profess that you are my Master, but you see really I couldn't spare fifteen minutes a day for you." Fellows, I had an appointment with Woodrow Wilson once, and I didn't come late. My eyes were open and my ears were open, and I listened to that man. I had an appointment with the President of China. I had an appointment with

Lord Gray, who had to do the deciding of whether there should be war or peace in 1914. I had an appointment with the Queen of Greece and the King of Bulgaria, and I didn't break any of those appointments. There is somebody asking there with a pierced hand, asking, "Could you spare some time at the beginning of the day with the King of Kings and Lord of Lords? Will you make an appointment with me?" He wouldn't break that appointment, and you could have all the time you want with a greater than Woodrow Wilson, with a greater than the President of China. Fellows, have you



SHERWOOD EDDY

got time for God? Will you pay the price to know Him? I sleep eight hours a night, nearly. I have got sixteen hours a day for things, for friends, for pleasure, for recreation, for food, for everything under heaven, but have I not even a few minutes a day for God? I thank God that thirty-seven years ago I said one thing I was going to do. I have kept that habit as regularly as I have taken my breakfast. I try to begin every day by reading a little bit of that life, of that teaching, and then turn to prayer to get the truth into my heart and ask Him to write



into my character that thing which I have seen with my eyes in that opened book, not in a letter that kills, but in a word that lives incarnate, that lived and suffered and rose and lives today—the revelation of God, the discovery of God.

Show me the men that will pay the price for the discovery of God. Show me the men that will keep the morning watch. Show me the men that believe in prayer enough to pray, not to talk about it, that believe in God enough to seek Him, not to philosophize about Him, that care enough for God to discover Him. Show me the men that will pay the price and I will show you the men that are going out of this room to discover God, to discover man, to discover life, to solve problems, to change life, to make a better world.

Here is a boy who has found God. His life work is shattered. His plans are in ruins about him. He has gone blind, and a blind man can't get out and do the things that his ambitions had planned. He prepared, like a David Livingston, to go out as a medical missionary, and now, how can he go? Listen to what he writes. He was the college pitcher, was a champion tennis player. He was an athlete in

four branches of athletics. This is what he writes right after losing his eye:

"Life has become so beautiful, so much more than my capacity to respond. Tomorrow I am going down to the city (about his eye), and I will meet thousands of folks all more worthy than I, and yet I can't believe they are as happy. Oh, for a chance to know how to bring peace and love, and kindness, and meekness into these unhappy lives, to unshackle them and let them out into the freedom of pure love. I believe there is not a heart beating that does not yearn for purity and love, for a God to whom to trust everything. Why, I could not be discouraged. I have lost an eye, but what of that in the face of what I have gained? My life is no longer mine—it is here for some purpose, and the most I can do is find that purpose and throw my life into it. There is nothing but happiness in this world, unless we are looking for reasons to be hurt." He had not even lost his sense of humor. Listen to this: "It will be October before I can have my artificial eye. I have asked them to put in it a spark of human kindness." That boy had discovered God. Have you? Let's ask God that we may discover Him, and go out as new men to meet Him every day.





The Supreme Task of Our Christian Democracy*

By DR. HENRY LOUIS SMITH, President of Washington and Lee University, Lexington, Va.



NEW world was born on the 11th of November, 1918. Old customs, creeds, standards, and institutions have been cast remorselessly into the melting pot. A seething ferment of change and deconstruction is ushering in a new era. Our politics and business methods, our laws and social customs, our homes and schools and educational systems—all are to be profoundly modified by the onrushing tide of change.

It is our task tonight to answer the question, what will be the status of education in that freer, happier, and, we trust, wiser time? What place will our boys and girls occupy in this new social order? What great ideas, even now shaping themselves in the crucible of human thought, will then determine the attitude and duties of American manhood and womanhood to American boyhood and girlhood? To anticipate these ideas is to prepare ourselves for leadership in the new era; to recognize them is to clarify our vision of duty; to put them into swift execution is to hasten the coming of the new day. What will the wisdom of the new world believe as to your task and mine?

To reach its full possibilities of Christian citizenship the new era of democracy must recognize and apply the following great truths:

First—That the children of a nation are at once its most valuable asset, its chief source of undeveloped power, and its most fruitful field for unlimited investment.

We invest billions in American stocks and bonds for a beggarly 5 or 6 per cent, which, if invested in American boys and girls, would enrich us beyond imagination. No unyoked cataracts in our mighty rivers have such stores of potential energy; no rich alluvial plains such promise of abundant harvests; no undiscovered mines such inexhaustible treasures, as the boys and girls of America. Our most stu-

pendous blunder in the past has been to undervalue them; our greatest present crime is to neglect them; our most misplaced and harmful economy is to make inadequate provision for their health and happiness and training.

Second—That the right training of all its future citizens is the supreme task of a Christian democracy, the test and measure of its civilization, the highest and most fruitful of all its manifold activities—its most complex and difficult problem, its most inspiring and limitless opportunity.

Let but one single generation of American boys and girls be rightly trained in body, mind, and spirit, in knowledge and love and unselfishness, and all the knotty problems of our American life, social, economic, and political, would be far on the road toward complete solution. Let the training of but one generation be wholly neglected, and our civilization, losing its art, science, literature, and religion, would be far on the road to primeval savagery.

The right training of the young is the spiritual reproduction of the race, the flower of a nation's civilization, the supreme test and most accurate measure of its wisdom and culture, the highest and most fruitful form of all human activity.

Third—That the training of the intellect alone is fatally inadequate. The heart must be trained with the head in the Christian principles of love and justice, of sympathy and unselfish service.

There is nothing necessarily theological, ecclesiastical or sectarian about these great laws of right living. They can be and should be taught in every school in America, from the kindergarten to the university. If any of us, in our zeal for book-learning, have believed and taught that mere knowledge, universal "education," widespread intellectual training is the adequate solution of a nation's problem, let the astonishing rise and development of German culture coincidently with the tragic deterioration of German character stand as a gigantic object lesson

*Dr. Smith delivered three addresses at Blue Ridge during the month of August. We include herein only the outline of one of these addresses. The other two addresses will be printed during the year.



warning our youthful nation from this seductive pathway to national ruin.

Fourth—That the substitution of the rule of the many for the rule of the few will inaugurate a worse tyranny than any our civilization has so recently overthrown, unless the many are trained in knowledge and character to use their power wisely and justly.

Civilization's worst malady today is not its huge debts, its staggering losses, or its mere economic disintegration. It is Bolshevism, the tyranny of the



unintelligent, the revival of the devil-doctrine that might makes right, if it be only this time the might of the many against the few.

For four hundred years, gathering irresistible momentum, modern civilization has been swinging from the intolerable despotism of the middle ages toward universal democracy. Amid world-wide tumult and incessant revolt, the power hitherto wielded by the few has been steadily transferred to the many in ever-widening circles. As long as the diffusion of

intelligence and morality kept pace with this rapid diffusion of power, the sum total of human welfare and happiness steadily increased with the progress of democracy till the very name became a religion and ten thousand enthusiasts proclaimed its onward rush as the dawning of the millennium.

But the furious actions and reactions of the World War destroyed this beneficent equilibrium between power and wisdom, checked all the processes of education and religion, and unchained everywhere the devils of hate and greed and cruelty. It thus hurled the millions back toward savagery, and at the same time, by shattering all forms and institutions of human authority, transferred to these unprepared millions the fatal gifts of power without knowledge and liberty without self-control.

This is the darkest cloud on the world's horizon today. This is the deadly fear that grips the stoutest heart—that the fate of Russia shall overtake our Western world; that our blood-bought rights and liberties, the precious institutions we have so painfully built, the priceless assets we have accumulated through centuries of toil and tears, shall be ruthlessly trampled under foot by the ignorant and unthinking.

From this impending calamity now overshadowing our Western Christian civilization, nothing can save us but the swift diffusion of love and justice and enlightenment among the many before the irresistible sweep of democracy places all power in their hands. This is the appalling crisis, this the dire necessity, this the huge task, aye! and this the heaven-sent and sublime opportunity of the teachers and preachers of our storm-tossed era; for unless diffusing education and religion reach these restless millions before they seize all political and economic power, the triumph of the mob will be the downfall of civilization.

Fifth—And for the comfort and inspiration of all who work and pray for the better training of our boys and girls, let me add that the fifth characteristic of the new era will be its frank recognition of the greatness of your task and the glory of your service.

When our giant democracy emerges from its child-era of inexperience and crude experimentalism,



when our hero-worship shall have become sane and wise, when love and co-operation shall be the law of American life and unselfish service the measure of American greatness, then will it be universally recognized that the true leaders and makers of the nation are not its millionaires nor politicians nor manufacturers, but those who mold and train and inspire its boys and girls.

From this conference, therefore, let us go back to our fields of labor with our vision clarified and broadened, our working program made wiser and more definite, and our hearts on fire with the greatness and glory of our task. Then will our zeal kindle the hearts of others in ever-widening circles;

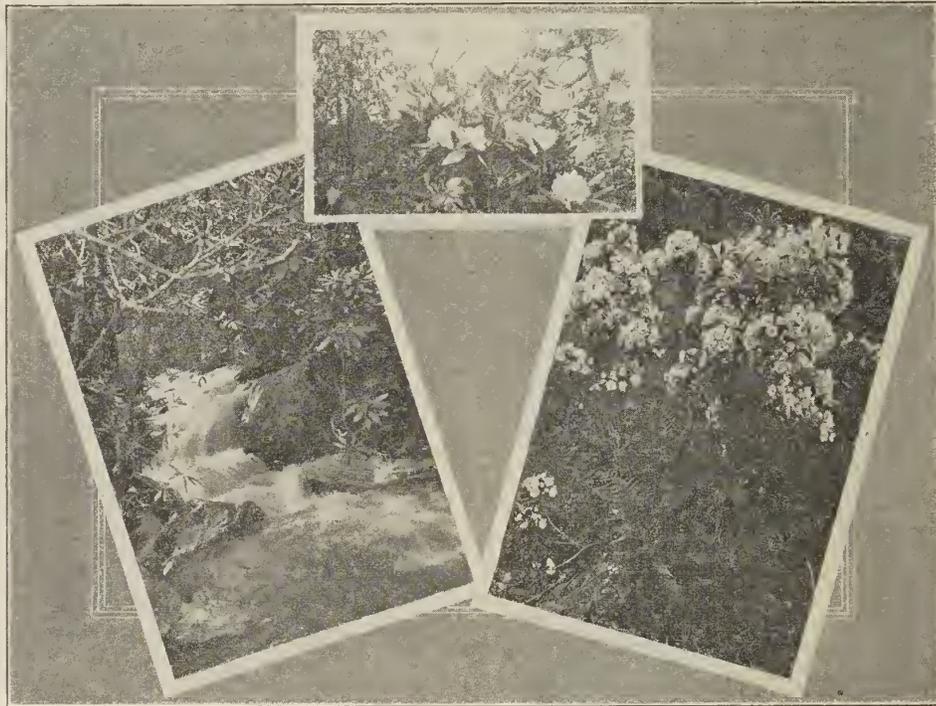
then will daily drudgery become a daily pleasure; and thus shall we hasten the coming of that new era when every American child shall be the object of a nation's love and care.

OUR PRESENT-DAY JONAHS

(Continued from Page 5)

vision of His sacrificial love, and He will ask, "Did you share? Did you give? Were you ready even to be crucified afresh with me for saving the people of your day?"

May God help us to get this great missionary lesson from the prophet of long ago and take it home in our own lives and to our own churches.



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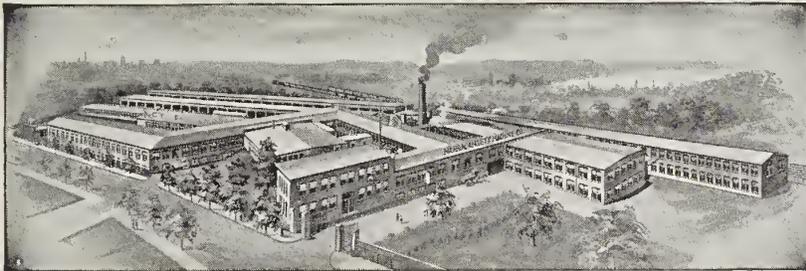
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