CHILDREN'S DAY FESTIVITIES WILL BE FEATURED TODAY

Many Portland Churches to Have Programmes for Younger Members—Observance to Be of Wide Variety—Readings, Songs and Drills Emphasized.

CHILDREN'S day festivities are featured in many of the churches of the city today and in addition several pastors have arranged to give sermons suited particularly for the younger members of the congregation. In some instances the morning services of the church is to be turned over entirely to the programme to be given by the children and for the evening services a lecture on some topic of interest to them, in some cases illustrated, is substituted for the regular sermon, the entire day thus being turned over to the young people.

The programmes in honor of Children's day are of a wide variety, but in general consist of readings, songs and drills by the children. In some instances other features are added, such as a regular child baptism service.

Some of the churches held their Children's day celebration last Sunday and these observe their regular services today.

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Several of the churches of the city caught the Rose Festival spirit during the week. The First Presbyterian Church conducted a rest room for women and children in the basement of the building during the Festival. Couches and chairs were provided and coffee was served free to those who wished it. A committee of competent and responsible women were in constant attendance under the leadership of Mrs. E. C. Michener.

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Sunnyside Methodist Episcopal Church, East Yamhill and Thirty-fifth streets, will follow up the Festival by giving a Rose Festival sacred concert at 7:45 this evening. The church has a large choir of good voices and its concerts are always of a high order.

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Professor Coleman, of Reed College, gave a lecture on "The New Thought in Modern Poetry" at the meetings of the Men's Club of the First Congregational Church Monday night. He took up various of the modern poems dealing with the unemployed problem and the immigration question as showing the modern tendency in verse. It was "ladies' night" and a large number of the women of the church were present. Men of the club served the refreshments.

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Bishop Frank W. Warne, one of the officials in charge of the missionary work of the Methodist Episcopal Church in India, was in Portland Thursday, and visited with Bishop R. J. Cooke. He was on his way to attend a conference of missionaries in Idaho.

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Mrs. Alice Weister will address the Woman's class of the Westminister Presbyterian Church at 12 o'clock this morning on "The Beautiful Art of Living." All interested are invited.

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Rev. A. L. Hutchinson was installed as pastor of the Piedmont Presbyterian Church Tuesday. Rev. Hutchinson, who has been preaching in Portland for several years, resigned as pastor of the Third Presbyterian Church to accept the call to the Piedmont church.

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Dr. W. B. Hinson, pastor of the White Temple, was in Astoria Wednesday and assisted at the dedication of the new First Baptist Church there.

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Rev. Oliver S. Baum, pastor of Calvary Presbyterian Church, with his daughter Miss Ruth, has taken the Goddard home, 492 Mill street, for the Summer.

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Dean H. M. Ramsey will preach the baccalaureate sermon for the graduating class of St. Helen's Hall at St. Stephen's Pro-Cathedral at 11 o'clock today.

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Special services will be held for two weeks, beginning today, at the First African Methodist Episcopal Church, 288 Williams avenue, and will be in charge of Mrs. Mamie Jackson, of Boise, Idaho. Mrs. Jackson, who is missionary evangelist of the Oregon-Washington conference, will open her series of meetings tonight.

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The V. I. A. class, of girls of the White Temple Baptist Sunday School, will hold a banquet to mark the close of a successful attendance contest on Friday evening, June 18. The membership of the class was divided into two sections and under the leadership of Miss Lydia Pliter and Miss Hulda Scheel as captains vied with each other in having the best attendance at the meetings Sunday mornings. An average attendance of 55 girls was the result. Mrs. W. B. Hinson is teacher of the class.

* * *

The regular monthly workers' conference of the Millard-Avenue Presbyterian Sunday school was held at the home of Mrs. J. F. McLoney, 4418 East Seventy-sixth street South, Monday evening. The conference selected Saturday, June 26, as the date for the annual Sunday school picnic.

It was decided not to discontinue the meetings during the Summer months and as an incentive to regular attendance Roy N. Stearns, secretary of the school, offered a handsome banner to the class having the highest per cent of attendance during July, August and September. The conference adjourned to meet at the home of Mrs. William Lope, 7620 East Sixty-fourth avenue South, July 12.

Miss Lillian Forbes and Miss Barbara McLoney assisted Mrs. McLoney in serving.

Miss Grace DeGraff to Tell of Hague Conference.

Addresses to Be Made at Y. W. C. A. This Morning and at Rose City Park Church Tonight.

MISS GRACE DE GRAFF, principal of the Kenton School, who has recently returned from attending the peace conference at The Hague, will speak at the regular evening services of the Rose City Park Church, Forty-fifth and Hancock streets, today, dealing with the peace movement. She will also tell of the international congress of women which she attended at The Hague.

Miss De Graff will speak in the morning before the young women at the Young Women's Christian Association. The Grade Teachers' Association of the city is arranging for a meeting to be held Wednesday night at the auditorium of the Lincoln High School at which time Miss De Graff will tell the teachers of the city and others of the work done at the congress.

* * *

Rev. Dwight Kellog, returned recently from Foo Chow Mission, China, gave an interesting address at the First Congregational Church Thursday evening, dealing with present conditions in China. Mr. Kellog is the special missionary of the First Congregational Church, of this city, being supported in his work by that organization.

Mr. Kellog arrived in Portland from India the week before last, and had charge of the services in the First Congregational Church last Sunday morning. He left Saturday morning for Massachusetts.

Rose City Park Church Will Have Children's Day.

Feature of Service Will Be Appearance of Vested Choir of Sunday School.

CHILDREN'S DAY will be observed at the Rose City Park Community Church, East Forty-fifth and Hancock streets, today, beginning at 11 o'clock.

The following programme will be carried out:

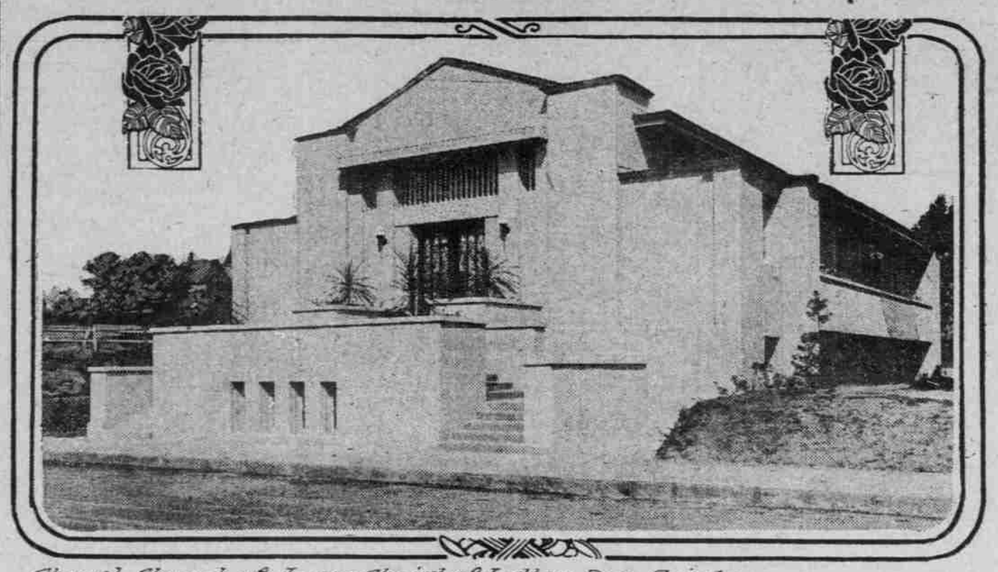
Orchestra; processional, beginners' department, primary department and junior choir; children's day welcome, Elizabeth Carter; hymn, "Holy Is the Lord"; "A Flower Message," Beth Packer; rose song, primary department; junior choir; rose drill, primary pupils; hymn, "Sound the Battle Cry"; 23d Psalm, beginners' department; A Smile Brigade, four boys; junior choir; A Garland of June Blossoms, junior girls; offering; baptism of children; reception of church members, junior choir; children's sermon, Rev. J. M. Skinner, pastor; hymn, "True-Hearted"; parting.

A feature of this service will be the first appearance of the new vested choir girls of the Sunday school, under the direction of Chester J. Hogue.

* * *

Special services for Children's day will be held at Calvary Presbyterian Church, Eleventh and Clay streets, Sunday. A programme will be rendered by the members of the Sabbath school in the evening at 7:45. The minister, Rev. O. P. Baum, will preach in the morning, taking as his subject, "A Great Message."

Music will be rendered under the leadership of George Hotchkiss Street and flowers will be distributed.



Chapel Church of Jesus Christ of Latter Day Saints, Corner East 25th and Madison

Joseph F. Smith, Pres. General Church Board of Education, Brigham Young University and Brigham Young College

Brigham Young, Founder of Present System of Church Schools.

Melvin J. Ballard, Pres. Northwestern States Mission "Mormon" Church.

CHAPEL OF LATTER-DAY SAINTS WHICH WILL BE DEDICATED TODAY, PROMINENT MEMBERS OF THE CHURCH AND ITS FOUNDER.

Latter Day Saints' Chapel to Be Dedicated Today.

Attractive $12,000 Church to Be Opened by Joseph F. Smith, President, at Ceremonial Service—Relief Society to Have Conference.

THE new chapel of the Church of Jesus Christ, Latter Day Saints, which has been constructed at the corner of East Twenty-fifth and Madison streets at a cost of $12,000, will be dedicated today at 2 o'clock by Joseph Smith, of Utah, president. President Smith and Charles W. Nibley, presiding bishop of the church, who have been on a visit to the Hawaiian Islands to inspect church affairs there, will arrive in Portland this morning.

Services will be held in the auditorium of the church tonight at 7:30 o'clock. President Smith will speak at both sessions.

A special conference of the Relief Society of the Northwestern Mission will be held in the auditorium tomorrow morning at 10 o'clock. This will be attended by the visiting church officials and four members of the general board of the Relief Society, Julina Smith, Rebecca Nibley, Jenetta Hyde and Emma Empey.

Monday night at 8 o'clock an entertainment will be given for the benefit of the church building fund under the auspices of the Relief Society of the church. Miss Elizabeth Woodbury will recite "The Witching Hour," and Misses Helen and Evelyn Calbreath also will appear on the programme.

The new building, which has a seating capacity of 400, is of brick, tile and steel and is finished in rough cement. It is painted in a cream duresco. The style of the architecture is modified Spanish. The work of construction was under the direction of Melvin J. Ballard.

* * *

Miss Grace De Graff, of Portland, who was a representative at The Hague peace conference of women, will address the Berean Bible class of First Christian Church at the Y. W. C. A. auditorium this morning at 9:45 o'clock.

First Services of Merged Church Due Today.

Rev. L. K. Grimes, Pastor of Central Presbyterian Church, Enthusiastic Over Prospects.

THE first services of the Central Presbyterian Church, of Portland, will be held today at the Third Church, East Pine and East Thirteenth streets, when Rev. L. K. Grimes, who has accepted the pastorate of the new consolidated church, composed of the congregations of the Third and Hawthorne Park churches, will preach morning and evening. Rev. Mr. Grimes has been an active pastor for nearly 20 years. His first pastorate was at Nego, Ill., where he served for nine years, and where a church and manse were built. His next pastorate was at Superior, where a church was built, and where the membership increased from 300 to 500. He left this church in a prosperous condition to come to Portland two years ago.

Rev. Mr. Grimes early saw the advantage of consolidation with the Third Church, and both talked and used his influence in that direction, and was ready at any time to resign if such action would hasten the union.

"I can see great possibilities for the new Central Presbyterian Church," said Mr. Grimes, "especially among the young people, and it shall be my earnest endeavor to lead the new church to a high standard. I have assisted in the union of churches as chairman of the home mission committee of the presbytery to which I belonged in the East, but in none did I see the same fine spirit of harmony and splendid feeling as have been manifested by the congregations of the Third and Hawthorne Park churches, which will make up the Central Presbyterian Church. Every step toward union has been marked by a brotherly spirit, with care and precision as to details and legal forms. There will be no heart burnings growing out of this consolidation."

Church Asks Wilson to Use Every Means to Avoid War.

Portland Classis of Reformed Church Urge President to Employ Moderation in Crisis With Two Nations.

RESOLUTIONS urging President Wilson to use all moderation possible in dealing with the German and Mexican situations to prevent war, were adopted at the 36th annual meeting of the Portland Classis of the Reformed Church in the United States, the sessions of which were concluded last Sunday. The meeting was held June 3 to 6 in the First Reformed Church, corner Twelfth and Clay streets, and delegates, ministers and elders were in attendance representing congregations in the States of Oregon, Washington, Idaho and California.

Resolutions were also adopted urging President Wilson to take steps to stop the exportation of war supplies to belligerent nations "as such exportation is against humanity and against the honor of the American Nation."

Reports submitted showed a year of progress had just closed. Rev. A. F. Lienkaemper, of Los Angeles, Cal., preached the opening sermon. Rev. J. Wernly, of Lodi, Cal., was elected president; Rev. A. E. Wyss, of Portland, clerk, and Elder Henry Roth, of Portland, treasurer.

* * *

Children's day will be celebrated at the White Temple today by a programme given in the morning beginning at 11 o'clock. Songs and readings by children of the Sunday school will be features of the services. Dr. W. B. Hinson, the pastor, will preach an appropriate sermon.

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Children's day services will be observed at the Kenilworth Presbyterian Church this morning at 10:30 with appropriate exercises, including a programme of music and readings. Infant baptism also will be a feature of the exercises. The programme to be given includes the following numbers:

Children's Recessional.
Recitation, "Welcome".....Samuel Schwartz
Infant Baptism.
Girls' song, "Blossom Bells".....Class No. 8
Anthem, "Suffer the Little Children to Come".....Choir
Recitation, selected.....Robert Storey
Recitation, "The Water Dunk"..Harold Town
Bible drill.....Pastor
Supplemental drill.....Miss J. H. Geijsbeek
Motion song.....Beginners
Recitation, "What Can Children Do?"
.....Verna Miranda
Recitation, selected.Georgia Katherine Smith
Whistling Song.....Primary Department
Reading.....Miss Pearl Kirk
Drill, "God's Little Child"
.....Miss Rector's Class
Twenty-Third Psalm.....Miss Post's Class
Recitation.....Viola Callahan
Recitation, "Taking His First Smoke".
.....Raymond Town
Cradle Roll Exercise.
Sentence Recitation.
Tableau, "Rock of Ages".....Class No. 4
Closing Recitation.....Grace Bowman

* * *

Songs and drills of various kinds by children of the Sunday school will be features of the Children's day programme at the East Side Baptist Church this morning at 10 o'clock. The programme includes the following numbers: Processional chorus; song, "On Children's Day"; song with whistling chorus, "A Song of Praise"; exercise by Junior boys and girls, "The Trail Dwellers"; song, "The Herald of Hope"; exercise by intermediate boys and girls, "Light of the World"; exercise by intermediate boys, "The Peace Fleet"; song, "Boat Song"; exercise by primary girls, "The Wheel on the Trail"; motion song and verses by beginners, "Jesus Called the Little Ones"; address by Rev. W. O. Shank, pastor; closing song, "The Light Bearers."

* * *

J. H. Matthews, of Seattle, general superintendent of the state Sunday school work in Washington, will give an illustrated lecture at the First Congregational Church this evening. He will take as his subject the general condition of the Sunday school work and will illustrate his remarks by pictures, showing different phases of that work.

Children's day exercises will be held at the church in the morning. Rev. Luther R. Dyott, the pastor, will go to Monmouth today, where he will deliver the baccalaureate sermon before the graduating class of the Oregon State Normal School.

* * *

Final action for the union of Third and Hawthorne Park Presbyterian churches will be taken up for consideration to be held at Third Church Thursday evening. Other matters relative to the union will be determined also, including which of the two buildings shall be used for the meetings of the new congregation, to be formed as the result of the consolidation, and to be known as the Central Church.

The union was approved at a meeting of the Portland Presbytery held at the Piedmont Presbyterian Church Tuesday. Rev. J. V. Milligan, Rev. C. W. Hays and Rev. H. H. Pratt were chosen as a committee to represent the presbytery at the meeting June 17.

* * *

F. M. Wilson will have charge of the Warrenton (Or.) Methodist Episcopal Sunday school today at 10 A. M., and Mrs. Rogers the Hammond (Or.) Sunday school. Mrs. W. I. Morrison will have charge of the Clatsop Plains Sunday school at the same hour.

Children's day services will be held at the Clatsop Plains Sunday school this morning at 11 A. M. Songs and recitations will be given by the children. Miss Nancy Morrison will be the accompanist and Rev. Alfred Bates will speak. Rev. Mr. Bates also will preach at Warrenton at 7:45 o'clock.

* * *

Mrs. Richardson and Mrs. Hendricks entertained the Ladies' Aid Society of the Warrenton Methodist Episcopal Church at the Hotel Warrenton Wednesday. Mrs. Clara Briggs is president.

Women Hear Good Schools for Girls Accomplish.

Missionary Society of First Congregational Church Learns Results of Efforts in Foreign States.

THE Women's Missionary Society of the First Congregational Church held its last meeting of the year Tuesday, May 8.

Officers for the following year were elected as follows: President, Mrs. D. L. Brace; first vice-president, Mrs. Harold Gilbert; second vice-president, Mrs. Hattie Fitch; financial secretary, Mrs. F. E. Beach; treasurer, Mrs. D. D. Clark; secretary, Mrs. E. T. Alliston.

The speaker of the afternoon was Mrs. Alice Ropes Kellogg, a missionary of the First Congregational Church of Portland, who spoke most interestingly on the women of China. She told of their hardships and their amusements and the changes which Christian education is effecting.

Mrs. Caroline Borden, of Boston, one of the first members of the Women's Board, spoke from personal knowledge of the good accomplished by the schools for girls in foreign countries, especially in Doshiska, Brousa and Constantinople. She said that in spite of the war the work is going on, and that last week 19 girls of six nationalities had been graduated.

Mrs. Harold Gilbert furnished several excellent vocal selections.

* * *

Mrs. R. McGuire entertained the Ladies' Aid Society of the Hammond Methodist Episcopal Church at her home Thursday. The society is arranging a series of socials to be given soon.

* * *

Children's day exercises will be held at St. James' Lutheran Church this morning at 11 o'clock. There will be songs and recitations by members of the school and an excellent programme is promised.

LONGINGS OF LIFE ARE DECLARED ESSENTIAL TO RELIGION

Rev. Luther Dyott Explains How Satisfaction May Be Obtained Through Harmony With God—Persistent Discontent Termed Most Hopeful Asset of Human Family.

And it shall be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint and his houl hath appetite—Isiah xxix:8.

As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with beholding thy form.—Psalm xxvii:15.

BY LUTHER R. DYOTT,
Pastor First Congregational Church.

DREAMS are fancies when we are asleep. Fancies are dreams when we are awake. Neither dreams nor fancies can change conditions.

The possibility of a sense-impression finding its way to the brain, during sleep, and turning to a dream, has its correspondence where fancy overflows reason when we are awake, physically.

"As the dream consciousness is started by some sensory stimulus, instead of taking its origin in the brain itself, so fancy forms images, or representations of things, and day dreams, under certain powerful stimuli, run the risk of making connections with realities. Emerson says: "What the tender and poetic youth dreams today and conjures up with inarticulate speech is tomorrow the vociferated result of public opinion, and the day after is the character of the nations."

Dr. Luther R. Dyott

Individual Must Not Be Ignored.

One of the first things of life—first in importance—is to awake to the consciousness of the real conditions of life, and then know and apply the remedy, or remedies, for such conditions as need to be corrected, remedied, improved. Our modern social gospel, addressing itself to the great problems of the day, and dealing in life upon a sort of wholesale basis, must not ignore the individual. The former we should do. The latter should not be left undone.

The common soul of humanity needs to be wide awake. The individual soul, also, needs to be wide awake. This is a part of the programme of progress. Here art, science, literature, education, religion and all the other servants of progress and development must find their function and demonstrate their value. Awake! awake! is the cry of life. It is better that we should be awake to conditions more or less alarming than to have false dreams of satisfaction.

The first step toward a general—possibly universal—satisfaction is the knowledge of a want of awareness. One of the most hopeful things about the whole human family is its prevalent and persistent discontent, refusing to degenerate into malcontentness on the one hand, or to cease longing on the other. We should thank our God that we cannot altogether fool ourselves. From this viewpoint the chief problem of the ages becomes one of the most thrilling things in the world. But the soul of man cannot live on "thrills."

Religion Touched by Failure.

Among the most mysterious and pathetic things in the realities of life are the longings of the immortal soul, and the baffled attempts of human beings to satisfy these longings. Here proud philosophy has tried to throw its flickering rays upon poverty, misery and all manner of suffering, but philosophy has not spoken the word of satisfaction. It has been well said that "Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a sturdy contempt; but it cannot come forward and say, here are rest, grace, pardon, peace, stength and consolation."

Here education has asked for more than intellectual orientation and mental garniture, but education, good as it is in its right place, has not spoken the necessary word, while the dilettante, the skeptic and the sophist have lost reverence, on the borderland of the larger, better and profounder knowledge, and radiant intellectuality gets nowhere with an atrophied will, and counts for nothing toward the satisfying of soul longings by imperturbably cutting the human heart into thin slices, photographing the brain and labeling fibers.

Even religion has not been altogether a conspicuous success in this connection. The moods of faith, the outreachings of hope, the endeavors of love, have been exercised all but in vain to answer the deep questions of life, while the soul of man has wandered in the wilderness of fears, fancies, struggles, defeats, and trembled in twilight turning to darkness, and then, becoming overtaxed of fatigue, has fallen asleep with a stone for its pillow.

When the morning dawned, during certain periods, this periodicity has been marked by dissolving dreams which have given place to disappointment and increased dissatisfaction. All dreams of satisfaction have been mocked by emptiness of life, when we have had no connection with the source of real life and its means.

Soul famine is at once the most appalling and the most challenging thing about our life of today. Religion is as old as the human race. Without it the race doubtless would have become extinct long ago. Religion, when it relates to truth, increases light. Light increases civilization. Civilization multiplies our wants. Material possessions have increased. The inequalities of life have become more accentuated and aggravated. The rich have grown richer, and the poor poorer.

Problems have become more profound and complex. The growth of the common soul of humanity has not kept pace with other things. But, nevertheless, the soul is, and the soul claims the right to persist in immortality, and to assert this immortality while here on earth; to break through the crust of things and to protest against culpable neglect. It is at our peril that we attempt to throw a wet blanket upon this inner fire of God.

That which presents evidence must of necessity be, call it what we will; neglect it as we do, still there is a life which manifests itself in and through the body, which is not the body; there is a life which manifests itself in and through the mind which is more than the mind; something which thinks, reasons and concludes through the mind and is therefore rational; something which wishes, desires and longs, and is therefore appetitive; something which is affected by outside influences, and is therefore sensitive; something which, in turn, influences others and is therefore potential; something finding its real correspondence in an environment which is incorruptible, immaterial, and immortal, and is therefore incorruptible, immaterial and immortal. Now, it is this divine entity which has its longings and disappointments and pleads for satisfaction. These longings are varied, strange and constant. They give man a solitary distinction in their nature. They partly account for his unhappiness and attest his immortality.

Satisfaction Found in God.

The size of the soul determines the range of the longings. The red man, roaming in his native forests, finding the wild animals, directing his well-aimed arrows, and securing his food, clothing himself in skins, and then, with lazy life, loafing in front of his tent, was only a red man. He had a red man's soul, and counted for little in the great affairs of our total life. But, still, the inextinguishable fire was there and, dying, he did not altogether die; though in living, he did not altogether live, but he seemed comparatively happy.

The 20th century white man converts the forests to other purposes, bridges the streams, tills the fertile soil, brings the precious ores from the hidden places in the earth, builds cities, flashes his thoughts by electricity, lives centuries in a few years, turns the world into a neighborhood; but, with some, it is yet an open question, as to whether he is much happier. What then? Would it be better to have the white man where the red-man was in his needs? No; certainly not.

Shall we try to decrease our wants by quenching our longings, and suppressing our lives? No! Life is not found through suppression, but expression. Being awake, being dissatisfied, being conscious of our own soul life, being aware of the common soul of humanity and the constant and universal longings of life, it is ours to turn to the one supreme source of satisfaction found only in God himself. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

It is difficult, if not impossible, for us to mention all the ways and means used by God in his coming into our inner life. Suffice it to say that we possess aptitude and affinity for him. The finite has attributes answering in some small way, at least, to those of the infinite, while God means everyone to be himself at his best. To the child, God comes through his parents, when the father and mother are what they ought to be. The true parent is the medium of God.

Mother's Heart God's Home.

A mother's heart is designed to be the home of God. She goes through "the valley of the shadow of death" to take a flower at the gate of heaven when her child is born. The home is a church. The father is, or should be, the preacher there. His example is his sermon. Souls longing for love in the home find God there when those longings are satisfied by knowing that life is more than food, and the body than raiment. Then comes the school.

Then comes the church. Each has its place. The former finds its sacred function in the development of the mind, increasing the inner capacity and powers of life, and in piercing through to the spiritual quality of the soul. It is to awaken and direct the nobler aspirations, the best sympathies, and to cultivate the purest tastes, to elevate youthful ambition to unselfish purposes and ends—to make it possible for the longings of life to be adequate to the building of symmetrical character for the God-filled life.

It is to manufacture men and women for the duties of life, as the best citizens. Then, and then only, it becomes true, as Edward Everett said, that "Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant."

The church takes its place by the side of the home and the school as a co-operating institution in the building of character and leading the soul to the source where its longings receive their perfect answer.

Thus the value of the individual to human society is determined, primarily, by establishing the right relationships. "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with beholding thy form." The man who has something to say to God always means more to life. The arrival of a God-filled man marks an epoch in the human race. This is why Jesus Christ turned the streams of destinies. In him dwelt the fullness of the Godhead, bodily. The nature of the life determines the nature of the longings.

Divineness Held Essential.

We are never quite natural until we are somewhat divine. Divine enough to long to be right—right toward God, and right toward our brother man, and right toward ourselves. This must become our hunger and thirst. Then follows the satisfaction, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Beholding God's face in righteousness means, then, that the man who had turned his back upon God has said to himself, "Right about face! Face God! Face him with yourself as you are. Thank him that you can find satisfaction nowhere else." In reality the psalmist prayed, "Do not let me be satisfied until I behold thy face in righteousness, and thy likeness awakes within me."

It was not a likeness for which he was waiting to have after death. We never need to die to have, at least, the beginnings of the best things. We do not show a greater appreciation of the world to come by despising the world in which we live. God made this world and it is not "sinful and naughty" save to those who are themselves "sinful and naughty." Our soul longings may be satisfied, and now.

But religion, while beginning with the individual, ceases to be religion when it ends with the individual. No man liveth unto himself. That happiness is not worth the name which knows the other man's burdens, sorrows, pains and struggles without sharing them with him. No man is altogether free so long as any other man is in bondage of body, mind or soul.

Then there are our deductions:

First—There is such a thing as satisfaction. The longings of life imply its existence. We cannot desire that which is not, unless our desires have been degraded through sin, which is moral insanity and disease. We should interpret our longings in the best terms. Even when we are sinful there is a line which we cannot cross. The prodigal could not be satisfied with the swine and the food of swine, because it remained possible for him to come to himself in spite of all that he had done. Coming to himself, he decided to arise and go to his father. So with sinful man. Never satisfied with sin, he may yet find satisfaction in God.

Satisfaction Declared Available.

Second—We are bound to acknowledge the soul's indefeasible prerogative of responding to God on the basis of individual aptitude and affinity. While we are all alike in some things we are all different in others. To the intellectual, God comes through great thoughts, but the whole life must respond when God comes through that aptitude, for man is more than his intellectual powers. To the one who has a clear notion of what is right God comes through that sense. Then the man must yield his whole life whether his emotions are stirred or not.

To another the emotional nature is in the ascendency. God comes to him through his emotions, but he must yield the will also, for religion is quite an uncertain quantity without the will. It is possible for an emotional religion to be destitute of the best morality. A man may be moral without being religious in the fullest and best sense, but he cannot be truly religious without a true morality. He must live right in all things.

Third—While satisfaction is available here and now we are not to seek it as a personal luxury of the soul at the expense of the greatest possible good to the greatest possible number. There is a right way and there is a wrong way. There is a true satisfaction and there is a false satisfaction. "He shall see of the travail of his soul and shall be satisfied." The society of human saviors must share the lot of the Divine Savior of the world. It is not ours to withdraw from the world as we find it.

We are here to be "laborers together with God," to make a new heaven and a new earth wherein dwelleth righteousness. Never until we have done our part have we any right to expect to know much of heaven in the world to come. Heaven, like life, is what you make it. You cannot make it for yourself without making it for someone else. The kingdom of God comes to earth when we do his will on earth as it is done in heaven.

Fourth—The all-important thing is, therefore, harmony with God. We must have his nature—his likeness awake in us. We must have his will. It is not something to be suffered. Some persons used to say in their prayers, "When we have suffered out thy righteous will on earth, take us to thyself in glory." That was a dense misconception of the will of God. His will is our heaven, our all. Harmony with it makes our lives relate to the ultimate satisfaction of the Eternal himself.

Fifth—The only life and satisfaction for us are the God-filled life, divine satisfaction and love. Thus do we come to the soul of all reality and are made "strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge that we may be filled unto all the fulness of God." This is real life. This is how soul longings find satisfaction.

Baths of the Indians.

Exchange.

We hate to shatter a romance, but facts compel the statement that the noble red man took comparatively few baths.

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