# LARGEST LOG STRUCTURE IN THE WORLD

Old Faithful Inn, Yellowstone Park, Combines Crudest Workmanship With the Very Finest.

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intending to baile with the world in striving for some line of work to earn a livelihood. He traveled from city to city, finally landing in Detroit, Mich., where he found brief employment in an

He held this position for a short time, as he received little encouragement to advance in his chosen work. He started out again on his wandering tour from

city to city, being employed occasionally in large offices, where his architectural knowledge was recognized and appreci-

In 1892, at the age of 19, Mr. Ream

In 1996, at the age of 15 Al. Realist opened his first office with a partner, with indifferent success, and after several years of similar conditions, finally entered upon the line of work which is now bringing him prominently to the attention of build-ers the world over.

Question in Indian

HistoryAnswered

THE DALLES, Or., Jan. 3 .- (To the Editor.)-Please answer the fol-

lowing questions through the medium

of your valuable paper and enlighten a

student in Oregon history:

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Set S and S is

cal high achool.

Eberhard in "Champoeg and Other Poems" speaks of Wooloomooloo, Where is Wooloomooloo? Did Rev. Jaxon Lee take any part in the meeting at Champoeg May 2, 1843? Whit were the names of the four In-dians hanged at Oregon City for the murder of the Whitman party? Where were they buried? To whom do the Caroline, Islands now belong?

now belong? ALEX P. MAYO.

Thomas N. Strong, who is well in-formed on early Indian history, He fa-vored The One and Your questions were referred vored The Oregonian with answers as follows:

1. The burial place of Comcomly in probably near Astoria, its exact loca-tion unknown. Even his death is not from unadown, seen his death is not given with any certainty. After the fearful scourage of 1754-1840 that dec-imated the Indians, formal hig fune-rals among them were practically un-known on the Lower Columbia. 2. References to Sacajawea after she left the party of Lewis and Clark are of doubtful authoritation.

are of doubtful authenticity. Even her name in those days before it became Anglicized could not have been given twice alikes

The Marquesus Islands are in South Pacific Ocean, to be exact, Intitude 7:50 10:30, longitude 138:30 the 40:50. 4. "Wooloomooloo" must be purely for indian name.

fiction or a made-up Indian name. Fossibly some native word may have had a similar sound, but it cannot be Identified.

5. Jason Lee was probably at the a. Jason Lee was probably at the meeting at Champoeg, although this is stated without looking it up. His name does not appear in the named list of officers, etc. He was, however, one of the committee that on July 5, 1843, formulated an oath of office for these officers.

6. The five Indians hanged at Oregon City for the murder of Dr. Whit-man, at least the ones who gave themin his studies as taught in the Subsequently he left his native home

selves up for the murder, have their names recorded as Filoukart, Tamanames recorded as Flioukart, Tama-has. Klokamas. Isaaichlakis and Kla-masumpkin, but these names so spelled would not be remembered by any old pioneer. For instance Tilaukait, who was the chief man and whose bearing before the trial would have done credit before the trial would have done credit to any main, while or red, is generally known as Teal-i-ky and this is not unlike his name as given above, but the others cannot be pronounced. For instance, one of them was known as "Macat," and horses up the Valley bore that uame in his memory, but which of the five he was no one now known. 7. The burial place of these follows:

finally. 8. The Caroline Islands are claimed

by Spain, but they are practically in-

### A Dove Tip. Sunset.

Sunset. In certain places in Arizona and other arid regions doves nest far from water, where last Fall's weed seeds are many and varied, flying back and forth from nest to water twice a day. Were a Scrip-ture being written now, and some prophet were said to be guided by a dove to a spring of water, none could doubt. Trav-elers familiar with Nature's signals, as well as the resident shoepherders in dry mesas, often find their way straight to a rare water-hole by watching the flight of doves, as beemen find treasure by the flight of a bee.

speaks of Hunt going to the Marque-san. Where are the Marquesas? Authorized Version of the Sermon That Has Aroused Discussion Troughout the Country.

"Astoria"

But Christ was too holy and too remote. Next there was the Mother of God, as the mediator through whom to come to the Christ; but she was too holy and too remote. Then there were asints to come to the Mother of God, and priests to come to the saints. And so the individual came to the priest, and the saints to the Mother of God, and the Mother of God to Christ, and God, and the Mother of God to Christ, and God, and the Saints to the Mother of God, and the Mother of God, and the Mother of God, and the Saints to the Mother of God, and the Saints to the Mother of God, and the Saints to the Mother of God, and the Mother of God to Christ, and Here and the column of a celestial God through the God the Christ, and God the Christ the Christ and Mother of God the Christ the Christ and Mother of God the Christ the Christ and Mother of God t but eternal presence. Too long we have stood at the foot of the cross or at the door of the tomb, and not seen the stone rolled away and the triumphant Saviour emerging. Too long we have thought of the life of Christ ending with his pas-sion and death. But the greatest part of his life is his post-resurrection life. Jesus' Wonderful Service. For the message of the Gospel is not merely that Jesus Christ lived and did 1800 years ago, living here for a few short years and then disappearing, to be an

tendency of his times; and this is Her- changed conception of God is going to

destroy the personality of the divine.

said, "I will tell you." And came, and for a little while

among men; he forgave the wo

Real Religion Not Injured.

and for

And

years and then disappearing, to be an absentee Christ; it is that God is always

| but eternal presence. Too long we have | despair and said, If there is no church to

AN SHOLMNG OF FICE AND BASCONIES BUDLT OF LOGO

artistic in its rusticity and the wonder of all tourists, is located in the Upby stages, and are received as guests, per Geyser Basin of the Yellowstone National Park. It is known as the Old

by stages, and are received as guests, under the porte-cochere, 22 foet wide and 10 feet long. The front doors have a latch string which always hangs out; also gong of wrought iron for belated tourists. The front lock and door key alone weigh about 25 pounds. The key itself is about 15 inches long. Bontering through this door, one finds himself in a room which, in an ordinary

himself in a room which, in an ordinary hotel, would be called the office. Around

hotel, would be called the office. Around this room they have two galleries. They are about 12 feet wide. • This huge anartment is open up to peak of roof, which is about 85 feet from office floor. They have stairways made of logs rounding from office floor to a point 75 feet above the floor which divides, one running to a crow's neet, which is a fittle house built complete about 16 feet square, with roof, and other stairway running out through a dormer window onto roof. out through a dormer window onto real and from thence up outside onto a deck This deck is provided with searchight which throws its rays upon the gaysers. From this novel stairway are countless runways or walks which extend to the veriest parts of the immense labyrinth of logs and braces which constitutes the

## Andirons Weighing 400 Pounds.

the warmth and glow given to the office is furnished by a chimney running up This huge hotel, constructed entirely of practically through the center of the oflogs, is 380 feel long, with a front porch fice, which is at the bottom 1412 feet

The building is heated by steam, but

25 feet wide and 210 feet long. Visitory to this unique building travel, through the largest park in the world, square, having eight fireplaces. This chimney is built entirely on the exterior of stone, of the field stone character, and

AR CONSTRUCTED ENTIRELY OF LOGS

GOD WHICH DR. LYMAN ABBOTT

as large as could be obtained, some them weighing as much as four tons. The andirons for the fireplaces alone

The andirons for the fireplaces alone weigh 800 pounds a pair. The diningfoom is furnished similar to the office, also the first floor bedrooms. Second floor bedrooms are finished in rough pine, unplaned as it comes from the mill, and untouched by the painter, and left to be colored by nature. It was the ambition of the architect to make a building without a plece of mill work in it, and therefore there is not a foot of molding or planed wood in the entire structure.

EXTERIOR OF LARGEST LOG

STRUCTURE IN THE LIDREL

entire structure. This building in spaciousness, peculiar construction and architectural design has no parallel in the world, and stands today as a monument to the cleverness and originality of the now successful and prominent architect. Nothing but logs of wood, securely and artistically arrayed in construction, greet the eyes of visi-tors to this Western hostelry, once they

reach the interior, presenting a unique-ness and solidity which is refreshing. Exteriorly, "Old Falthful Inn" presents an air of picturesqueness and pre-tentiousness seldom combined in struc-tures of like character, making it stand out prominently, as one of the most novel there of architecture accer attingend in pieces of architecture ever witnessed in

### the country. The Acchitect.

Where is Comcomly buried? Architect Reamer, who has become fa-mous for having designed this very unique Did the Astor party (Hunt's) meet Sacajawen, or make any mention of her in their writings? structure, is a comparatively young man having been born in Ohio in 1873. He left Washington Irving in school at the age of 11 years on account of poor health, at which time he had

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2 VTERIOR WELLOF OLD FAITHFUR

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lity of God and the divisity of Jeaus Christ is here published from the stenographer's report. This presstation in constructive form of Dr. Abbott's expression of faith in the erpetual presence of God will, the eves, answer the queries, supressed and unexpressed, and clear up the perpiculities that have been caused by imperfect and misleading reports of the sermon .-- The Editors,

HE largest hotel in the world, con-

structed entirely of logs throughout,

Faithful Inn, because of its location pear

by Architect J. R. C. Reamer, and his ambitious and successful effort is claiming attention from extensive builders in every part of the world. The building is

of chormous size. Its predominant fea-tures being the great number of logs used in its construction and the rustic appearance maintained throughout, even

to the guest room. There is not a pard of plaster in the entire building. The fireplaces are built of hig boulders, and the structure is sim-ply the rough product of the forest. It is extremely beautiful, and has every com-

The electric lights are from imitation

candles topped by small incandescent

From the tower a searchlight is oper ated. In the evening "Old Faithful," seen

by searchlight, is a magnificent sight.

One of the interesting and laughable sights is to see the searchlight man chase the bears with the powerful light beams. The bears are atraid of the electric glare,

and run like scared sheep whenever the

On a Mammoth Scale.

From the Outlook, Dec. 31. The recent sermon preached at Har-ward University, December 18, by Lyman Abbett, was preached extempo-rameously and no verbatim report was taken of it. But it followed closely g the lines of an address on the theme delivered before the Na-

Churches on October 19. That address

was taken down in shorthand, and

Council of Congregational

of it as deals with the per-

light rays are turned on them.

This remarkable structure was designed

the Old Faithful Geyser.

to the guest room.

ANY converging tendencies have operated to bring about a time pecu liarly adapted for great spiritual in and through the Christian work We have already entered upon ehurch. epoch, intelloctual, social, spiritual, which we can make an epoch of the greatest spiritual movement the world has

When Christianity passed over into Eu rope, it found Europe dominated by a great imperialistic system. Caesar was the supreme authority. His edicts were absolute law-ecclesiastical, civil, political law-throughout the empire. He was represented by a host of subordinates who were simply the instruments to interpret that forgiveness.

and execute these laws. He was absolute-ly inaccessible to the great multitude of the citizens of the Roman Empire: they could come to him only through his sub minates, who were mediators between the people and the Emperor. Christianity entering into Europe and pervading it adopted, naturally, as its occlesiastical machinery. The this framework of govern-e pagan Roman Empire was d, as Mr. Bryce has well shown Six days does not mean six days; it means six long periods. Then came anus, into the Holy Roman Empire. came the Pope; the prefects and subprefects became bishops and archhishop and rectors and curates; but the essential principle of the ecclesiastical system remained what the essential principle the political system had been-absolute The Pope was the vicar and ve of Almighty God-the mi-absolute authority. The derialism. of the Vatican were the laws of preme and ab lowed literary criticism. It analyzed this Bible and compared it with other litera-tures, and announced its conclusions. These laws of Moses were not handed God. The bishops and archbishops and curates and rectors were the representa-tives of this Caesar. They were the me-diators between him and the people.

### No Popular Access to God.

be distinguished; this code of laws was gradually produced, and the progress of their gradual development can be traced. At the same time Christianity was modified in its thinking, or rather was trazisformed in its thinking, by this imperialistic system. The Hebrews were not The Old Testament conphers. tains no philosophy; the New Testament contains very little, except such as is to he found in Paul's Epistles, and not a little the Protestant faith that the Bible great deal even there. But when Chrisgrant deal even there. But when Chris-ttanity passed over into Europe it took os a philosophic form, and thurefore the Raman form, and therefore the imperial-titic form. God was conceived of as a celestial Caesar, sliting in the center of the universe and ruling it. The church was the representative of this diving Caesar. The laws of God were edicis issued from him and handed down to rear. This God was incorestible to the This God was inaccessible to the

ission of the penalty for violating that occasional interventions on His law: access to Him was only through a throng of mediators.
Always an Absentee God.

Why Biblical Authority Weakened.

But presently there began to come an-

other set of influences weakening the be-

lict that the Bible is an ultimate and

supreme authority. First came geology,

with its message that the world was not

made in six days. The church replied,

means six long periods. Then came an-thropology, with its measage that man

was not created six thousand years ago;

that he has been on the earth at least ten or fifteen or twenty thousand years. The church replied. The Bible is not su-therity on malters of chronology. Then

came evolutionary science, with its men

suge that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then

the church replied-nothing. Then fol

down complete, once for all; they are

Then came the study of comparative religione, with its message: We can find the Hebraic legends of creation and fail and deluge in the older religions of Egypt, of Phoenicia and of Assyria. Little by

sed of various elements which can

pted-unc

as a development of life. He was fol The Reformation broke down the eccle lowed by others-Mornmeen, Curtis, J nold, Buckle, Macaulay, Green. All the men differed from the old classical his slastical system for the Reformers and the children of the Reformers. The Protestant world said: "The Pope is not the rians in tracing history as a gradual proricar of God; the Church is not the su-reme and final authority." The church and held to the sacredness of the Eble, ows of development-the widening out and the upbuilding of humanity-and in thus showing a divine development in hu-manity as science had shown it in nature. but to the Bible as the constitution of the rch. It was not for the common peo-Then came literature and the study of church. It was not too the church and the church was to interpret it and to declare its meaning. The Protestant Beformers went back of the church, of the priestcomparative literatures, the literatures Greece and Rome and Italy and Engla and, last, but not least, of the Hebrew people, and of the common life of man hood, of the human mediators, to the Bible. They said, Any man may take this constitution; any man may interpret that animates them all and underlies them all; and the discovery (for it was almost a discovery) that remores is as universal as the human race, and forgiveness as But still Protestantism accepted and of an absentee God. Still God was universal, and love and bity and sympt thy as universal; and that underneat all nations and all races and in all era there beats, not morely one blood, bu conceived of as enthroned in the cen of the universe, as the Moral Govern and laws as edicts issued from Him; one human, palpitating, 'emotive life. This process has been resisted by some and aim as disobedience to those laws; and forgiveness as remission of a future pen-alty; and the Bible as the book of His men in the church and feared by more, but the resistance has been in vain and the fears have been needless. For it has laws, and an authoritative statement of pertain conditions precedent to obtaining been a divinely ordered process toward profounder faith, a larger hope, and a

over and tenderer love. One day some years ago a young mi called upon me with a long list of ogical questions. He wanted to get copy logical questions. He wanted to get copy for his newspaper, and he arked me to answer them. I was bowing him out with a polite declination when he stopped me: "Just ope moment, please. Do you believe in a personal God?" "What do you mean by a personal God?" I asked. "Well," he said, "I mean-I mean a big man sitting up in the center of the uni-verse and willow things". "Not' I asked verse and ruling things." "No," I said, "I do not believe in that kind of perverse and ruling things." "Well, then," he said, "y J God." are a pantheist! What Will Take His Place?

# That picture of a "big man sitting up

in the center of the universe ruling things" was a very crude expression for belief that was universal in the Middle Ages. Among the cartoons of Raphael is one representing the creation. A ven crable gentleman is represented as seated cross-legged upon the ground, with the various portions of a child's Noah's ark before him, putting the different parts of the animals together. It was a great artist's conception of a divine creation. That notion of an absentee God-an imperial Caesar sitting in the center of the universe ruling things, whose edicts are laws, who is approached only from afar by men-that is gone, or going. There are some of us who still cling to it, and to

is the supreme and final authority was weakened, and for some destroyed. Whether we like it or not, that lessening of the subscript of the Book as a book The some of us who and that image seems whom the removal of that image seems like atheism, some that are trying to cling to it, though their grasp is loosening; some that are trying to make them selves believe that they still believe in it; but it has gone, or is going. Not merely the final authority of the church is undermined; not merely the author-ity of the Boek as an ultimate court of appeal is lessened; but the conception While this process was going on within

areat majority of men; they had no cars to hear Him, no capacity to reach Him; the churches, there was going on within the churches, there was going on a pro-universe ruling things, as an imperial "We are of the comparison of the comparison of the comparison of the the churches, there was going on a pro-cose without subtle, powerful, irresultible. First was Christ, the divine Mediator.

Christ to the Eternal. The Eternal was an absentee God, dwelling in a far-off, creating matter and force out of world. Law issued from him; ein was disobedience to that law; forgiveness was What will science put in the place of Is it? this conception of a divine Caesar sitpart. ting in a celestial robe:

bert Spencer's answer to the question,

ting in a celestial robe: But one truth must ever grow clearer-the truth that there is an Inscrutable Existence everywhere manifested, to which we can neither find nor conceive either beginning or end. And the mysterics which become the more mysterics the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an infinite and Eternal Energy, from which all things proceed. Ar. out things proceed.

What has science to offer? This: That we are ever in the presence of an infinite and eternal energy, from which all things proceed. No longer an ab-sentee God; no longer a great first cause, setting in metion secondary causes which frame the world; no longer a divine mechanic, who has built the world, stored it with forces, launched it upon its course, and now and again in-terferes with its operation if it goes not right; but one great, eternal, underlying cause, as truly operative to-day as he was in that first day when the morning stars sung together-every day a creative day. That is the word of science.

### The Message of History.

What is the word of history? The historian tells us there is a progress in human development, and that history illustrates that progress, and that not

only the individual man grows from habyhood to manhood, but the whole race of men grow from infantile begin-nings to a future, we know not what. Is there any meaning in this? Is there any power behind it? And what does this power mean? And, again, we turn to a historian, not a theologian-not even an orthodox historian-to Mat-thew Arnold. He tells that the one

thing history makes sure is that there is a power not ourselves that makes for righteousness; a power today at work in the world as truly and as efficaclously as ever in the past; that the evolutionary processes that are going on are making for righteousness.

### The Message of Literature.

Finally, we turn to literature, and we ask one of the great poets to tell us what is to take the place of this Romanized conception of an absentee What has human experience to God. tell? What word have the men of vis-ion to bring back to us as the product of their insight into human life? And this is Tennyson's repay:

The sun, the moon, the stars, the seas, the a hills and the plains, Are not these, O soul, the vision of Him who

reigna? Dark is the world to thee; thyself art the

reason why: For is He not all but that which has power to

feel, I am 17

feel, I am 1? Glory about thee, without thee, and thou funiliest thy doom. Making Him broken gleams, and a stiffed spiendor and gloom. Speak to Him, thou, for He hears, and spirit with spirit can meet; Closer is He than breathing, and nearer than hands or fort.

hands or feet. The notion of a humanized . God, sitting in the center of the universe, sitting in the center of the universe, ruling things, is gone; and in the place of it science has brought us back this; "We are ever in the presence of the infinite;" and history has brought us back this: "There is a power not our-

Paul's or St. Peter's. As you look on these great pillars, on this great dome, this splendid architecture, you say: I see here the fruit of the personality Wren, or of Michael Angelo; I am loc ing on something more than stones and mortar: I am looking on the work of a great mind and a great heart. But now imagine for one moment that as you stood there you could see stone reared upon stone, and column upon cloumn; could see some invisible hand tracing the fretwork around the columns and caving the beautiful forms; as you looked, the cathedral grew into its aplendid proportions; and then some invisible force lifted the great dome and put it like the dome of heaven on the columns underneath. Would you think the personality was gone because it was operative before your eyes am I to think that there was a personal God six thousand years ago, or sixty thousand years ago, or aix hundred thousand years ago, and that today, when I can go out and see him paint-ing the leaves, and starting this Fall

back, reconsecrated, to his ministry. This, he said, is what I mean by saving men from their own destruction. Did he cease then? He has been doing -see the love and life of the ever--see the love and like of the ever-present God at work before my eyes, can I think that his personality is gone? No; a thousand times nearer, a thousand times closer. We are in the presence of the great divine personalthis work of love ever since. The history of the world has been simply this: Man of the world has been simply this: such siming, God forgiving; man diseased, God healing; man destroying himself, God redeeming him from his self-destruc-tion; man sordid and selling himself into slavery, and God recovering him from What we mean by personality is The infinite and eternal energy, from which all things proceed, is an energy that thinks, that feels, that purposes and does; and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a slavery and crowning him with loving survery and crowing him with toving kindness and tender mercles. And the message of the Christian minister today to this sorrowing, sinful, troubled hu-manity is, "The God that was in the world then is in the world now." It is poor and broken reflection.

I suppose there are some of you here tonight who will feel that this frank rec ognition of the overthrow of old forms of faith is injurious. I wish you who hold still to the sacredness of the Roman fully of himself that in Jesus Christ we see the image of the Invisible God. Christianity is not an episode. The life of Christ is not a historical event hold solid to the safetiness of the robust theology would consider this question one moment. You remember how Gidson, beating out the grapes in the wine-press, was told by God to destroy the idel of Baal and cut down the groves, and how. when the people came out the next morn-ing and found their idol and their sacred grove gone, they rose in wrath against him, because he had destroyed their re-ligion. But he had not destroyed their religion; he had simply given it a wider scope and a puter life. You remember how, when Jesus Christ told the people at Jerusalem that the temple would be destroyed, they identified religion with that temple and with those sucrifices and that priesthood, and counted as an ener of religion any man who said that all those things were to be destroyed. But he was not the enemy of religion; and the destruction of that Jerusalem and of But it that priesthood and the overthrow of that priesthood and the overthrow of those sacrifices were only the opening out of a larger life. You remember how, when Luther said, Pope, you are no vicar of God; church, you are no infallible rep-resentative of God, men all over Europe -honest men, devout men, godly men and godly women their hands in It was the revelation of a perpetual in-carnation; the revelation of an unseen

### Every One a Child of God

pouring out his life upon men and into their hearts, lifting them up out of their God is in all nature; thank God for the scientists, for they are thinking the sins, succoring them from their remorse thoughts of God after him, whether they and making them live again. Long before Christ lived the Psalmist wrote: "Biess the Lord, O my soul, and all that is with-in me, bless his holy name: who healeth know it or not. God is in all humanity. and every man is a child of God, whom we are to endeavor to bring back to his Father. God is in history, forgiving and all thy diseases; who forgiveth all thine iniquities; who redeemeth thy life from destruction, who crowneth thee with lov-ing kindness and tender "mercies." Men said, "What does that mean?" And God redeeming, as Christ was in Palestine. forgiving and redeeming. God is in human experience, inspiring, uplifting, lifegiving. Our message to our congregahe tions is not a mere ethical law, not a he mere philosophy about God. not a mere reiteration of a traditional creed, not a that was a sinner, and bade her go in peace," and sin no more. This, he said, is mere interpretation of the Bible. what I mean by forgiving inlustly. He succored doubting Thomas from the skepticism in which he was entangled, of the unstable Peter he made a rock, and of the ambitious John the belowed disthrough ethics, and philosophy, and the creed, and the Bible, we are to bring this threefold measage; the message of sci-ence-"We are ever in the presence of an infinite and eternal energy, from which ciple and the prophet of a spiritual life. This, he said, is what I mean by the healing of diseases. He surrounded the all things proceed"; the message of hisory-"There is a power not ourselves raise, he said, is what I mean by the healing of diseases. He surrounded the traitor, Judas Iscarlot, with love, and recovered the denying Peter and sent him that makes for rightenus sa"; the me sage of literature "Speak to him, for he hears; closer is he than breathing, nearer than hands and feet." "We are all his offspring; he is not far from any one of us; in him we live and move and hav

our being." -

### The Path of the Moon.

Maurice Francis Egun, in Lippincott's, e moon has dropped a bridge upon i the

Golden, yet pale with the strange silver

That, meiting midnight shadows, changes white The yellowest ross and bleaches roof and

The moon has made a path of mystery From earth unto herself; the great sca's

might

Is held in check, as when to maiden slight

Oh, whither do you lead, slim, radiant way, A-trembling as the glistening billows turn Like children in their sleep when

mother's hand Has gently touched them? By this dreamlike ray Do you not tempt? For there are souls

that burn Trough the dim sea to find an unknown land.

Homely Philosophy.

-

Grace O. Bostwick, in Lippinoott's, Ain't no use complainin' Fur's I kin see: Whinis' 'round an' tellin' folks "Bout how 'bused ye be. Things ye don't like, they are boun' T happen, jest th' same. Ye have t' keep a-semilin' if Ye wanter beat th' game.

Ain't no use a-whimp'rin' Bout how one of the see Makin ever one pe see Hope ye'r pains is real. Them things is serier hard to stand, Ye bet yet ifs Isknow; But you jest keep asemilin', an' They'll hav t' up an' go.

Ain't no use a-findin' fault With the output weather: First it's rain, sen it's cold. "Below it's both together. Weather's all right, same's th' rest, "Cordin" as ye see: But takin' everthing to wunct. I tell ye, it suits me,

not to such an imagination we are to go for a realization of the personality of God. God has personified himself in human history. He has entered into one human life, and filled that life so

completed in three short years. Jesus Christ is the revelation of an eternal fact, and the eternal fact is the ever-present God. I shod one night on the top of Mount Washington. The clouds top of Mount Washington. The clouds were passing over the mountain all the evening, and the moon was behind them, and I stood in a diffused light, sometimes brighter, sometimes less bright; but every now and then the moon would seem to break through the clouds, and bend down and rush to-ward the earth as though it would kiss the very foreheads of those of us who were looking at it, and then as sud-

were looking at it, and then as sud-denly it would retire again, and the clouds once more obscure it. B was always there. So the "light lighteth every man that cometh into the world" was always in the world, and always will be in the world as as God is love and man has need of The coming of Christ to the church in order that we might know that God is.

Pictured an Idol. The image which in my childhood I not Browning's message: "God's in his heaven; all's right with the world." If God were in his heaven, all would not be right with the world. He is in his world formed of God as a great king sitting upon a great white throne was really an idol, though it was not formed of making It right. stone nor painted upon a canvas. It is