

"30 have I seem slaves on horseback and princes plotding afoot like slaves."

300 states 10:7

In a little book called "The Forerunner" there is a story untitled "Goi's Fool". Once there came from the desert to the great city a very poor man. He was filled with awe and wonder by the beauty and grandour of this city. Yery often he spoke to passersby-but they did not understand his language, and he did not understand bisir language.

At noon time he stopped before a splendid inn built of yellow markle. The stranger thought that it was a shrine and went in. He was assaud when be found thinself in a great hall filled with a large company of people seated around tables eating. Then he said to himself, "This is no shrine, it must be a feast given by the prince to the people." Just them was attendant in gorgeous robes, when the stranger took for a slave of the prince, showed him to a table. He was served with meat and wise and most excellent resets. When he was satisfied, the stranger rose to depart, but was atopped by a large man magnificantly arrayed. "Ah," thought the man from the desert, "his sight be the Prince himself," so he timmed him for the dinner. But said to large man, "Tou have not paid for your dinner." But the man from the desert did not understand and thanked him again heartly.

Then the attendant saw that this man was a stranger, will in but a poor garment, and could not pay for his smal, so be clupped his hands and called four sutclimen of the city. They heard the case and took the stranger between them, and he noted the coreanniumness of their dress and of their manner and thought they were man of distinction.

The watchown took their prisoner to the House of Judgment where he saw a venerable man with a flowing beard, robed majoratically and seated on a throne, whom he thought was the king. And he rejoiced to be brought before him.

Then the watchmen told this venerable man, who was the judge, the charge against the man from the desert. The judge appointed two advocates, one to present the charge and the other to defend the strunger. When the advocates rose and delivered their arguments the strunger thought that he was listening to addresses of welcome and his heart filled with gratitude to the king and the prince for all that was being done for him.

Santance was passed that upon a tablet hung about his neck his orine should be written, and that he should ride through the city on a maked horse, with a trampeter and a drawner before him.

As the man from the desert rode through the city upon the maked horse, with the trumpeter and the drumer before him, the inhabitants of the city case running forth and show they saw him they laughed and the children ran after him in companies from street to street. And the dreamer's heart was filled with ecstasy, and his eyes chose upon them. For to him the tablet was a sign of the king's blessing and the procession was in his honour.

As he rote he suddenly sow among the crowd a man who was from the desert like himself and he oried out to him. "Friend! Friend! Here are reg "mat city of the heart's desire is this? What race of lavish heart-who feast the chance guest in their palaces, whose princes companion him, whose king hange a token upon his breast and opens to him the hospitality of a city descended from heaven."

But the other man from the desert said nothing, but only smiled. And the procession passed on.

"And the dreamer's face was uplifted and his eyes were overflowing with light."

The writer of the book of Bolesiastes cays, "Go have I seem slaves on horseback, and princes plodding afoot like claves." And I rather think that the irony is that these came claves, like God's Fool, thought they really were princes.

Of sourse the writer of Scolesiastes is talking about the people who put slaves on horseback rather than about the slaves themselves. He says, "Here is an evil I have seen on earth, a ruler blundering without meaning it; fools often set which

posts from him, while the moble have a lowly seat; so have I seem claves on horseback, and princes plodding afout like slaves." This is an example of the way a feelish or unwise despot often reverses the natural positions of his subjects. We are told that enough the Parthians one could distinguish freemen from slaves by the fact that freemen rode on horses, and slaves ran on foot. We can picture the finiteer going out on the street and watching a procession go by. What is his measument when he sees that an unwise ruler has exalted slaves to the position of princes and reduced true princes to the rank of slaves. The Thinker goes back to his one house and tries to figure it all out. Things are so topy—turry. Slaves do not belong on horseback. Princes should not be walking like slaves. Yet there they are! Who has put them there? Why, a ruler who is unwine.

Bach age has expressed this topsy-turny condition in its own way. If we should supress this thought in the language of our day I suppose we should say, "Thave seem unorthy men riding in Pierce-Arrows and worthy men plotding afoot like secunivals."

Of course, the reason why things are to pay-turry is that our own thoughts are confused. In our lives we are putting slaves on horesdock. We are just like the foolish ruler. We are not able to distinguish true worth. The cheap, the tasking the worthless, to us appears fine and beautiful.

It was a task to keep that stand free from dust, but my Mother used to do it. "So have I seem slaves riding on horseback and princes plodding afoot like slaves."

My point is that most of us have a lot of such stuff in our lives. We think that they are things of besuty, when all we are doing is exalting slaves. For instance there is the great American attitude of "getting-by". We get-by in the classroom. We get-by in an examination. We get-by in a game. We get-by in our work. We do not do all that we should do. We do not do the best that we can do. We just get-by. So have I seen slaves riding on horseback.

Superficial things abound that we consider signs of quality. Are they? I do not know what it is that you think makes a man or makes a woman, but let me ask you this, "Are you putting a slave on horseback." are you taking some habit or some attitude that is cheap and making yourself think that it is truly excellent?

"To dress, to call, to dine, to break No canon of the social code, The little lars that leapens make, The mittle decalogue of Node,—The waxy a soul for these things lives With plous passion, grave intent! And mover eat in dress has seen The things that are more excellent!"

My notion is that if those of us who are just starting out could be able to judge truly the things that are excellent and worthy we should save ourselves a tremendous amount of trouble. We do not like to listen to what older people have to say, nor do we like to take advice from them so I am not soins to ask you to do it. I am going to ask you to set up a little labratory and bring into that laboratory all of the evidence that you can get from the lives of people who are happy and from the lives of people who are not happy. Then I want you to find out the real reason back of both the happiness and the unhappiness of these recole. You will then be able to check the statement that I am going to make. Until you do check it I do not expect you accept it. I think that a great majority of the unhappiness and failure that comes to people comes because when they started out than

it all depends on what you expect from education. I think that the educated man is he who puts the slaves where he belongs. I think that he is the one who is not fooled into think that an unworthy thing is excellent or that a cheap thing is something valuable. He is able to emjoy life because he knows where the true riches of life hide. He has seen seen that which is more excellent and has exalted it in his life. Mucation should help you to do just that.

One man I know was keener that all others. Not once did he mistake the false for the real. He lived in a time when it was just as easy to do that as it is today. Yet something in him helped him always to put his finger on that which was vital, and to cast aside the unessential. He stands out in all history as the man who had a true sense of values. Perhaps you would not agree that the values of Jesus of Mazareth are the best values. There is only one way to find out and that is to compare his life and its satisfactions with your own. If his values do not give you life that is more real them they are not good values. I believe that Jesus got more out of life than you and I because he saw the things that were lovely, and the things that were real.

You who are graduating are facing an emiless procession of days. From each day you will take some gift. Some will take diadems, some kingdoms, some stars, some bread. Each will take that which according to the criteria of his taste is most excellent. Having taken your gift you will be given certain places in the world. I wish that you would be governed by the values of Jesus because I have seen slaves on horseback and princes plodding afoot like slaves.

did not judge between the worthy and unworthy, between the cheap and the excallent, with the result that they found themselves possessed of nothing that is worth anything. This is the tragedy of the man who has spent his life putting

One thing you should get from your education. You may be able to handle the binomial theorem with ease. You may know all of the propositions of plane and solid geometry. You may be able to trill off Latin conjugations with case. The dates of history may be as familiar as certain telephone numbers. The walls of your room may be papered with diplomas and degrees, but if you have not learned the distinction between that which is chesp and that which is truly excellent all these things shall profit you nothing.

Probably the teacher of every subject that you have had for the past four years has told you that unless you mastered that particular subject you would not be an educated person. It would not do for me to tell you something else now. I can just say this, that education does not consist in the abundance of facts that a person possesses. GarteRoad what Dickens says about Thomas Gradgrind, a man of facta.

"Girl number twenty, Give me your definition of a horse."

Sissy Jupe was not able to comply.

"Girl number twenty unable to define a horse. Girl number twenty possessed of no facts in reference to one of the commonest of animals! Some boy's definition of a horse. Bitzar vours."

Bitzer replied, "Quadruped. Graminivorous. Forty teeth, namely twentyfour grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries sheds hoofs too. Hoofs hard, but requiring to be shed with iron. Age known by marks in mouth."

"How girl number twenty," said Mr. Gradgrind, "you know what a horse is!" So have I seem slaves on horseback. So have I seem people who possessed multituteds of facts and thought that they knew life, yea that they knew God. Of course

"So have I seem slaves on horseback and princes plodding afoot like slaves." Acclesiastes 10:7. I. The story of God's Fool

II. The writer of the book of Ecclesiastes sags, So The writer or the book of Ecclediates aggs. So hawe I seem slaves on horeshook and princes ploding afoot like slaves. And I rather think that the irony is that these same slaves, like God's Fool thought they really were princes.

A. The point of view of Ecclediates.

B. "Here is an ovil I have seem on earth, a

5. "Mars is an evi | rave seen on carri, a raise blundering without meaning it; fools often not high nosts from him while the noble have a lowly seet; so have I seem slaves on horseback and princes plodding afoot like slaves."

C. The thinker watches the procession go by.

III. Such age has supressed this topsy-turny comittion in the own wage.

A. Our thoughts are confused. We are not able to distinguish true worth.

Gaung S. T. The Amortem parlor-contern stand.
G. Superficial things that we consider signs of malifer.

C. Superficial things that we consider algory and the consider algory and the consider algory and the consideration of the social code.

The full dealings that lacenary make, the consideration of th

IV. If those of us who are just strarting out could be able to judge truly the things that are excellent and worthy we should save ourselves a transmission amount of trouble.

V. What education should give.

"When the right standard of excellence is lost, it is not alledy that much which is excellent with deproduced."

A. You must learn the distinction between that which is cheap and that which is truly excellent or all these things shall profit you nothing.

B. Thomas Graderind

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VI. I believe that Jesus got more out of life because he saw the things that are lovely and the things that are real.

AT SPECIAL STREET, AND THE GRANAS ING CARSS. VOL ARE FACING AN SPECIAL STREET, AND SPE

GOD'S FOOL -Kahlil Gibran

"Once there came from the desert to the great city...a man who was a dreamer, and he had naught but his garment and a

steff.
And as he walked through the street he gased with awe and wonder at the temples and towers and palaces. And he spoke often to the passereby, questioning them about their city—but they under stood not his language, nor he their

ing them about their city—but they under stood not his language, nor he their language.

At noon he stopped before a vast Im. It was built of yellow marble, and people were going in and coming out unhindered.

This must be a shirth, he said to have lift, and he too went in. But that what when the said to have a superstance and a large company of men and superstand the said and draining and listening to the succians, lay, said the drawer, I then the a feast given by the prince to the people in celebration of a great event. At that moment a man, whom he took to be the slave of the rpince, approached him, and bade him be seated, and he was served with meat and when and most excellent wweets.

When he was satisfied, the dreamer rose to deaput, At the door he was stopped by a large man magnificently arrayed.

Surely this is the prince himself and he bowed to him and thanked him.

-2-Then the large man said in the language of the city: Sir, you have not paid for your dinner. And the dreamer did nor your dinner. And the dreamer did not understand, and again thanked him heartily.....then the man clapped his hands and called—and there came four watchmen of the city...they took the dreamer between them and the dreamer noted the ceremoniousness of their

dreamer between them and the dreamer noted the ceremonicumes of try dress and locked up them with delight. THESE, SAID EE, ARE HEN OF THESE, SAID EE, ARE HEN OF THESE, SAID EE, ARE HEN OF THE THESE, SAID HE, ARE HEN OF THE THESE SAID HE, ARE HEN OF THE SAID HE, ARE HEN OF THE SAID HE ARE THE SAID HE SAID HE ARE THE SAID HE S

BLESSING AND THE PROCESSION WAS IN

HIS HONOUR.

As he rode he saw among the crowd a man who was from the desert like himself and his heart swelled with joy, and he cried out to him with a shout:

"FRIEND! WHERE ARE WE? what A RACE OF LAVISH HOSTS? WHO FEAST THE CHANCE GUEST IN THEIR PALACES. WHOSE PRINCES COMPANION HIM, WHOSE KING HANGS A TOKEN UPON HIS BREAT AND OPENS TO HIM

THE HOSTITALITY OF A CITY.

And he who was of the desert
replied not. He only smiled and slightly
shook his head. And the procession

passed.
And the dreamer's face was uplifted and his eyes were overflowing with light.

HIGH SCHOOL SERVICE June 26, 1938

INVOCATION:
Almighty God, we invoke thee, the fountain of everlasting Light, and entreat thee to send forth thy truth into our hearts. and to pour upon us the glory of thy brightness; through Jesus Christ our Lord. Amen.

PRAYER:

"God of Wisdom, who guidest
thy sons and daughters through
days of preparation, and then
givest them work to do with givest them work to do with thee for thy kingdom, we prey for the young men and women in schools throughout our land for whom the days of training are about to end, and the work of life to begin. Give them high ideals of service, and enable them to keep their visions fresh against the world. Gurrd then from the selfish Visions fresh against the wolf Guard them from the selfish use of telents given them by thee, who art the giver of all good gifts. Lead them into those places where they may do battle for the right, and give them the glorious

-2sense of fellowship with thee, as they strive to serve their Master, Jesus Christ."

"Grant, O Lord, to all teachers and students, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most, and to dislike whatsoever is evil in thine eyes. Grant us with true judgment to distinguish things that differ and above all to search out and to do what is well-pleasing unto thee; through Jesus Christ our Lord. " (Thomas & Kempis)

"God, I am leaving friends and places that have become deer to me. Let their memory not grow faint and ineffective Eelp me so to live that neither distance nor cirnet ther distance nor circumstance can separate me
from that which has been a
blessing to me. I thank you
for the privilege of this
period of training. Grant
that my horizon may broaden.
May the things which I have
learned serve as good tools,
and may the interest that have
been awakened within me be a
call to creative living."

SCRIPTURE LESSON: Selections from Ecclesiastes Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools: He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.
The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. to sleep. Whatsoever thy hend findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither wisdom, in the grave, whither thou goest.

I returned, and saw under the sum, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet frour to men of skill; but time and chance harmont that the men denne happeneth to them all.
This wisdom have I seen also
under the sun, and it seemed
great unto me. There was a

little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his-wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war....."

"So have I seen slaves on horseback mon horseback and princes plodding afoot like slaves."

Ecclesiastes 10:7
T. The story of "God's Fool" from "The Forerunner"

II. The writer of the book of Ecclesiastes says, "So have I seen slaves on horseback and princes plodding afoot like slaves." And I rather think that the irony is that these same slaves, like God's fool thought they really were princes.

- A. Among the Parthians one could distinguish freemen from slaves by the fact that freemen rode on horses and slaves ran on foot.
- B. Picture the Thinker-things are topsy-turvy
 Slaves are on horseback
 C. We would say--unworthy
- men are riding in
 Pierce-Arrows. Codilors

 D. In our thoughts we are
 putting slaves on

III. Some examples
A. The attitude of "getting-by"

A. Superficial things abound that we consider signs of quality.

"To dress, to call, to dine, to break
No canon of the social code,
The little laws that lacqueys make,
The futile decalogue of Mode,How many a soul for these

things lives
With pious passion, grave
intent!
And never ev'n in dreams has

The things that are more excellent!

IV. My notion is that if those of us who are just starting out could be able to judge truly the things that are excellent and worthy we should save ourselves a lot of trouble.

I am not going to ask you to take advice today because I know you do not like to do that

I am going to ask you to set up an experiment -- an laberatory.
Until you check the statement I am about to make I do not ask you to accept it

-3I think that a great majority of the unhappiness and failure that comes to people comes because they started out unable to judge between the worthy and the unworthy--the cheap and the excellent. This is the tragedy of the man who has spent his life putting slaves on horseback.

V. One thing you should get from your education.
You may be able to handle the binomial theorem with ease. -- all the propositons of plane and solid geometry. Latin conjugations -- the dates of history and the wars of kings -- diplomas and degrees BUT if you have NOT learned the distinction between that which is cheap and that which is truly excellent all these things are worth nothing.

Girl number twenty unable to edfine a horse. Girl number twenty possessed of no facts in reference to one of the commonest of animals! Some boy's definition of a horse!

Bitzer replied, "QUABRUPED.
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BUT REQUIRING TO BE SHOD WITH
IRON. AGE KNOWN BY MARKS IN
MOUTH.

NOW GIRL NUMBER TWENTY, said Mr. Gradgrind, YOU KNOW WHAT A HORSE IS.

Kagawa writes, "IN THE GREAT EARTHQUAKE IN TOKYO THE POLICEMEN CONTINALLY CRIED THROW AWAY YOUR BAGGAGE, BUT THOUSANDS PERISHED IN THE FLAMES THAT CAUGHT THE SILKS THEY WERE TRYING TO SAVE! Humanity may perish today unless you who are young discover that some things are more precious than others. We are seeing in our own community what happens when

-5people forget that the whole
life of organized society
exists for the people who belong to that society. The
machine exists to serve man
but today we see Isaves on
horseback and we see man
serving the machine he created
to enrich his life.

VI. One man I know was keener than all others---

VII. YOU WHO ARE CRADUATING
ARE FACING AN ENDLESS PROCESS
ION OF DAYS. FROM EACH DAY
YOU WILL TAKE SOMETHING. SOME
WILL TAKE DIADEMS. SOME KING.
DOMS. SOME STARS. SOME BREAD.
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