By, Mamilton B. Williams

THE GATE CALLED BEAUTIFUL They'd lost, of late, the trick of business, That is, fishing; caught what would serve their needs Quickly, and by a fire of coals they slept Till dawn; then hastened cityward. "His friends," The people said, "they tell strange news." Ah, had The people seen what John and Simon saw, They would have wondered less. They went, these two, As men a-dream, each day to the temple's gate.

"To-day, perchance, He comes," so their hopes stirred. This was the reason for their tryst at the Gate One day, at hour of prayer, There shambled by a beggar asking alms. The fishing had paid ill of late-They could Not give him help such as he asked, but they

Could give him help beyond his dream. "Nor gold Nor silver have we friend, but that we have We give to you, 'Arise and walk in His Name.' " Consider this. They risked much every way. Suppose the beggar had shambled on lame still? can suppose greater disaster-this: Simon and John to have deemed rigging new -The flesh of folk, better than stirring soul, The clay-pent, stifled soul to its glory-stride.

Who stands beside the roads, dark roads, lost roads, That wind through deserts of Hunger and Thirst, And shouts a rally forward though one creep His way along abysses step by step. Whose love challenges God-Who-Must-Be-Love," Shall see Souls rouse and rise and walk in the Sun.

What's a God for—unless He stand beside Love's Gate to lift us all unto Ourselves?

A recent book written by Prof. In the estimation of some man i. Ames of the University of Chicago, recognized as being born on the knees entitled, the New Orthodox, contains of God, face to the sun, born immorhelpful to many who are loath to give the misconception of remote days still ads which appeal to him will be fac-well as a binder or any other machine.

preciation of human life from a per- at a high status of civilization.

I'ness. Fathers do not act that way. The author goes on to say that the

re still barbarian who do not think winter clothing.

rogram not by a scripture text, but rrows out of an inner impulse. Modern religion has disencumbered

'itself of angels, demons, demigods, inare members of the Family, and the sider. Imembers of a family need no elabor-[ate machinery for intercourse., God] The mystery of growing things]. lis one of us. In Him we live and comes home to one keenly in the

spring. If you haven't a copy of "Every construction, fruitful or-"How the Plant Produces Seed" thel derstanding the divine." "God is the aca, N. Y., will send you one. Ask

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on the "floor" for a few minutes.

man shouted in his ear:

shall deal with you as I see fit."

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