WAR THEMES TO FEATURE SERVICES AT LOCAL CHURCHES

Ben Scovell, Recently in Y. M. C. A. Work in France, Will Describe Trench Life at Sunnyside Congregational.

MEN who have seen overseas duty will speak in several churches in Portland today.

A most dramatic picture of life in the trenches will be presented at the Sunnyside Congregational Church next Sunday evening by Ben Scovell. Mr. Scovell is back from a year's work with the Y. M. C. A. at the front, where he ministered good cheer and entertainment to the lads who are fighting the world's battle for liberty.

With these boys he went into the front-line trenches, lived in dugouts, tramped through mud and water, went without food for as much as 72 hours and endured all the hardships of the allied soldiers. He is the father of the 169th Battalion of Canadian troops. Two hundred American men were included in this battalion, which was practically wiped out at Arras.

Of all the men in this battalion, every member of which was a college-bred man, there are but 16 survivors. Mr. Scovell was seriously wounded by shrapnel. His wonderful experience, coupled with his great skill as an entertainer, promises an hour of inspiration.

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Dr. William A. Waldo, pastor of the White Temple, will speak this morning at 11 o'clock on the subject "Christ in a World of Trouble." The address will deal with several of the trying problems of human life and the old-time hymn will be sung—"Earth Has No Sorrow That Heaven Cannot Heal."

In the evening Dr. Waldo will conduct an enthusiastic patriotic service and the celebrated Dr. James Taylor, otherwise known as "Jimmy" Taylor, will deliver an address on "Life in the Trenches." Dr. Taylor has just returned from the trenches, where he was gassed and shell-shocked while in the service of the Y. M. C. A. He will have a thrilling message to give the people of Portland. Twenty years of his life was spent in India, he having been the first military secretary for that country, with 150 men working under him.

Dr. Taylor, while a military man, is highly consecrated to religious work and has a very intense love for his fellow-men, which, with his strong personality and deep sympathetic nature, makes a deep impression upon his audience.

This service begins at 7:45 P. M. Come early to secure a good seat.

This will be the last Sunday that Dr. Waldo will be in his pulpit prior to his vacation and all parties desiring to hear him will have an opportunity on Sunday. During Dr. Waldo's absence he has succeeded in having one of his predecessors at the White Temple, Rev. J. Whitcomb Brougher, D. D., now of the Temple Baptist Church, Los Angeles, to occupy his pulpit.

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During a recent missionary canvass by the Christian churches the Woodlawn Church was apportioned $250. The people responded with pledges amounting to over $500, 95 per cent of which has been paid to date. This marks an epoch in the history of this church, as it was itself until recently partially supported as a mission church.

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The morning service in Our Savior's Lutheran Church will be held at 11 o'clock in the Norwegian language. There will be special music and older people who care to worship in that language are cordially invited.

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Harold F. Humbert, general secretary of the Oregon Sunday School Association, has returned from the East, where he attended the International Sunday School Convention at Buffalo, N. Y., and the conference at Lake Geneva, Wis. Mr. Humbert was the former instructor of English at Pomona College, Claremont, Cal.

An outline study of the Book of Revelation is to be given Thursday evening at the Woodlawn Christian church. This study is to be led by the pastor, who will use charts and outlines to present the subject matter of the book.

"Jesus and the Family" Is Topic at First Christian.

Special Musical Programmes Feature Sunday Services.

THIS morning at 11 o'clock at the First Christian Church, corner of Park and Columbia streets, the pastor, Rev. Harold H. Griffis, will deliver a special message on the relation of Christianity to the modern institution of the home, taking for his subject "Jesus and the Family."

At the Sunday evening worship at 7:45 the Rev. Mr. Griffis will discuss our remarkable modern progress in the direction of greater tolerance, the topic being "Man Emancipated From the Tyranny of Religious Prejudice."

A helpful feature of the worship during the Summer weeks at this church is the full musical programme at each service by the regular church quartet.

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This morning at the Highland Congregational Church, the pastor, Rev. Edward Constant, will preach on "The Joys of a Common Day." In the evening the topic will be, "Responding to the Call of the Master." This church will carry on the morning service and Sunday school during August, but will suspend the evening services, starting on its full work for the Fall on the first Sunday in September.

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At the Bethlehem Norwegian Lutheran Church, Fourteenth and Davis streets, the pastor, Rev. Wilhelm Pettersen, will speak this morning at 11 o'clock on "Ecclesiastical Tyranny," and in the evening at 8 o'clock on the question, "Is the Bible a Book of Peace, or a Book of War."

The morning service is in Norwegian, the evening service in English.

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At the East Side Baptist Church, East Twentieth and Ankeny streets, Dr. S. J. Reid, of Victoria, B. C., will preach this morning at 11 o'clock on "The Interval Between Separation and Reunion." There are intervals long or short between separation and reunion when the hardest part of life appears in learning how to wait and hope in spite of all delays.

Dr. Reid has a message of encouragement, help and inspiration to those who are of the great army who serve by their patient waiting and watching for the reunion again.

At the evening service at 7:45 Dr. Reid's message will be "The Palmbearing Multitude."

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Rev. Abram DeMoy, of Oregon City, will preach today at 11 and 8 o'clock in Clinton Kelly and Lincoln Methodist churches, for Dr. E. B. Lockhart, who is in Salem. Dr. DeMoy and Dr. Lockhart were old schoolmates, and met for the first time in 20 years at Gladstone Park Chautauqua.

St. Rodney Avenue Christian Church, Rodney avenue and Knott street, "A Voice Out of the Cloud" will be the subject of the pastor, Rev. J. F. Ghormley, at 11 A. M. At 8 P. M. he will take up the question of "Church Union—How Can It Be Secured in Order to Meet the Challenge of the World's Pressing Needs?" Special music by the chorus under the direction of Mrs. E. S. Rosenberg.

St. Paul Pastor to Preach at First Congregational.

"Encouragement to Begin Great Things" Is Morning Theme.

REV. JAMES ROBERT SMITH, D. D., of St. Paul, will occupy the pulpit of the First Congregational Church, Park and Madison streets, today at 10:30 and 7:45. The morning theme will be "Encouragement to Begin Great Things," and in the evening his theme will be "God's Sovereignty and Man's Freedom."

The public is very cordially invited to the services of the church and to embrace this opportunity of hearing one of the strong preachers of the Congregational denomination. The regular preaching services of the church will continue throughout the Summer and the other departments of the church will resume activities early in the Fall.

The Bible school holds its session each Sunday at 12 M. in the church parlors under the leadership of the superintendent, J. L. Bowlby.

Armenian Relief Workers to Visit Portland.

Dr. James T. Barton Will Lecture at First Presbyterian.

DR. JAMES L. BARTON, chairman, and C. V. Vickery, treasurer, of the American committee for Armenian and Syrian relief, will be visitors in Portland next Sunday, August 4. A breakfast will be given in their honor on Sunday at 9 A. M. Several Portlanders prominently identified with the work here will attend. At the morning service at First Presbyterian Church at 10:30 o'clock Dr. Barton will preach the sermon. Dr. Vickery will speak at the First Methodist Church.

On Sunday night, August 4, C. V. Vickery will speak at a mass meeting at Vancouver at the Presbyterian Church. The occasion will be the launching of a campaign to raise $276,000. Ellison Burnham, chairman of the County Council of Relief, of Clarke County, will preside.

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There will be a Sunday school rally of district No. 9, Multnomah County Sunday School Association, Tuesday evening, July 30, at 8 o'clock at the Arleta Baptist Church. Harold Humbert, general secretary of the Oregon State Sunday School Association, who has been attending the Summer school and conference at Lake Geneva, Wis., and international Sunday school convention at Buffalo, N. Y., will deliver the address of the evening. Other speakers will be Dr. J. Earle Else, president of the Oregon State Sunday School Association, and Charles Staver, president of the Multnomah County association.

LEADERS IN CHURCH ACTIVITIES TO PARTICIPATE IN EVENTS OF THE WEEK.

J. F. Ewing to Make An Address At Seabeck Conference.

Rev. Warren Morse Giving Interesting Sermon Series.

Rev. J. D. Springston, To Speak At Missionary Meeting.

McALPIN PHOTO.

"Religion in the Trenches," Pro-Cathedral Theme.

Ben Scovell, Actor and Humorist, Will Discuss War Front.

THIS morning Ben Scovell will speak at St. Stephen's Pro-Cathedral, Thirteenth and Clay streets, on "Religion in the Trenches."

Mr. Scovell, who is an actor, humorist and professional entertainer, is a member of the Church of England and has been doing religious and theatrical work on the western front for a long time. He is regarded as one of the best war speakers now before the public, a man with a real story to tell and the ability to do it. The public is cordially welcome to attend this service and hear Mr. Scovell.

An offering will be taken and shared with the Red Cross.

The women of St. Stephen's and their friends are invited to attend a meeting at St. David's Church at 3 o'clock tomorrow afternoon. Miss Lindley, of New York, will speak.

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On Sunday morning at 11, at Rose City Park Presbyterian Church, Dr. Robert H. Milligan will preach on "The Human Retrospect." The evening service will be suspended until the end of August.

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The Congregational Finnish mission meets at 1097 Skidmore street at 7:30 o'clock.

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The Spiritualist Church of the Soul, Inc., will hold services today as follows: 11 A. M., lecture and messages by the pastor on the subject, "The Thought of Foolishness in Sin" and "The Scorner Is an Abomination to men" (Prov. xxiv:9), at 3 P. M., symposium; addresses by Mrs. S. B. Seip, Mr. Norris and Dr. G. Castiday, followed with messages by Mrs. M. Barber, Mrs. B. Lyons, H. Partlow and Professor Murray. At 5 P. M. there will be circles held in the church, conducted by Mrs. Lyons, Mrs. Barber, Professor Murray and Mrs. D. Littler. At 8 P. M. Dr. Angus will lecture on the subject, "To Be Carnally-Minded Is Death; but to Be Spiritually-Minded Is Life and Peace."

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Rev. W. O. Shank, former pastor of the East Side Baptist Church, writes to friends in Portland that he is leaving soon for France under the auspices of the Y. M. C. A., having taken intensive training along with 375 others at Columbia University. He says the 375 men are from nearly every state in the Union and include doctors, lawyers, merchants and skilled workmen of every kind, all ready for the supreme sacrifice to help win the war. He further says: "I am a happy man to be able to do something for my country. It is the largest call I have ever received in my life."

Rev. Mr. Shank also writes that his son, Everett, has joined the Navy and is stationed at Newport, R. I., and expects to be in France in a short time.

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At the young people's meeting at the East Side Baptist Church this evening the younger people are to take part in a programme in which flowers will be presented to the Young People's Union for distribution to the hospitals of the city. The topic for the evening is a suitable one for Summertime, being "Outdoors With Jesus."

After the presentation of the flowers in an original dialogue, interpreted by special music, the young people will "go hiking with Christ," visiting in a lively imaginative way the desert, lake, mountains, meadows and wayside where the Master lived out some great hours of his life and taught vivid lessons from nature.

Visitors are welcome at this meeting, which begins at 6:30.

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At the 11 A. M. service today at Atkinson Memorial Congregational Church the pastor, Rev. Warren Morse, will speak on the "Relation of the Christian Religion to Human Affairs." The judgment scene in the New Testament, book of Matthew, teaches the basis for real religion. It is a revelation which takes vital interest in the living and working conditions of every-day life of men. The present world-wide aspect of daily affairs, and the closer relationship being developed among free men the world over, are the new phases of religion which the world war has brought about.

At the 8 P. M. service there will be the second in the series of the Home Fire evenings. As at former services of the kind, there will be the reading of portions of letters from our men at the front in France and singing of favorite songs in many camps.

During August the only regular services to be carried on will be the Sunday school every Sunday morning at 9:45 o'clock and the weekly prayer-meeting on Thursday evenings at 7:45 o'clock.

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On account of the new Government transportation regulations, the Seabeck Conference date will be changed from July 30-August 8 to July 31-August 9. Also the boat schedules will be changed as follows:

Steamer Potlatch leaves Colman Dock for Seabeck 9 A. M. Monday, Wednesday and Friday. Returns from Seabeck 10 A. M. Tuesday, Thursday and Saturday. Fare, $1.08. (Take receipt, which will be good for return trip when countersigned at Seabeck.)

Bremerton Route—Steamer leaves Colman Dock at 7:30 A. M. and 5:15 P. M. daily, connecting with Seabeck auto stage. Special conference rate, $2.12.

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At the Church of Our Father this morning Rev. William G. Eliot will preach at 11 o'clock on "The Solace and Strength of Nature."

At the New Civilization Church, 401-2 Central Building, Tenth and Alder streets, this evening at 8 o'clock, the subject, "The Dawn of a Tomorrow," will be discussed. Dr. Worthington will speak. The public is invited.

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All church members are asked to offer rooms for the use of the G. A. R.

Camp Meeting Draws Large Crowds.

Interest Aroused in State Holiness Association Work.

THE State Holiness Association campmeeting, at Thirty-third and Mason streets, is constantly increasing in interest and large crowds are in attendance, especially at the evening services. The day is given to teaching especially and the evenings to more evangelistic effort. Simplicity and power are characteristic of the speakers.

The annual business meeting of the association was held Thursday and Mrs. Edith Whitesides was re-elected president, B. S. Cook treasurer and Mrs. Catherine Dickey secretary. Nine trustees also were elected for the corporation and the purchase of a permanent ground for the annual meetings of the association is under way. This association is interdenominational and consequently the work done is far-reaching. The meeting will close tonight.

East Side Congregation to Dedicate New Home.

Pastor of Statewide Prominence to Assist in Ceremonies.

FOR several months past workmen have been busy remodeling, painting and decorating the church property at the corner of East Twelfth and Taylor streets, and today the edifice will be formally dedicated as the new home of the East Side Christian Church, of which Rev. R. H. Sawyer is pastor.

Less than two years ago the congregation was without a church home, meeting in a rented building, and without funds. Today one of the most attractive auditoriums in the city will be dedicated free of all indebtedness, as a result of the splendid co-operation between pastor and people. The number of new members added to the congregation since Mr. Sawyer began his pastorate is more than 200.

Rev. A. L. Crim, a former pastor, now of Eugene, will be present, and with other visiting ministers will assist in the consecration of the new church home. The pastor will speak at the evening service, taking as his subject "Is God a Stranger in Portland?"

"The Loveless Church" Is Theme at United Brethren.

Special Invitation Issued for Strangers to Attend Services.

AT the Third United Brethren Church, Sixty-seventh street and Thirty-second avenue, the pastor, Rev. E. O. Shepherd, this morning will begin a series of sermons on the "Seven Churches of Asia." His subject this morning will be "The Loveless Church." These sermons will be delivered at the morning preaching hour for the next seven weeks. Sunday evening he will deliver a special address on the subject "An Honorable Peace."

This is a patriotic sermon. Special music will be rendered and men, women and young people are urged to be present.

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Rev. W. F. Shields, of Burns, Or., will preach at 11 A. M. today at Central Presbyterian Church.

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At the Fourth Presbyterian Church this morning at 10:30 Rev. William Baird, of Baker, Or., will deliver the sermon. There will be no evening service.

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A prominent Eastern minister visiting here last week-end was Rev. Daniel Russell, pastor of Rutgers Presbyterian Church, New York City, who stopped here en route to Camp Lewis.

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Today at Calvary Presbyterian Church, corner Clay and Eleventh streets, Rev. R. W. Rogers will preach at 10:30 A. M., on "The Grip of a Simple Religion" and at 8 P. M. on "The Justice of Christ." This will be the last service before Mr. Rogers' vacation during August, the pulpit being filled by supplies during that month.

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At Universal Messianic Church Sunday school is at 11 A. M. today and services are at 8 P. M. The subject is "The Seeming and the Real." Study class Wednesday evening at 8 o'clock. All services are at 414 East Everett street.

Spring Gardening Is Treat.

House Beautiful.

An adorable mystery, this coming of the Spring (do not try to explain it away), and we, working in our gardens, are at the heart of it. Small wonder that we can hardly wait to begin. Many an enthusiastic possessor of a small garden wishes at this season that he could enlarge his area and increase his facilities. His neighbor's greenhouse and hotbeds, and frames, and pits, do look tantalizingly desirable. But even the small garden can be provided at a small cost with the means for hastening the maturity of many things. Indeed, the garden itself, if rightly furnished, will be found ready with its early gifts. The French sorrel, already referred to, Rumex Scutatus, is among the first. Its leaves, not yet half grown, are meltingly tender and spicily tart, needing only the addition of oil and a "thought" of salt to provide a salad "fit to set before the king." Why a king? Let us say, before a faithful gardener.

LAND WHERE JESUS TOILED NOW SCENE OF REAL WAR

With Taking of Jerusalem by British Army Clive Marshall Delves Into Romantic History of Historic Cradle of Christianity.

BY CLIVE MARSHALL.

THE British army has taken Jerusalem and Bethlehem and driven the Turks from all of Southern Palestine. It is working its way gradually northward toward Galilee, and at this writing there is every expectation that the soldiers who are fighting to free the world for democracy will be finding their way through the country in which Jesus lived and worked for so many years.

When you stop to think that the extreme length of Palestine from north to south is less than 120 miles, it is easy to understand how soon the British army may overrun the entire country, especially as, when they emerge from the hill-country of Judea in the south, there is little in the way of fortifications or mountain country to bar their progress or afford shelter to the Turkish hosts.

That Jesus lived in Nazareth is generally admitted, for, while born in Bethlehem, the home of Joseph and Mary was in Nazareth, and it was to this little town that Jesus was taken immediately after his birth.

Scholars have sought to correct the dating of that birth so that now it is quite generally agreed that the actual birth of Jesus took place 5 B. C., that is five years earlier than it was supposed to have occurred by those who established the Christian era.

The Boy Jesus.

The New Testament furnishes few records as to the life of Jesus, both as a child and as a young man, up to the time when the actual ministry took place. We have the story of the "Flight Into Egypt" to escape the threatened doom of Herod, and we read also that when he was 12 years old Jesus journeyed to Jerusalem with Joseph and Mary, and that it was at this time that the boy, being questioned by the sages in the temple at Jerusalem, astonished them by his wise answers to their searching questions.

This visit is in itself a clew to the upbringing of Jesus, even if we had no other. It was the law and practice among the Jews that every male above 13 years of age should appear at the temple in Jerusalem at least three times in every year, on the Feasts of Passover, Pentecost and Tabernacles. It is very evident from the Gospels that the visit of the boy Jesus to Jerusalem was the first visit required of him, just as he passed from childhood to youth, a period still celebrated among the Jews as the "Bar Mitzvah," or age at which the youth becomes subject to the law and is required to fulfill all of the commandments prescribed therein. It was at this time, when Jesus presented himself at Jerusalem for the first time, that he was examined by the "doctors" to ascertain whether he had been properly grounded in Jewish lore, and he astonished them with his far-reaching replies to their questions.

The Education of Jesus.

Anyone who has studied the mode of living of the Jews at that time knows that the education of the male child especially began at the early age of 4, when his introduction to learning was most interesting and at the same time suggestively symbolic. It was the duty of the father to draw the first two letters of the Hebrew alphabet in honey upon a bit of bread, and the child would naturally lick off the honey, as the rabbis said, so that learning might be sweet to him all the days of his life.

And then the duty of the father was to teach his son the Hebrew Bible, so that he could read and translate the Hebrew original, until he had become so proficient that he could be introduced to the traditional laws and study them, as they had been handed down by the rabbis from generation to generation. All of this must have been the lot of the boy Jesus, for in his ministry he showed that he was well instructed in Hebrew lore, and the very last words which he uttered, according to the gospels, were Hebrew words, a quotation from a Psalm, "Eloi, Eloi, lama sabaohtani?" "My God, my God, why hast Thou forsaken Me?"

The Jewish Carpenter.

But what was the life of the boy and youth? How did Joseph and Mary live and what did the boy do? It is well known that Joseph was a carpenter, and all traditions have it that Jesus was taught this trade. It was in fact the duty of the Jewish father to teach a trade to his son, and it is therefore more than probable that Joseph taught Jesus his own trade, that of a carpenter. Carpentry at that time in Palestine is hardly comparable with the trade of the carpenter in America or Europe today. The tools were most primitive, as they still are. It has proved almost impossible to get an Arab carpenter to use the best types of saws, screw-drivers and other tools, such as our carpenters use. Their saws were very crude and their hammers awkward, but they managed to serve the purpose. One of the Apocryphal books dealing with the childhood of Jesus relates a story of a miracle performed to save the youth from his error in cutting the side of a bed too short, that he pulled the wood out to the required length.

The child grew up in the smiling landscape of Galilee, where most of the inhabitants were agriculturists. It was a wonderful land indeed, and still is, with hill and dale and lake; for there is the Sea of Galilee, upon which many earned their living as fishermen. Indeed it was among these fishermen, whom he must have known from early childhood, that Jesus gained his first disciples, for he called Peter, who was a fisherman, to be a "fisher of men." The country was green with the foliage of olive trees, wheat grew in abundance and all fruit flourished there. Josephus tells us that in Galilee there were some 240 towns, each with not less than 15,000 inhabitants, and if the town population was so large the husbandmen must indeed have thriven by supplying their daily wants, for shipment to a distance was then unknown.

The rabbis of the Talmud speak in anything but flattering terms of the Galileans, who were looked down upon as more or less ignorant, probably more intent upon the material things of life than upon spiritual affairs, and it is said that their religious views were very broad, and that some of their teachers were most independent in their views of the law. It is easy to see how Jesus gathered much of the impetus toward his broader construction of the law from such teachers, arousing a storm when he taught the abrogation of some of the rabbinical hard and fast decisions as to life. It was even said that the Galileans spoke a corrupt Aramaic, for in that time Hebrew was only the classic, literary language, but the Aramaic, a later development of the Hebrew, was the language of common speech.

A Boyhood Picture.

It is easy to imagine that the boy Jesus at first helped his mother about the home, going with her to the well to draw water, and that as he grew in strength and stature Joseph began to teach him his own trade. He attended the school and the synagogue, as every Jewish child had to do, and when he had passed his 10th year, having mastered much of the Hebrew Bible, he was taught something of the rabbinic traditions of his people. Then he was prepared for taking up the duties of life, and when he was passing into his 13th year he went to Jerusalem with Joseph and Mary that he might prove his proficiency and readiness to do his duty as a Jew.

The New Testament tells us nothing of the family life, but it is more than suggested that he had brothers and sisters among whom he grew up. He had at least two brothers, James and Jude, and a cousin Simon. He probably lived the regular and simple life of the Galileans of his time until he was 30 years of age (26 A. D.), when the real preparation for his work began. From the Summer of A. D. 26 to March A. D. 28 he spent in the wilderness, in close communion with John the Baptist, preparing for his life work, and beginning to speak among the people. The first year of his ministry is set down as the year 27 A. D., when he was walking through Galilee, preaching usually in the open, gathering one disciple after the other. The years 28 and 29 A. D. passed in this work, extending all over the province of Galilee, until he was well known to every child as well as adult. It was the year 30 which saw the climax of his ministry in his appearance at Jerusalem, at the Passover season, when he held His last supper with his disciples.

JOYS OF COMMON DAY FROM TEXT OF FORCIBLE SERMON

True Workers Stand Strong Before God and Man—Light of Divine Presence Is Over All.

BY REV. EDWARD CONSTANT.

Pastor of Highland Congregational Church.

Thou makest the outgoings of the morning and evening to rejoice.—Psalm lxv:8.

THE world in which we dwell, flooded with light and beauty, is "a hymn of praise to God." The atmosphere appears to pulsate with his presence. There is music everywhere, in rolling wave and rippling stream, in waving grain and quivering leaf, while the air seems to be filled with the voices of an invisible choir. The joyousness of nature is like an echo of the gladness of some far-away paradise.

Heaven comes down to us in the beauties and mysteries of the earth and the heart yearns for that celestial peace which is set forth in the orderliness of nature. When life is touched or tinged with the grandeur of God it begins to radiate the light of divine purity and love and becomes instinct with the spirit of joy.

How expressive are the words: "Thou makest the outgoings of the morning and evening to rejoice."

Sunrise Is Inspiring.

One of the most wonderful and awesome sights is the sunrise, especially when witnessed from a mountain summit. Men feel that the sight more than repays for the labor of climbing the mountain slopes. What a scene such behold. Silently the streaks of dawn push back the curtains of the night. First of all there is a little rift in the sombre drapery. Gently the light extends and the watchful eye knows the promise of the day has come. The outlines of the hills dimly show and faint sight is caught of the spires of the distant city. Broader and broader grows the light, like an expanding wave of a sea of glory. For a time it appears, like a reflection of an immense but far-distant fire.

Yet you hear no roar of flame or noise of the greedy march of devouring elements. The world lies in a solemn hush and the approach of the morning is as the messenger of peace. It is all so terribly grand that the soul is inspired with awe and the human voice only ventures to speak in whispers. The creature seems to stand on holy ground.

"Earth is crammed with heaven."

Nature Ready With Greeting.

But the wonder grows as the gazing eye sees the soft light of a greenish gray change into a radiant mass of color. Higher and higher comes the sun like a ball of fire from nocturnal caverns or like the smiling face of a God reaching up the eternal hills to view the earth. Then all the clouds of night seem to fall away or to bank themselves in the west to pay homage to the majesty of the morning dawn.

Mountain and lake are ready with their offerings. The fields awake and the grasses lift up their heads in adoration. The flowers unfold to catch the early sunbeams and the mantle of gloom slips from the shoulders of the hills and falls into the depths of the valley. Cattle in the meadows arise from their slumbers and go in search of their morning meal and birds leave their nests to pipe their mating songs. All nature is ready with its greeting. Light and joy seem to have issued from invisible lands and thus the glory of God is declared again, while evidence is given that his "mercies" are new every morning."

How beautiful it is to be alive!
To wake each morn as if the maker's grace
Did us afresh from nothingness derive
That we might sing "How happy is our case!
How beautiful it is to be alive!"

To read in God's great book, until we feel
Love for the love that gave it; then to kneel
Close unto him whose truth our souls will shrive.
While every moment's joy doth more reveal
How beautiful it is to be alive.

The outgoings of the evening also rejoice. The joy of the evening is second only to that of the morning and some might be disposed to give the preference to those calm and lovely moments when the sunlight fades away. If at sunrise God makes for us "an awful rose dawn," at the setting of the sun it is as though heaven kissed the brow of a weary earth and soothed it with the breath of peace. It is as if life is once more folded in the arms of Him to whom darkness and light are both alike. In the gloaming of the evening hour the Divine voice says: "I am still with thee." The tide of the day goes out to the strains of a joyous chorus softly rendered by the forces of nature.

What pleasure we derive from the view of a common sunset. Were it some rare event people would be willing to travel miles to witness the sight. Only an artist or poet can describe the splendour of a glorious sunset, moments when the western sky is rich with the mingled colors of the universe. The brilliant pomp of pageant of some grand imperial display is but tawdry show in comparison with what we sometimes witness in the evening sky.

Beauties of Sunset Described.

How magnificient is a sunset viewed from an ocean steamer, when the sky and sea apparently blend and become a liquid flames as the sun gently slides away into the bosom of the waters. Then what a grandeur there is among the mountains when the great ball of fire seems to lodge for a brief space upon the lofty peaks and then begins to drop behind the heights, seemingly setting fire to bush and crag and making the barren slopes aglow with departing light.

We appreciate the feelings of Moses as he looked upon the burning bush. How calm and beautiful it all is, like the majesty of some brave soul fading away in peace, yet leaving behind for future generations glimpses of the loveliness of a human character little less than Divine in its symmetry and beauty.

But there is a personal application to our text which we must make. Morning means for us awakening, a reaction, the coming of the death of sleep into newness of life—mind refreshed and physical power revitalized.

Dawn Brings Hope.

The dawn brings to us again the pleasure of hope and the eagerness of anticipation. No thoughtful mind can greet the new-born day without a sense of indebtedness to the Almighty. The blessings of life come with such an appeal to the healthy man as he faces another day that he feels like one who has drunk the nectar of the gods. He starts upon his round of activities with zest. Another page is to be added to the book of experience. The stage is set for another scene in the making of history. New sparks will fly from the anvil of time as human destiny is shaped. The minutes of hours will be laden with prophecy, work and romance. It is with elation man awaits the revelations the day may bring. The morning has furnished one more indication of the love of God—a love continuously proclaimed by the procession of the seasons and the rotation of the days.

Yet how prone we are to underestimate these free and common gifts. How often they are received as a matter of course, if not with indifference. To arise in the morning, however, and go forth into the light of day without any thought of God is practical infidelity. To take a seat at the breakfast table void of the spirit of thankfulness is for man to show himself an ingrate. To enjoy the blessings which pour into life without any recognition of their source is the worst kind of paganism, making man a selfish creature, pampered and proud and sometimes coarse and brutal in his gluttony. When such is the case man dethrones the Deity, degrades himself and puts himself on the level of the animal.

Fresh Opportunities Come.

The new day likewise brings fresh opportunities. Progress and attainment may be ahead. Perhaps the previous day closed with a blush of shame or a sense of defeat. The hours were marked with sorrow and confusion. Our clumsy movements seemed to entangle the affairs of the day. The round of duty seemed more trivial and irksome than usual. Our spirits were depressed and our blood flowed sluggishly. All day long things worked against us.

Has not that at times been our experience? Have there not been days when we have seemed to be enwrapped with clouds? We were despondent, while alertness and the power of initiative vanished. It was difficult to teach the lesson; it was hard to give an undivided attention to the machine we were running; we could not handle the tools with the ease of other times; we felt irritable and peevish and it required an effort to be courteous to customers in the store or to be polite to the agent who was seeking an order or contribution. Or it may be that matters did not go as smoothly in the home as some days, for baby was fretty, the heat made it harder to cook and iron and the good wife became nervous because she found it hard to make the bread with the substitutes and it was not surprising that the voice betrayed a feeling that was petulant and snappish.

Relief Comes at Bedtime.

Hence it was a relief when the time came for retirement, so that we might go to bed and forget all about it. But the morning found us in another mood, for the depression vanished and there was a chance to retrieve ourselves. Affairs did not look so discouraging as viewed in the light of a new day. The mental pain and the languor had departed. We could go out into the world's battlefield with renewed courage. We could take our share in the conflict and hold our colors aloft in view of the foe.

This time we might leave the field as victors. There would be a chance for service, and if we did not play the part of a hero, we could at least make it clear that we were neither braggarts nor cowards. We could stand among God's workmen, filling the place assigned for the day without grumbling or complaining. We could be hopeful and cheerful. We could do our work with joy and confidence, inspired on the threshhold of the day with the patience and courage of the Master.

The outgoings of the evening may also bring rejoicing. There is joyful satisfaction for him who feels that he has done his day's work truly and well. That one has enriched the world with his labor. There was gladness in his efficient service. He did his best and none can do more. There was nothing mean or paltry in his work. The day stands to his credit. He can look back without shame. The record of the day may not be all that he desired, but it is honorable and he is content. He and his day's work can stand before God and man. He gratefully inhales the sweet air of the vesper hour in the thought of having done his duty in the world's work faithfully and well. Thus does Longfellow picture his "Village Blacksmith:"

Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

For all true workers there comes the reward, the rest and quiet of the evening hours and the pelasures of the home. The heart is cheered by the warmth and sparkle of family affection. The leisure which comes with the happy hour when pleasure is found in music, literature, work in the garden or the play of the children, is worth all the toil of the day. Happy the man who can leave all the cares and worries of business when he locks the office door or throws off the overalls and lays down the tools.

The night has no terror for that man. He can stand in God's presence like a real man. He can look out upon eternity with calm. His dreams are peaceful and sweet. His mistakes and misgivings, or whatever temptations to which he succumbed, are all overshadowed by the love of God. He welcomes the great boon which God has given to his children—namely, sleep. Well for him who can say with the psalmist: "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

Then there comes the great twilight of mystery, when man passes down the stream of life out into the unfathomable ocean. That, too, may be suffused with the spirit of quiet joy. The light of divine presence is over all, what we call death as well as life.

The way to the great homeland may be sad and gloomy in appearance, particularly as we think of those who are passing to it by the way of suffering and horrors of the battlefield, surrounded by a fearful carnage; but the spirit of the tired warrior, marked with wounds and scars, will pass into the unsullied joys of that grace which stoops to the weary and is a solace to the jaded heart. The light of his presence never fades and "his tender mercies are over all his works."