CALL your attention to the third and fourth verses of the fourth chapter of St. Matthew: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus had just come from the waters of baptism where he had submitted to that ancient rite of purification with the announcement of the fact that it was in order to fulfill all righteousness. There is apparently no incident in the life of this great teacher in which he had reached his mastership so completely and so victoriously as in this announcement. He had come into the world to redeem it from sin and no sooner had he dedicated his life to one of complete obedience to God than sin made its first demand on him. Its appeal was to his own individual power. The mountain on which they stood was just east of the Jordan. The top of that mountain was covered over with stones about the size of a loaf of bread. There were living in the valleys of Palestine at the foot of the mountain then as now, men and women and children who were hungry for bread. The voice of those who are not so fortunate in this world as to have warm clothing and good food is the voice that creates the field of labor into which both the Savior and his tempter enter.

"Command that these stones be made bread." This is a perfectly natural command, but Jesus was not thinking of a civilization that must merely be fed and clothed. He was thinking of a principle, an ideal around which a civilization of power and glory should be built in the future. He answered his tempter by saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He thus announces the coming of a kingdom in which man shall have a source of spiritual power and that power is to be derived from man's interest and study of the word of God.

The church has in front of it today a new mission and there opens up before it a new missionary field. It is not in the heart of Africa, Tibet or China, it is here in the heart of America. It is the masses of men, women and children who have never read the Bible and who know nothing of its power. The laymen of this generation have contributed millions to carry the gospel to the utmost parts of the earth in obedience to their Lord's command, but in making these millions, they have been too busy to read and study the book themselves.

For the last twenty years, Bible study and Bible reading has been on a decline. The church has busied itself with organization. It has to some extent become top heavy with its own program and as a result has neglected the training of the individual Bible consciousness which a few years ago was plainly noticeable among our people in rural as well as in city centers. The interest and purpose of those who have given us our Bibles, with comments, four notes and voluminous explanations cannot be questioned. There has been a service of love, but we sometimes feel that we ought to push these aside and say, don't make the pathway which is described as straight and narrow a way of mental laziness. Now and then we are very forcibly reminded of the fact that there is nothing quite so compelling or forceful in the program of a church as a Bible sermon. I was in one American city not many months ago where one of the preachers of that city was engaged in delivering a series of Bible sermons in a theater. I was told to go early if I expected admittance. Many of us stood throughout that address which lasted one hour, most of the congregation being men, yet the interest that was shown in the addresses could serve as a forceful reminder to any minister that it is as true today as it was of old that the gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Gentile.

This minister was simply telling the story of the son of God who came into the world to save sinful men, and the men of that city were apparently anxious to hear it. The church loses its power and its standing in the world when the pulpit becomes a place of entertainment or when the men who occupy it seek to become popular with the people. It has but one mission in the world and if it fails to perform that function there is no institution or organization that will.

It is rather pathetic to me that we should have allowed to grow up in our midst a doctrine concerning the Bible in which the idea of death and the hereafter takes complete precedence over life. Now this is in a measure a false doctrine and no doubt has had much to do with the turning of the people away from this Book of gladness and power. You are not interested in dying, you are interested in life. You are interested in conquest, you want to go from one victory to another and you say that youth is not afraid to die. Has it not in all ages gone forth by the
thousands to the fields of battle and without a single word of fear shed its blood and laid its young life on the field of battle? Love of all lovers centers in its realm and for that larger citizenship which it believes its country to always possess, youth fell like a flower with its tender face on the bosom of mother earth in defense of an ideal. So you need not talk to youth about the solemnity of death, you need not talk to youth about the solemnity of the Book, but tell him about life, and in the life that he lives and the ambition and hopes he has, will some of these days bridge the chasm between here and hereafter and from the beauty of the life of now will spring his immortal dream and vision of hereafter.

REMEMBER in my youth hearing a sermon delivered by our minister in the little church in which he told the story of human sacrifice and blood staining every page of the Bible from beginning to ending. I went into the quietness of my mother's garden in the shade of that afternoon to read my Bible. It was a garden of old fashioned flowers of many colors, but the prevailing color was red where. My mother had told me that but the prevailing color was red in my Bible. It was a garden of old fashioned flowers of many colors, but the prevailing color was red. Great red poppies bloomed everywhere. My mother had told me that in the stem of the poppy was the subtle sleep of death, but I wanted to get away from the thought of death so in my early imagination I see the red of that flower rising up out of its river of death into the bright sunlight as a symbol of love and I said I will read my Bible with love in my heart and in search of the story of redeeming love rather than to read it to discover the shedding of blood and the sacrifice and sorrow of the world. Is it in this spirit that we bring the Book to you and urge you to read it with love as a divine attribute in your heart.

The first chapter of Genesis contains some of the most remarkable things that were ever written. I never tire of reading that chapter. It stirs the imagination and lifts the vision to heights that are divine and glorious. "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light." How bold the pen that wrote these words. There is not a single apology not a single word of explanation. God did the thing, but the interesting part of the story. He does not tell; that is my part and your part of the revelation. I think that God uses us as a channel through which in the ages to come we may by proper study and application be able to tell in a satisfactory manner how God created the world, perhaps how long it took him to create it and out of what he created it.

THERE is not a single word in the Bible to conflict with any idea that has ever been presented by any student. The Bible is broad enough in its own interpretation to include everything that the fundamentalist and the evolutionist has thought out and written down. You take the smallest theory and the broadest and most liberal doctrine and if an honest and sincere heart found it in the study of the Bible, it is in harmony with its heart and soul. Let us just advance a little further in the same chapter: "So God created man in his own image, in the image of God created he him; male and female created he them." Here again the boldness and authority of a statement used in such heights as to command respect even though we may quibble as to who wrote the words. They are living, vital words, standing at the very forge of life itself. He only tells us that he found an element in the earth from which man's body was created and then after he breathed into him the breath of life, he became a living soul. He found inside of him that divine spark of love and affection out of which he makes the woman in the story. I presume that around that verse has been grouped more theory and more speculation than any other verse in the Bible and it can never be understood only as it is understood individually. You might read it a thousand times and all the commentaries that were ever written on it and about it and yet if you did not begin to develop about you that divine image, that thing which loves beauty and harmony, that quietness and serenity of soul into whose sanctuary only the great and good may come, you will not understand it. But when away from the crowd, perhaps sometimes in the quietness of the out-of-doors, lost in the heart of the woods you can hear round about you the innumerable voices of nature, you can feel the presence and spirit of God himself, then you will know where man came from and you will know how he is made in the image and likeness of God. I have always thought that the book of Genesis as well as every other book of the Bible was simply the story of the human soul unswrapping its own individual self and finding its own power and glory as the years unfold before it.

LET us briefly look at the Book from the standpoint of prophecy for it is in this field that it reaches its greatest height. The first promise that this book contains is recorded in the Book of Genesis. It was a promise made to a mother about her child and there has not been a single page of human history since that page was set down to the last soldier that went in defense of our own flag in the fields of France that has not in a measure been a fulfillment of that prophecy. When the first child was born into the world as recorded in the fourth chapter of Genesis first verse, the mother said when she looked into his face, "I have gotten a man from the Lord." So it is that every mother sees reflected in the face of her child a redeemer and a savior perhaps not in the sense in which the story is used through the Holy Scriptures, but in a way that is equally as divine and useful. Now if you want to study the Bible in the hope that you will grasp its greater themes and understand the real true purposes for which it was written, you follow that promise throughout its pages and it will bring you safely through the years in no unmistakable way to Bethlehem of Judea. The greatest evidence that the Bible itself contains of its own inspiration is the fact of that divine thought running through its pages. You read your Bible carefully from page to page and you will discover that Christ came out from a group of writings and from a series of incidents that move on the plane of authority. The ages do not make a single apology for their super-attempt, neither do they minimize the power of the character they produce. I think if I should have an opportunity of living my life over again that I would study more and more the lives of great men and great women that have found their way into the pages of universal history. I would read books of biography. I would read and re-read them not in an effort to imitate any great man or woman, but try to find out the secret of their power in order that I might place myself in such an attitude before God as to allow that power to flow through me into others; thus dedicated to a life of study of great men and great women, I would stand
in rapture in the presence of Him who was the fulfillment of ancient prophecy and who came into the world to teach the simple lesson that in the field of service there lies the way of immortal life. Read the power incidents in the life of Christ. I am sure that Christianity was intended to equip its converts with an expressive life and one whose results and achievements would be higher than the earth life.

He found His own people, those of His own household poor and despised. He found the kingdom which at one time had been the glory of an ancient world fallen into disuse with no king on the rightful throne of Israel, but rather a foreign king grinding His people beneath the millstones of taxes and slavery. He found them infected with disease and out of this infecion came poverty and death, but His kingdom was not of this world. No kingdom that endures for a generation or two is, nor is any government that is selfish or that legislates for one class rather a foreign king grinding His time had been the glory of an ancient world fallen into disuse with no king.

He came not to call the righteous, but the sinnersto repentance. The church established a new testament church with no creed save that as man read and interpreted the Holy Bible. They were not permitted to hold to that ideal very long for those who for the time being were leaders of the church permitted it to become entangled with creeds, doctrines, and theories. Yet out of that early attempt on the part of the pilgrim fathers came the spirit and genius of American civilization and life. That same love of freedom is in the hearts of our people, that same desire to search for ourselves to find the truth for ourselves, to have our own individual interpretation and to make the Bible our own individual Book. It is into this great field of study and investigation that we trust the churches of the living God will turn with an eagerness to enter. We are tired and worn out with creeds and dogmas, we have too much of suffering and sorrow. Infidelity and tragedy spread their venom on the front pages of America's greatest dailies. As long as we keep company with death, we shall die, and the more the physician uses the Bible as a text book, we shall live. There is nothing quite so powerful as high and holy thoughts, the sun and the out of doors. The Bible is all these, it begins with a garden of flowers and closes with one. You are the keepers of beauty, out of beauty springs your love—out of love your service and out of this trinity your immortality. It is with a prayer that we place this Book back into your individual hands in the hope that you may bring to light an individual understanding of each other, of God as our father and Jesus, the man, as our brother, the common and basic grounds upon which all religions may unite in universal service.

Editor's Note—The foregoing is the baccalaureate sermon delivered in the fieldhouse Sunday, June 2, by Rev. Mark Sexson.

Norman's Finest Apartment House

A step toward better housing conditions in Norman is being made by Dave M. Logan, '16 arts-sc., and state legislator from Okmulgee county, in the construction of a twenty-four apartment building at the corner of Boyd street and Lahoma avenue.

The building is to be three stories in height and is to be constructed of buff brick with white stone facings and trimmings. It combines all of the most modern features in building and will be unsurpassed for convenience by any apartment house in Norman.

These conveniences include hardwood floors throughout, tile entrance halls and bath floors, modern bath fixtures and electric refrigeration.

One of the most pleasing features of the apartment will be the effective kitchens which have many built-in conveniences and will be developed in unusual color schemes.

Storage room has been provided in the basement and garage space will be available for tenants with cars.

The building is being erected by the Musgrave Construction Co. of Oklahoma City and the architects are Sorey and Vahlberg of Oklahoma City.

The apartment will be ready for occupancy by September 1, says Logan.

Dr. J. P. Blickensderfer and Mrs. Ella Mansfield Blickensderfer, '18 arts-sc., are residents of Norman for the summer. Doctor Blickensderfer, who taught in the university during 1920 and 1922, is conducting the classes of Dr. Joseph H. Marshburn during the summer session. Mrs. Blickensderfer was an instructor in mathematics in the university for several years. With them is their small daughter, Patsy.