THIS IS LIBERTY LOAN SUNDAY IN PORTLAND CHURCHES

Pastors Today Are Urged to Voice With Sincerity and Force Nation's Appeal for Generous and Unstinted Support in War for Freedom and Rights of Mankind.

TODAY is Liberty Loan Sunday. Oscar A. Price, director of publicity for the second liberty loan, Washington, asks that all the churches make this day a big patriotic celebration. Let music be appropriate and let all the pastors speak with all the sincerity they have at their command. This is the message from headquarters in Washington. The churches are responding well and the ministers this past week have been of great assistance in arousing interest.

Some of the churches, Sunday Schools and parishes have pledged themselves to buy bonds. The Cathedral parish (Roman Catholic) led the list with $5000 for bonds. Even small schools like, for instance, Anabel Presbyterian, are taking a hand. Today will be the opportunity for every church to assist.

The word from the National capital says: "We know we can depend on the patriotic co-operation of every church in the West."

Dr. Luther R. Dyott, pastor of the First Congregational Church, will be back in his pulpit today after visiting the East as a delegate to the National convention of Congregational ministers. He will tell his congregation his impressions and give them new inspiration.

Dr. A. A. Morrison, rector of Trinity Episcopal Church, who spoke with great feeling last Sunday on "Patriotism," will deliver another message today, an appeal for every person to take the right interest, the personal interest in Liberty bonds.

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Mission Work Progressing.

Taking an active part in the campaign for missions in progress in the Episcopal Church in the diocese of Oregon, Miss Effie Jackson, of Stephens Village, Alaska, and Mrs. J. S. Whiteford, recently appointed field secretary for the diocesan branch of the Woman's Auxiliary, are occupied with a schedule extending to the first of November. Last Sunday they delivered addresses at Grace Church, Astoria, and in the course of the week at the guild meetings at St. Andrew's, Portsmouth, and St. John's Sellwood, and St. Mark's Church and St. Paul's, Oregon City.

This Sunday Miss Jackson will address the Sunday school at St. David's Church at 9:30 A. M., and speak at Grace Memorial Church at 11 A. M. and at St. Michael and All Angels' at 5 P. M. She will spend Tuesday and Wednesday at Salem and Thursday and Friday at Corvallis, returning to Portland for Sunday, the 28th, when she will speak at the Church of the Good Shepherd at 11 A. M., and at the Pro-Cathedral at 7:30 P. M. She will probably make other addresses in addition to those already scheduled. Her descriptions of conditions in Alaska are enlightening and interesting.

Study Classes Organized.

Mrs. Whiteford, who will accompany her on most of her trips, is proceeding with the organization of study classes in the diocese, a work which she performed with great thoroughness in the diocese of Spokane.

Bishop Rowe, of Alaska, who addressed large congregations last Sunday at the Pro-Cathedral in the morning and at St. Mark's Church in the evening, was a guest at the meeting of the Portland Clericus last Monday.

Archdeacon Chambers has been spending two weeks in San Francisco, being a member of the Provincial Court of Appeal, which has been sitting there.

The Portland Institute of Religious Education has issued its calendar for 1917-1918. It meets the third Monday of each month at the Pro-Cathedral, under the direction of the diocesan board of religious education, the members of which are: The Rev. Thomas Jenkins, chairman; the Rev. O. W. Taylor, the Rev. W. R. Turrill, of Astoria; the Ven. H. D. Chambers, and Messrs. L. D. Roberts, A. C. Newill, Paul Cowgill and S. Claire Morris.

Among the instructors in the year's course will be the Rev. F. K. Howard, the Very Rev. E. H. McCollister, and an address will be given by J. A. Churchill, State Superintendent of Public Instruction, on "Moral Training in the Public Schools and How the Church May Co-Operate."

Rev. John D. Rice, general missionary, will conduct services at St. Andrew's, Portsmouth, Sunday morning at 11 o'clock, and at All Saints', Hillsboro, in the evening.

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This Sunday morning at St. Stephen's the dean will be both celebrant and preacher. He will speak on "Various Aspects and Uses of the Holy Communion."

On next Sunday morning at 11 o'clock the dean will deliver the address postponed from October 7 and will outline plans for the year's work.

On next Monday afternoon, October 29, there will be a mass meeting at the Pro-Cathedral parish hall to which all women members are invited. It will be both a social and business session.

On the first three Sunday mornings of November Bishop Sumner will give a series of special addresses in the Pro-Cathedral.

Beginning Monday evening, October 29, a course of lectures will be given in St. Stephen's Hall, under the auspices of the diocesan board of religious education. Superintendent Alderman has promised credit to all public school teachers who attend this course.

Newspaperman Quits to Be Portland Minister.

Rev. E. B. Lockhart Is New Pastor of Two Local Churches.

THAT a newspaper man can make good as a preacher will be demonstrated by Rev. E. B. Lockhart, the new pastor of Clinton Kelly and Lincoln Methodist Churches. Mr. Lockhart was city editor of the Salem Statesman from 1911 to 1915. Then he started to preach and now Bishop Hughes has given him an important charge here. It will be uphill work, probably at first, to build up the churches, but Mr. Lockhart is looked to by Bishop Hughes as the man who can do it.

Before doing the newspaper work he studied for the ministry. He attended Portland University and is well known in Portland. Many of his friends are planning to attend his church and help him make "a go" of his work here.

Mrs. Lockhart and he are being welcomed cordially. The pastor's wife was a Salem woman. She is a sister of Frank Meredith, secretary of the Washington State Fair board. A reception was given at Lincoln Church during the past week in their honor.

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Rev. Frank L. Loveland, former pastor of the First Methodist Church of this city and more recently pastor of the Meridian-Street Church at Indianapolis, has left the ministry to enter the lecture field. Dr. Loveland is succeeded in the Indiana pulpit by Rev. Philip Lewis Frick, who accepted the call from Buffalo and will preach his first sermon in Indianapolis next Sunday.

The new Indianapolis pastor is 42 years old and was born in Denver, where his father was one of the pioneer citizens. He is a graduate of the University of Denver and of Boston University and is the author of "The Resurrection and Paul's Argument," a publication which has elicited considerable favorable comment from some of the most prominent minds of Methodism and other denominations.

Dr. Frick has held three pastorates since entering the ministry. His first church was at Chelsea, Mass., where he held one of the strongest pastorates in New England for several years. Later he went to First Church at Westfield, Mass., and five years ago was invited to the Delaware-Avenue Church at Buffalo. It was from this church that the funeral of President McKinley was held, and the service presided over by Dr. Chaplain Edward Locke, who was pastor here at old Taylor-Street Church more than 20 years ago.

* * *

Captain W. H. Hardy, the only survivor of the Perry expedition to Japan, will speak at the vesper service of the Laurelwood Congregational Church at 5 P. M. today. Captain Hardy has spent much time in Japan and has a sympathetic understanding of the Japanese.

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At the First Norwegian-Danish Methodist Church, Hoyt and Eighteenth streets, the members and friends had arranged a reception for their pastor, Rev. Elias Gjerding, and family on Tuesday night. The committee having charge of the reception had decorated the spacious dining hall with Autumn flowers and greens, about 100 persons were seated at long tables, partaking of refreshments. The district superintendent, Rev. C. J. Larson, acted as toastmaster for the evening and many addresses were made welcoming the pastor back to another year's work. Music for the evening was furnished by a trio, Miss M. Ulriksen, Mrs. Olsen and Miss M. Fjere playing the guitar and the mandolin, also by Mrs. C. J. Larsen, who gave several numbers on the piano.

DISTINGUISHED CHURCH WORKERS TO PARTICIPATE IN IMPORTANT EVENTS TODAY.

Rev. E. B. Lockhart

Miss Helen Crissman

Rev. Joseph Printen

RELIGIOUS LEADERS ACTIVE IN CURRENT EVENTS.

Miss Helen Crissman, National field secretary of the World-Wide Guild, will address the Baptist Young People of Portland and be a guest of honor at the banquet at the White Temple on Monday evening.

Rev. E. B. Lockhart, former city editor of the Salem Statesman, is the new pastor of Clinton Kelly and Lincoln Methodist churches. He is an energetic and able man and an acquisition to Portland church circles.

Rev. S. W. Seeman, D. D., will address special service today at Hope Presbyterian Church.

Rev. Joseph Frinten, recently of St. Louis, is conducting a mission at St. Peter's Catholic Church. This morning's service will close the series.

Rev. S. W. Seemann.

World-Wide Guild Officer to Speak in Portland.

Miss Helen Crissman, of Chicago, National Secretary, Arrives.

MISS HELEN CRISSMAN, of Chicago, National field secretary of the World Wide Guild, is in Portland and will speak today at the following churches: White Temple, 10 A. M.; Third Baptist, 10:45 A. M.; First Swedish Baptist, 12 M, and Sellwood Baptist Church at 6:30 P. M.

In the afternoon she will address a mass meeting at Oregon City. Miss Crissman is an attractive girl of pleasing manner and rare ability as a platform speaker.

The World Wide Guild is the National organization of Baptist young women for missionary enterprise. Nearly 1800 chapters are now enrolled, of which Portland has seven. A banquet will be given at White Temple Monday at 6:30 P. M. in compliment to Miss Crissman.

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Miss Ida V. Jontz, the new general secretary of the Young Women's Christian Association, will speak at vesper service Sunday afternoon at 4:30. The subject is "Working Together." Miss Jontz wants to meet the girls of Portland. Mrs. Pauline Miller Chapman will sing "Open the Gates," by Knott. Girls are asked to plan to stay to the social hour at 5:30.

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On October 28 the new pipe organ of the Rose City Park Methodist Church will be dedicated with appropriate services. Rev. A. A. Heist is pastor of this church. On Monday, November 5, a recital will be held with Lucien E. Becker at the organ.

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A lecture illustrated by attractive lantern slides will be given by Rev. Warren Morse tonight in Atkinson Memorial Church. The second session of Mr. Morse's Bible class for high school students will be held from 9:45 to 10:45 A. M. Sunday. Students who take this course and pass the state examination in the Spring can secure credit on their high school course. All students who are not members of other Sunday schools will be welcome.

Presbyterian Church Has Inspiring Rally.

Dr. A. L. Hutchinson, Pastor of Piedmont Congregation, Is Giving Series of Lecturers on Anniversary of the Reformation.

PIEDMONT Presbyterian Church enjoyed an inspiring rally season. The communion service was one of the most largely attended in the history of the church. The Sunday school enjoyed a patriotic rally programme, an interesting part of which was the unfurling of a large flag and the unveiling of a picture of Abraham Lincoln, a gift to the school. A Christian conquest flag was hung beside "Old Glory" and both flags saluted by the entire audience.

A large class of boys and girls was graduated from the primary to the junior department and two teachers were immediately obtained for the two new classes thus formed. The following pupils were given rewards for perfect attendance during the past year:

Elizabeth Hynd, Carroll Williams, Genevieve Helliwell, Myrtle Krigness, Alvin Krigness, Anna Vesta Williams, Charles Laird, James Laird, Jack Stipe and John Ashby, who has also been present at church service every Sunday.

The school was able to make its last payment on its pledge to the building fund for the new church. A home department was organized with Mrs. M. A. Weisant as superintendent. The Sunday school council established the office of educational director with Mrs. A. A. Campbell in charge. An enthusiastic intermediate Endeavor society was also organized with Mrs. A. F. Helliwell as superintendent.

A fine class of high school youth was organized to study the high school Bible course under the leadership of Dr. Hutchison. At the church cabinet meeting on Tuesday evening reports and plans were presented from all the organizations of the church, which indicate that they are in a flourishing condition. The Woman's Auxiliary is specializing in Red Cross work. Dr. A. L. Hutchison, pastor, is giving a series of lectures on the 400th anniversary of the Reformation. Sunday evening at 7:30 his topic will be "Where Romanism and Protestantism Differ." The morning topic at 11 o'clock will be "Doing Your Bit."

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Last Sunday morning in the opening service of the Anabel Presbyterian Sunday school by the use of large maps the young men of the school who have joined the Army were located in nearly all parts of the world. When Superintendent Tripp asked, "How many of you would like to help win the war?" all hands went up. He then explained how the school could help the Government by purchasing a liberty bond. Before the classes went to their respective places the teachers were instructed to respond to the call of their names with the amount subscribed by their classes for the purchase of the liberty bond. Much enthusiasm was shown in the undertaking, the amount being over-subscribed about 20 per cent.

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Presbyterian Congregation to Celebrate.

All-Day Meeting Will Be Held by Members of Hope Parish to Observe the First Anniversary of Church Dedication.

THE members of Hope Presbyterian Church will celebrate the first anniversary of the dedication of their new building at East Seventy-eighth and Everett streets with an all-day meeting today. The morning address will be given by the pastor, Dr. S. W. Seemann, followed by dinner for all members and visiting friends.

Dr. Pence, of Westminster Church, and Dr. Hutchison, of Piedmont Church, will be the speakers for the afternoon. Lunch will be served to all who can remain, and the evening will be devoted to talks by members on the various departments of the church, with special music.

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Dr. S. J. Reid, who preached so forcefully at the First Baptist Church last Sunday, will occupy the pulpit of that church again today. In the morning he will speak on "The Resurrection," or "If a Man Die, Shall He Live Again?"

In the evening there will be a special song service, Mr. Troy leading, and Dr. Reid will preach on the subject, "The Rock Amidst the Tempest." The evening service will be evangelistic and as this is the special character of Dr. Reid's work it will be a strong meeting.

The Temple Quaret will sing and John W. Troy, who accompanies Dr. Reid, will render special numbers at both services.

Monday Evening Club to Resume Sessions.

Red Cross Course and History of Democracy to Be Taken Up at First Presbyterian Church House.

THE Monday Evening Club will resume its sessions tomorrow evening at 7:45 in First Presbyterian churchhouse. There will be three courses given, from 7:45 until 9, of which each person may take one. They are a Red Cross course in first-aid work under the leadership of Dr. I. C. Brill; a course in "Law that everyone should know," by Estes Snedecor, and a course in "History of European Democracy," by James F. Ewing. The course in literature given by Mrs. Mable Holmes Parsons will begin on October 29.

Teachers of the city may obtain credit for extension work by taking these courses. Twenty hours will give one credit and 10 hours will give one-half credit. The second period of each Monday evening is given up to discussion of current topics or addresses by prominent men. On Monday night at 9 o'clock there will be an address by C. N. McArthur, United States Representative from the Third Oregon District, on "Washington in War Time." This is the first appearance of Mr. McArthur at home since the adjournment of Congress.

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The "Causes of Failure in Prayer" will be the subject for this morning at Kenilworth Presbyterian Church. It is the third in the series on "Prayer." In the evening the second in the series on "The Arithmetic of Christianity" will be given, subject "Subtraction." There was a large attendance at all services last Sabbath. The Sunday school had the largest attendance of the Fall, aside from Rally day and both preaching services showed the interest in the Fall plans and work. A canvass of the entire community was begun in connection with the Waverly Heights Congregational and Clinton Kelly Methodist Episcopal Churches, which will be completed this Sunday. Good music is a feature of all the services.

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A special series of seven sermons on "The Place and Power of Jesus Christ in the Affairs of Men" will be presented by Rev. R. S. Sawyer at the morning services of the East Side Christian Church, East Twelfth and East Taylor, commencing today. Among the subjects announced for the series are the following: "Christ and Big Business," "Christ and the Labor Question," "Christ and the New Woman," "The Present-Day Christ" and "The Christ Triumphant." In this series of sermons Mr. Sawyer has announced that he will emphasize the integrity and authority of the Bible as an all-sufficient guide for men in all the practical affairs of life.

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The Presbyterian Ministers' Association will meet at the First Presbyterian Church Monday at 10:30 A. M. Rev. Ward W. MacHenry, of Mount Tabor Church, will conduct a discussion of religious books read during the Summer. Each member is requested to give a brief review of some book he had read.

Centenary Church Changes Hour of Service to 7:30.

"The National Duty of the Church" Is to Be Sermon Topic Tonight. Communion Service This Morning.

THE Centenary Church has been changed the hour for the evening service at from 7:45 to 7:30. This arrangement will be in force until April 1, 1918.

This morning the church will celebrate the holy communion. This will be the first communion service of the new conference year. Plans are being made to make this more than an ordinary occasion.

In the evening at 7:30 o'clock the pastor will preach on "The National Duty of the Church."

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The Day of Intercession for religious education will be observed in St. David's Episcopal Church. Rev. Thomas Jenkins will preach on "What We Believe About God." St. David's will pay tribute to the 32 men of the parish who have gone to war. Few parishes can boast so many.

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There will be Scandinavian service in the Methodist Church, Oregon City, at 3 P. M. Rev. John Ovall will preach the sermon. Other speakers also will take part in the service. Music will be rendered. All are invited.

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The following is a list of the names of the members of Anabel Presbyterian Sunday school who made a gift to the school of a liberty bond purchased in the name of the Sunday school, the individuals receiving nothing in return for their investment: Robert Deaver, Paulus Shaw, Tilzer Hargreaves, Wallace McKenzie, Lloyd Hart, Lawrence Hart, Richard Averill, Edwin Gannon, Thornley Williams, Robert Hastings, Walter Welin, Elton Shaw, Daniel Skinner, Leslie Seibenthaler, Maxwell McKinney, Donald Frenna, Noel Rankin, Donald Nelson, George York, Theron Badholcmeer, Mrs. Elton Shaw, A. W. Johnson, Richard Hayman, Frank Smith, Robert Ranke, Jasper Duerst, George Grebe, Smith Wilson, J. V. Simmons, H. T. Simmons, Ross Humphreys, A. J. Prideau, Bernard Gray, Harold Shaw, Robert Cowgill, Brown Metcalf, Chester Schibenthaler, Noble Taylor, Walter Morrow, E. P. Town, Avis Nelson, Dorothy Smith, Mildred Deaver, Mary Peat, Alma Walters, Louise Krueder, Adah Stevens, Gertrude Smith, Marie Pyron, Clara Turner, Alice Houghton, Margaret Taylor, Vivine Couey, Grace Johnston, Lillian Smith, Helen Counon, Virgil Calkins, Ruth Smith, Mildred Smith, Hortense Nichols, Myrtle Hart, Norma Dryden, Ruth Johnston, Minnie Lowe, Lena Rice, Hazel Couey, Marie Aubel, Muriel McKitrick, Edith Fletcher, Mrs. E. Johnston, Grace Locke, E. Heyting, E. Johnson, Mrs. Wakefield, Garnet Johnston, V. Logan, L. Logan, N. Meyer, C. Miller, F. N. Taylor, Julia Smith, Mrs. Taylor, Edith Rhodes, Louise

(Concluded on Page 11.)

HARMONY WITH GOD'S PLAN NECESSARY DECLARES PASTOR

Rev. J. H. Boyd, of First Presbyterian Church, Speaks on the "Christian Basis of Optimism."

BY REV. J. H. BOYD,
Pastor First Presbyterian Church.

Rom. viii:28: For we know that all things work together for good to them that love God.

2 Cor. v:20: We beseech you on behalf of Christ, be ye reconciled to God.

IN introducing what, I fear, is to be a very ambitious line of thinking, I want it understood from the very beginning that I recognize the limitations of man's mind in the attempt adequately to understand the Divine Being. We have neither the material, nor have we the instrument of thought, to work out a complete and satisfying philosophy of the Divine Being. What God is in his essential nature we cannot know. What God is in the eternal modes and processes of his thoughts and activities we have no means of knowing. He is the unknowable God, in the essence of himself. And, again, so far as the order of the universe is concerned—the aim of it—the goal toward which God is sending it—that, too, is beyond the possibility of human discovery. What God means in the creation of the sum total of reality—the direction in which the world is going, and the end that it will ultimately reach—is something that is so high that it is impossible to reach by man's powers.

With this confession, so that your mind will not be distracted by the constant thought that the speaker is assuming to know too much of the Divine, I desire to say that in spite of the absence of sufficient data, and in spite of the limitations lying upon man's intellectual powers in his attempt to understand God, that there are certain necessary ideas connected with our thought of the Infinite, and there are certain data of material supplied us in the pages of Revelation whereby we may construct a somewhat satisfying idea of the Divine Being and his activities.

Conception of Creator Given.

We have come to think, in attempting to understand God, that he is an infinite spirit, marked by personality or self-consciousness, and we necessarily clothe him with the attributes of power and of righteousness and of wisdom and of love. We formulate this necessary conception of the Divine Being in the words, "God is a spirit—infinite, eternal and unchangeable—in his being, wisdom, power, holiness, justice, goodness and truth."

This conception of God, not exhaustive, not vainly ambitious, lies within the mind of faith as an adequate description of the great powers of the universe.

If we may be permitted to conceive of God as such a being, then our minds have a right to entertain three propositions.

The first is this: That in creating the universe, the eternal intelligence must have had a purpose. All intelligence acts with a purpose. An unpurposed, aimless, objectless act is the act of insanity. And therefore we simply say that a God of infinite intelligence in creating the universe, in projecting us and the world around us into being, was acting in the fulfillment of some great and unsearchable purpose resident within his own mind. Now that is very commonplace, and yet it lies at the basis of our thought this morning.

God's Purpose Unifying.

The second proposition which we have a right to entertain is that the purpose of God being one, it is universal, and that all things in the universe of God are co-operant in the execution of this purpose. All worlds and all cycles of worlds, all atoms and all forces, all intelligence of the archangelic world, all human minds and activities, all the processes of time, the whole category of reality, are but divers elements of actors upon the field of God's one and indivisible purpose. This splendid edifice once existed as a mere idea in the mind of the architect. The realization of that idea was brought about by the co-operation of innumerable agencies. The man who made the powder, the transportation that brought it to the quarry, the quarrying, the brickmaker, the lumberman in the forests, the sawmill man—you can trace that out into a thousand ramifications, and realize that men who were far separated from each other and ignorant of the activities of each other, were all embraced in the purpose of the architect, to create this sacred edifice.

This is what is meant when I say that the purpose of God is a unifying purpose, and that we are standing here in the midst of a million agencies in the remotest heavens and in the nearest facts of life, and all of these are bound together as actors and assistants in the fulfillment of that purpose.

The third proposition is this: That the purpose and activity of God is in the direction of good. His essential nature is love. He is righteous—a right-thinking, a right-acting being. He intends good for all his animate creatures, and, therefore, in creating and in governing us, and forwarding his purpose, everything moves in the direction of good.

Biblical Lesson Explained.

There is the contents of my text—a simple, commonplace analysis. "For we know that all things work together for good to them that love God." Here we are in this vast, unsearchable universe, with the activities of the Infinite all around us, and we know that we ourselves and all things are bound up in this one infinite purpose, and that the stream of creation is flowing on in the direction of some consummate, ultimate and unsearchable good.

Into this purpose of good, man was introduced. He was introduced into an harmonious element. This is the picture in the story of Eden. All of that idealistic scene there upon the theater of man's first life is intended to teach us that when man was brought into the universal scheme of things, he was introduced as an harmonious and a rhythmical element, and these pleasing scenes of flowing rivers, and soft airs, and budding flowers, and trailing vines, and his walking with God in the cool of the day, as friend walks with friend, is to indicate that man was a part of the harmonies of this universe. The same thought arises in Christ's story of the wandering boy. Before the days of wandering there is scene of love and of quietude, of filial obedience, of father's heart and son's heart meeting together, living there in that sweet time of undisturbed confidence and affection.

I say, then, that man was originally a part of this system of goodness—but a time came when there was a rupture, and discord came somehow into the harmony of the universe. I am not going to pause to discuss the origin of evil, nor why it came, nor how it came—why God permits it. But there has been a breach. There is a broken string in this great instrument of infinite eternal harmony. To our minds it is simply the standing apart of a distrustful and disobedient will. The first man distrusted his Father, and sought a better way than God had pointed out. The wilful child became dissatisfied in the father's home, and the atmosphere of love, and in the assertion of his divine capacity of freedom he begets himself into a state of alienation from the Divine will, and that discord—that rebelliousness—is the open door through which the troubles of the world came.

I am reciting the simplest element of our Christian truth in your hearing. Through the door by which the rebellious will of man went away into distrust and disobedience, by that door the trouble of the world entered, and man became a creature of pain, trouble and discord—the mind that was distrustful, and the will that was self-acting, became the mind that was ignorant and the life that was vexed and harried and broken and defeated by its own follies and waywardness and disobedience.

God's Purpose Unchangeable.

Yet in that act the universal plan was undisturbed. God's great purpose moves on as calmly and as undisturbed and unthwarted as the great currents of the ocean move under the touch of the falling rain drop. The rebellion of man is but an incident of this vast progression of God's purpose. Yet it is an incident of pain, and we discover that God is governing the world by laws that act in two directions. On one side, to those that are in harmony with him, who maintain their rhythmical step of obedience—to those who will walk with him in confidence in the cool of the day—the laws still work good.

But, on the other hand, to those who are discordant, and without the will of God, they are working trouble, and pain, and sickness, and defeat, and ultimate ruin. All laws co-operate in this way. The pillar of cloud that guided Israel out from captivity was an incandescent pillar of luminosity. It blazed its light far across the desert path—but to the Egyptians behind it was a pall of midnight darkness. So there are two relations to the laws of God. The very moisture falling this morning has a two-fold significance to the world. To the things of life it is refreshing and stimulating, and all the greenness and color of Spring will be revived by it; while the dead thing, the lifeless thing, the log that lies in the forest, is being rotted by it. The same sun that floods the earth with warmth and causes vitality to spring forth, is the same sun that withers the lifeless thing.

The law operates in two directions. As soon as we have lost harmony with the essential meaning and action of the universe of God, the laws that were designed for life and uplift and happiness and eternal blessedness turn upon the unsubmissive spirits of men, upon the rebellious and discordant wills, and gash them with cruelty, or crush them into ruin.

So with the law of our commonwealth. We are sitting here this morning as obedient, law-abiding members of the commonwealth and of society, and we are wholly unconscious that around us, upon every side, lies the authority, the omnipotent, coercive power of the commonwealth of Oregon. I say we do not think of it. We are unconscious of it because we are in perfect harmony with it. The policeman that we pass on the street—we are indifferent to him or stop to chat pleasantly with him. The judges we meet are our friends and neighbors, whose companionship we enjoy. The statute book with all its provisions and all its possible penalties is a thing we never look into or are disturbed by.

World Full of Misery.

But suppose that in the heat of a devilish passion tonight we murder our fellowman, tomorrow morning we would be born into a new world. Every face of our fellowman would be a fearsome thing. The policeman we chatted with today would be our enemy. The judge whom we counted our friend would stand over against us, in opposition to us. All the quiescent mechanism of the state's authority and criminal law would raise itself up in horrible fronting against us. Why? Because we are out of harmony with it. We have passed over from the side of sympathy and obedience unto the side of disobedience and rebelliousness. And yet the state is the very same state. The commonwealth is undisturbed. The policeman is the same man. The statute book is the same book. The judiciary is the same institution. Not a change has taken place, except within myself. I myself am a criminal and discordant element of that civilization, have put myself in an attitude where the law comes with its power to grasp and to punish me.

The optimisms of the present hour are not Christian optimisms. The idea that all things are working together for good—that in the inter-action of multitudinous forces in the progress of society, in the movement of history—that we have an automatic scheme leading the world onward and all men with it into something better—is an optimism without basis. The fact in the case is that all things are not moving for the good of everybody. The world is a dark world—a cruel world. It is full of cutting knives. It is full of interlocking wheels that grind the life out of humanity. It is a world of defeat. It is a world of poverty. It is a world of misery. It is a world of abortive, stifled childhood. It is a world overshadowed by the tragedy of sin's penalties. It is not working for good by any means, to all people. Rather, it is working for evil, and it necessarily works for evil, until the attitudes of men shall be altered toward the system of righteousness.

Idealism of World Defined.

We have come to an hour when we have fallen apart in our idealism from the divine idealism. The divine idealism is an idealism of righteousness, of unspotted manhood and womanhood, or unselfishness, of purity and sweetness, in the relationships of life. Whereas, the idealism of the world at the present time is the ideal of painlessness. We have come to conceive that suffering is the great evil of the world, and all our action is in the attempt to alleviate the suffering of mankind, and there is nothing so dark and repellant to us as the presence of pain in the world; whereas God's ideal for humanity is holiness and righteousness, and the pain of the world is but an automatic application of the penalties for the want of righteousness.

What we are attempting today is to sterilize the pathways of vice. I hear very few men and women who are really concerned about vice itself, but I know multitudes of men and women who are concerned because vice is bringing disease. But if you sterilize the pathway of vice you make it safe for a larger number to travel over it, and the evil of vice remains, and you simply force the divine righteousness to resort to something more terrible than the plans of disease to eliminate it.

I know of a multitude of people who are greatly concerned about the number of divorces and broken families in the land today. I tell you frankly, with all candor and honesty of heart, that I care little about the divorce evil. Whether there be one divorce in Portland or a thousand this next year, I care primarily nothing. It is the tragedy that antedates the divorce that is the essence of the thing. It is the domestic rupture, the alienation of hearts, the lost happiness, the bleeding affections of men and women, lying beyond the mere act of divorce, that makes the concern of the world, and you may stop divorce short, dam up that dark sea of human unhappiness, but God will open some more terrible way for its discharge than your divorce court. We are just forcing the eternal into these extreme measures.

Take our commercial law-making of the present day. As I understand it, it is nothing but a means to protect the roadbed of that great system which we call "commerce"—to keep the drains from washing out, to keep the spikes from being pulled, to make it safe for the dividend-bearing trains to run over it every day. But the selfishness, and the injustice, and unbrotherliness of the commercial world—who cares for that? You may pass your ironbound laws, perfect your statute provisions; you may set the wisdom of humanity within your Presidential chair, and create all possible laws for the protection of trade, but you have no sooner done it than from some other direction there will break out a sterner, larger evil, which will show you that the essence of the trouble lies deep within the unrighteousness of man's spirit.

I know many hearts today bleeding over the fact that there are hungry men in our city. But how many are concerned for these men themselves—their broken manhood and their abortive lives, their failure to fulfill the divine ideal within themselves? I find very few. You may release these men from the sufferings of hunger, you may keep them from the pangs of cold, but you have not yet reached the difficulty, and God will never let the world alone until the essence of things have been touched and we have been brought back to his righteous will.

Injustice Must Be Eliminated.

All things are not working together for good. They are working for cruelties. They are working for confusion, and the old world is going to be dark and painful, and miserable with its poverties and its vices until injustice is cast out—until we have returned to the will of the Father.

Now comes the second text: "In behalf of Christ I beseech you, be ye reconciled to God." What did Christ come for? To bring humanity back into harmonious relation with the eternal—to bring a child back to the father's house, to bring Adam back again by the gate of repentance, that he might find his God still walking in the cool of the day; to lift us out of our rebelliousness and wilfulness, and bring us into sympathy with the eternal righteousness. It is very simple, beloved.

If you take your place today on the swift express moving to the South—a gracious and good thing this train is. It bears the wealth of our land upon it. It makes business prosperous. It makes hearts happy. It enables men and women to fulfill themselves through the accumulation of wealth. It bears loved ones along to sweet meetings. It carries anxious hearts to the place where love is to be found. If you think of all the goodness that is bound up in that on-rushing train, and think of its beneficent place in the life of humanity, you will see that this on-moving express is really working for good—if you take a sympathetic, quiescent, co-operative place on the inside of it. Let me buy my ticket and sit down upon its comfortable seating, and then all the wisdom of the administration of that railroad, all the carefulness of the conductor, all the steam that is within—all the mechanism of that splendid piece of enginery are working together to bring me to some good in California; but if, in my folly, in my ignorance, in my wilfulness, in my madness, I attempt to leave the on-rushing train, or stand athwart its going, it ruthlessly dashes me bleeding, broken, dying, by the side of the highway.

Thus the universe of God is going. He started it before we arrived. His laws are all appointed. It is swinging along through the infinite spaces, sun, moon and stars, the world of nature, the world of man, are all projected by the might of the eternal toward the fulfillment of his purpose. His laws are operating, and unless we be in sympathetic relation to the perfect and righteous will of God we are cast down, broken, bleeding, defeated and ruined upon the track of this awful movement of the eternal God. Therefore, Christ's word, and Christ's message is, "Come away from your sin." Sin is madness, sin is blindness. If I stand in front of an on-moving train, you pick me up dead, and say that I am a fool. You work lies, deceits, insincerities, impurities, into your business, and into your lives, into your own individual activities, and when God wrecks your business and your happiness, you cry out against the order of the universe, and all the time the order is infinitely wise and infinitely good, and you—you are the fool who has fallen apart from the infinite wisdom and goodness of the universe.

And so, the Christ came to reconcile us to God. To restore the harmonies. To cast out the disturbing evil, to bring us back into perfect accord with the will of the eternal, and the Apostle stood as I stand this morning, crying "We beseech you on behalf of Christ, be ye reconciled to God."