

# Quiet

## of a Soul.

his life shall lose it; lose his life for my sake, the same shall save it profit a man, if he shall a man give his soul? —S. Mark 8

our Lord's favorite message so often of great importance. of Christ shows how stands human nature, if-preservation is so normal person that suicide we at once been insane. As for attempted the other to shoot Niagara in a ways that some people the most priceless. In the R. V. our ther differently. Our me word for "life" translators put "soul" all three verses, but "life" expresses His th it profit a man, to l, and forfeit his life? man give in exchange

who was trying to d why that life was the Niagara River, it for money, or for much money is your pleasure will it be to name in the papers of earthly fame has of withered leaves? sparrows sold for two one of them is for- id? . . . Ye are of many sparrows." A less than half a (wholesale) and yet, ows are sold for a an fall to the ground d. The Father cares and we hardly need to man soul is of more sparrows.

es, through wars and use, human lives are s before the mower. are gathered up and ld goes as on before. placed by a moving o swiftly. There are left that one, or a usand are scarcely ns!

of priceless value to d there are few lives at no one loves and soldier, dangerously eard saying over and me to get well, for e at home."

the value of a human ot consciously done the world—but ask what she will sell her price be in hundreds, lions? Ask and you

st who has taught us n being. In heathen priced very low, and ay as valueless. Men like cattle and killed used their usefulness. aught us the value of n Christian countries st infant is jealousy who kills a helpless nder penalty. And who sets before us a hat natural instinct which is so strong in

are that the Bible an hath will he give words are certainly don't quote them il you have looked t). They are part culation of Job. It made that assertion has proved untrue. more than all the and yet only God

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can number the great multitudes who have freely given that priceless treasure to save others. St. Paul was not abnormal when he said in the face of danger: "None of these things move me, neither count I my life dear unto myself." His life was dear, of course; but it was a joy to him to lay that precious gift at the feet of his King—because he knew well that the gift would be prized at its full value. The value of a life!—it is beyond our power to compute.

I have been reading, in "The Heart of a Soldier," how the men who carried provisions to the trenches behaved under fire. They were just common men, but, we, (like St. Peter on the housetop in Joppa) have learned that we have no right to call any man "common." They were not trained soldiers, only men of the transport—tailors, shoemakers, servants, etc. They went on, heedless of falling shrapnel, and "brought the rations to the waiting trench." It was all in the day's work. The heroism, which had been hidden out of sight in their hearts, simply leapt up to the surface where it was visible to the naked eye. That was all! God knew they were heroes long before the war. He saw the glory of years of plodding self-sacrifice for others' sake. The war did not make heroes, it only was a flashlight to show the heroism already there.

You and I don't know whether a sudden crisis will reveal in us latent heroism or latent cowardice. On Thursday St. Peter thought he was ready to die for Christ, and before Friday's sun was high he was eagerly and persistently declaring that he did not know Jesus of Nazareth. He did not know his Master as he afterwards learned to know Him, but his Master knew him well, and saw plainly the weakness which the Apostle did not see in himself.

It is foolish, as well as wrong, to look down, in presumptuous conceit, on any man or woman. To-morrow we may

acknowledge in shame that the "common" man or woman is far above us in real worth. In the "Literary Digest" for July 10

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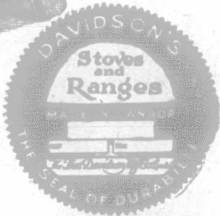
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outdone by the modern switchboard operator. Then he goes on to prove his assertion. We hear of girls sticking to their posts in the midst of fire, flood and cyclone, calling thousands of others to fly for safety yet making no attempt to escape themselves. In many cases of fire the girls notified everyone they could reach, and would not save their own lives until their clothes or the switchboards were on fire.

One woman in a munitions plant saved thousands of lives by her courage. She saw smoke coming from a building stored with gasoline. Close to this building were six cars filled with T. N. T. In a shed near were thousands of shells ready to be shipped. The telephone operator knew that any minute she might be blown to pieces, unless she fled for her life; yet she stuck to her board and notified the people in every building in the twenty-acre plant. She saved nearly four thousand men before the explosion came. Then she fainted—as any woman might do—and was carried out safely.

She was willing to lose her life in order to save others and so she gained her life and she would have gained it as certainly if the explosion had blown her body to pieces.

We can't help believing in the life after death! Our desire to emulate those who have followed in the steps of Him Who saved others by the sacrifice of His own life, proves that we don't believe death to be the end. There must be a marvellous joy in such a splendid deed—but it would be a terrible waste of fine material if death could destroy a soul like that of the heroine described above. And she is only one of many.

God holds up in the light a beautiful soul here and there, so that we may be assured of the value of ordinary men and women. Those revealed by a sudden crisis are only samples. There are plenty more around us just as beautiful in the eyes of God. If our eyes are so

there is an article on "the heroic, faithful, efficient, and entirely human 'Hello Girl'." The writer asserts that the heroines of history—such as Joan of Arc—have been