

# THE TAR HEEL.

THE OFFICIAL ORGAN OF THE UNIVERSITY ATHLETIC ASSOCIATION.

## THE MAN OF GALILEE.

Star Course Address, Gerrard Hall, January 27, by Wendling.

"I once knew a preacher," said Dr. Alexander. "who in appearing before an audience, was introduced as the Demosthenes of the Southern Church, or something to that effect. Whatever the title applied, I remember distinctly that he was not 'it.' But tonight it gives me great pleasure to present to you a man who has achieved already a grand success as jurist and orator. The subject to which he asks your attention is 'The Man of Galilee.'"

Mr. Wendling said, in part:

"I come upon this platform to speak to you of an astounding person—the Man of Galilee. I shall not ask you to approach the subject in a religious spirit, on the contrary, let us go to the task, not irreverently, but in a critical mood. \* \* \*

We are nearing the crisis of a great battle. The twentieth century will see the followers of the Nazarene rapidly diminished or greatly increased. The century upon which we are just entering will decide the contest. \* \* \*

"Whatever form of government men adopt, they are always governed by a king. Except as to their political methods, men are not at heart, and never will be, democratic. They will always want a king. In the final issue, in every community, in every State, and in every nation, goes the will and character and the power of the best man. \* \* \*

"Some nineteen hundred years ago, Galilee was a most densely populated country. Close to the water's edge the shore of the sea of Galilee was adorned with rich palaces. The streets were thronged; the government was Roman; the climate tropical. On the hills stretching away from the backs of the sea of Galilee was delivered the most widely distributed speech of all times—the Sermon on the Mount. He who delivered that sermon has been called a Reformer, but he was Revolutionist.

"Let us draw nearer and look at this wonderful speaker. No picture can describe Him. He is tall in stature. There is not a spot or blemish on Him; His brow is smooth; His complexion is clear; His eyes, blue with the deep blue of the sky—the fairest among ten thousand. He is modest and dignified; His voice is soft and low; and he wears the costume of his time. I do not see in his face as the modern painter saw. It seems to me I see wonderful love, fathomless, boundless sorrow.

"If the Nazarene had a plan to work out, what was that plan? Let us attempt first an analysis of His mental life and intellectual process. It is a simple but wonderful story that has been told from thousands of pulpits and millions of books. But let us look this story over again.

"Above all things, what is His work? What is the matter with the world that he should want to set it right? He came to establish a kingdom, a kingdom with himself as king. No one can read His life without finding so often the striking phrase, always and everywhere the same—the kingdom is at hand,—my kingdom. \* \* \* The condition is this: there is a disagreement in human affairs, for despite their philosophy and wealth men hate each other; darkness lies before them; the world is resting in doubt. Humanity has many sorrows and hence is easily cast into despair.

"This condition is abnormal because it springs from a violation of law—from sin. We all know that wilful violation of law is the source of countless human ills. The man of Galilee comes and says: 'I am here to found a kingdom, my motive is Love for the human race; it shall be called a kingdom, and I shall be its King. I propose to deal directly with its society and I demand homage, obedience and complete surrender to my will.' He has no prophet to help him, no books, no newspapers, no money, no army. The Galilean says, 'I will found this kingdom alone. The laws which I make shall no man repeal or modify and I defy all the powers of the world and the gates of hell to overthrow my work.'

"His plan was complete and perfect at the start. He abased nothing, conceded nothing, changed nothing, but carried it straight through. This plan, as a mere mental concept, is one of immeasurable breadth, as high as the throne of the Infinite. Have you ever thought of that plan? As it presents itself to His own mind, it antedates the Abrahamic age. He says 'All the ages lead up to me,' and then, pointing to the future, 'tis mine.' All the dreams of the imagination that have entered the hearts of the world's greatest men fade into insignificance beside the cosmic outline of this amazing plan.

"'Unto the end of the world—forever.' He announces His plan with perfect quietness—just as you would say, 'The weather will be fair tomorrow—and He makes this announcement without the shadow of a doubt as to His success. Indeed if we would pause right here, we need only say, 'Here is greater audacity than one would expect from an archangel.' A tremendous fact stands in our way—he succeeded. He had at the very lowest estimate, a clear and well balanced mind.

"What is He then, and what right had He to this plan? He was born in obscurity and reared in poverty; simply a mechanic, a worker in wood. The only books he read were three: the Old Bible, Man, and Nature.

"I ask you to put aside two mistaken ideas: first, He was not the meek and lowly man so often repre-

sented. He was a majestic, kindly noble-like man. Second, Do not think of him as an unsophisticated peasant, but think of him always as a courteous, self-possessed man. He was cosmopolitan. Study Him from this point and you will make the discovery that He mingles with all forms of society with perfect ease. Was it genius? What is genius? Genius is the distinguishing quality of mental insight that enables one to see, at a glance, all that is to be seen in a given field. In the Man of Galilee we have the highest example of genius.

"The first thing about Christ that strikes us is his egotism. In all the annals of biography we can find nothing that approaches it. But the strange thing about it all is that somewhere in the background there is an unselfishness in all His sayings. 'I am the Way, the Truth and the Light. Ask in My name and it shall be granted.' These are the ravings of wild insanity; a conclusion from which I find no escape, unless in the man's being a visitor from the other world, veiled in human form. There is present all the time a most remarkable spirit of self-sacrifice. He is the only egotist who is absolutely unselfish. He is never jealous of any one. He is never impatient; a man of most excellent refinement; such delicacy and tenderness! He is the only pure man in chronological history.

"The Man of Galilee, from first to last, is always at his highest level. How gentle and tender, yet there was something in his presence that could subdue the strongest will. The money changers were not scourged, but awed. Roman soldiers recoiled before him. What a strange power in that face and voice of His!

"Christ held toward man a fraternal affection, fathomless and boundless. 'The greatest of these is charity'—no, 'the greatest of these is love.' Men and women never want charity, they want love. The thing millions are holding up their hands for is love. No man can hate you if from your heart you love him and give him your sympathy. 'Tis love alone that gives a man clean hands and a pure heart.

"But what right had the Man of Galilee to interfere in the affairs of this world. Because He loved and loved from the bottom of his heart—because He is Love. From the very beginning the whole world is against Him but he never shows a sign of trembling; He never made a concession.

"There are five mental characteristics, combined in no man save the Man of Galilee:

- "1. He never has the slightest shadow of doubt or uncertainty.
  - 2. He is never afraid of going too far.
  - 3. He is never surprised.
  - 4. He is never found taking counsel with men and weighing their words.
- Christ knew just as much at the beginning of his ministry as at the

end. He did not develop. Think of Him as a philosopher from the beginning. 5. His penetrating insight into character. In all great mementos recall the failure and you can associate them with a lack of discernment of character. The man of Galilee never made a mistake and never failed to do the right thing."

## Library Reading Committee Prizes.

Two prizes of the value of fifteen and ten dollars, respectively, will be awarded to the two members of the class of 1905 who do best and second best work in a general reading, known as the Library Reading Course. These prizes are offered by friends of the Library and will be awarded by a committee of three from the Faculty. Full information concerning the condition of the competition can be obtained by referring to the bulletin board inside the Library, or by consulting with the members of the committee and the Librarian. The following are the general rules governing the competition:

(1). The course is open to the members of the class of 1905 who are duly registered and are pursuing regular courses of study which lead to the degrees of A.B.; B.S., Ph.D.

(2). On or before February 16, 1903, all competitors must notify the committee of their intention of entering the course and must consult with one member of the committee with reference to the work they wish to do. The notice must be submitted in writing.

(3). On or before May 9, 1904, a list of the books must be submitted in writing to the committee and competitors must be examined. The examination of each competitor will be based upon his individual list and will be conducted in such a way as the committee thinks best.

(4). Books read previous to February 1, 1902, or books read after that date in connection with any course, whether counted for a degree or not, must not be submitted.

The committee is composed of Dr. Smith, Dr. Raper, and Mr. Bernard.

## Signs and Omens.

To see the father of your girl approaching with anger in his eye and a heavy cane raised in his right hand is a sign that you are going to travel.

To lose \$50,000 and not have enough money left to buy a dinner is a sign of poverty.

To be hit on the head with a brick is a sign of bad luck.

To lose a leg in a railroad accident is a sign that you will be crippled for life.

To dream of a monster with seven eyes, a tongue of fire, a forked tail and a double-barreled head, is a sign that you ate a dish of pig's feet a mince pie and a plate of tripe, before retiring.

To throw a stone at a skunk is a sign that you are going to get a new suit of clothes.