TOKIO IS GOAL OF SUNDAY SCHOOL WORKERS OF WORLD

Delegates From All Countries Are to Attend Convention Which Opens October 5 and Many Will Tour Orient.

THE Sunday school membership in Brazil has doubled within the past three years and now totals more than 60,000. In Brazil there is a Sunday school organization called the Brazil Sunday School union, which has been directed by Rev. H. C. Tucker of Rio de Janeiro, who has been able to give only a fraction of his time to this work. The great increase in the Sunday school membership and the consequent enlargement of the work has resulted in frequent entreaties from the Brazil Sunday School union to the World's Sunday School association for a secretary who would devote all of his time to Sunday school upbuilding in this great country. Rev. Herbert S. Harris of Elmira, N. Y., will sail on the Vasari in the early part of May, going direct to Rio de Janeiro, where he will establish a Sunday school office.

Mr. Harris has resigned as pastor of the Central Presbyterian church of Rochester. He is especially fitted for this work in Brazil, since he is acquainted with both the Spanish and Portuguese languages, Portuguese being the language of Brazil. During the war he was a Y. M. C. A. worker with the Portuguese troops in France and thus acquired greater facility in the use of that language.

Mr. Harris was a missionary at Sancti Spiritus, Cuba, under the Presbyterian board of home missions from 1901 to 1909, and while there was instrumental in organizing the Cuban National Sunday School association, serving afterward as its first president. In 1911 after attending the International Sunday school convention in San Francisco, he spent six months in a Sunday school survey tour of South America, in the interest of the World's Sunday School association and visited Brazil, Paraguay, Argentina, Chile, Bolivia and Peru. One of the results of this tour was the establishing of a Sunday school secretaryship for South America in Buenos Aires. Rev. George P. Howard has been the secretary for the whole continent, although his special work has been in Argentina, Chile and Uruguay.

Reservations by those who are going as delegates to the World's Sunday school convention which will be held in Tokio, October 5, are being received daily at the World's office, 216 Metropolitan tower, New York City. The revised tour bulletin has been issued and it is interesting to announce that trips from and returning to a Pacific ocean port will cost from $700 up, the larger cost being for those who take the more extended tours to Korea, China and the Philippines. All necessary expenses of travel, guides and hotels, except fees to stewards on the ocean steamers, are in the inclusive costs of the various tours. Over 100 have already made inquiry concerning the around-the-world tour and full information concerning this trip will be ready shortly for those seeking information.

Someone will especially represent the World's association on each one of the 12 outgoing steamers. This man will be a well-known Sunday school leader. He may be a state secretary or one of the officers of the World's association.

The Japan educational secretary of the World's association sends word concerning the activities in Japan in preparation for the coming of the thousand or more delegates from all parts of the world. The convention building is to be erected on the Plaza in front of the Tokio railway station. A restaurant seating 1000 will be attached to the convention hall. These buildings are near the Y. M. C. A. where the great Sunday-school exhibit will be set up. The hearty enthusiasm on the part of the missionaries and native Christians is manifested in all the preparatory work of the general committee.

Mr. Coleman has just returned from a trip to Korea where he found that the Koreans wanted the number of delegates which have been assigned for that country increased from 100 natives to 200, and 50 missionaries are planning to be present. One of the very interesting features of the convention will be the pageantry, music and religious art under the direction of Professor H. Augustine Smith of Boston university. Professor and Mrs. Smith will sail in August and at once take up the matter of drilling the chorus, choir and pageantry groups. Some of the pageants will be introduced in the post-convention meetings that are to be held in strategic centers of the orient, such as Pekin, Nanking, Shanghai, Hongkong, Canton and Manila. Korea has asked for no less than five post-convention meetings and has indicated the places for them, namely, Seoul, Pyengyang, Fusan, Taiku, Kwangu and Wonsan or Hamheung. The delegates going on this trip to Tokio, including tours in other parts of the orient, will receive an educational value that is worth far more than the money expended.

Candy gifts produce half dollar returns in Egypt, writes Rev. Stephen Trowbridge, Sunday school secretary representing the World's Sunday School association at Cairo. This story follows: "In many schools a special effort is being made to reach the children of the streets. A pastor in a rural parish tells how he used to fill his pocket with pieces of sugar. He gave to every street child a piece of sugar if he would follow him to Sunday school. Most of these gamins were Moslems. At first the congregation was not pleased to find the church full of these dirty, mischievous children. At the end of the year, however, some of these very urchins came to the pastor with half-dollar pieces. 'We have been working in the cotton fields' they said, 'and these are our tithes.'" Most important of all they had the boys too.

There has been an increase in the Sunday school membership in Egypt since the report was prepared for the Zurich convention in 1913. There are now 294 Sunday schools with 894 officers and teachers, 22,236 pupils, making a total enrollment of 23,130. While the increase in population has been 9 per cent the increase in Sunday school membership has been 26 per cent and 51 per cent in the number of officers and teachers. There are 20 teacher training classes in Egypt.

* * *

The Sunday school of the Clay-street Evangical church, Tenth and Clay streets, west side, will convene at 9:30 and will be in charge of the superintendent, E. J. Keller. The morning service begins at 10:45, when the pastor, Jacob Stocker, will preach on the subject, "Who Is My Neighbor?" This discourse will be in German. In the afternoon the pastor will hold a service at the German Altenheim at Division street. The Young People's alliance meets at 7 o'clock and will be led by John Stocker. At 8 o'clock the pastor will preach on the theme, "Love Not the World."

Rev. Beeles to Preach at First Brethren.

Miss Lela Luckey, Returned Missionary From Mexico, Will Have Charge of Services.

THE pastor of the First United Brethren church, Fifteenth and East Morrison streets, being in the east, his pulpit will be supplied Sunday morning and evening. Rev. G. M. Beeler will conduct the morning service, and in the evening Miss Lela M. Luckey, a returned missionary from Mexico, will have charge of the service.

Rev. Ira Hawley, pastor of the Second United Brethren church, Twenty-seventh and Sumner streets, announces services as follows for Sunday: Morning, "He Loved Our Nation"; evening, "She Is Forgiven."

"The Gentle Life" is the subject chosen by the Rev. E. O. Shepherd, pastor of the Third United Brethren church, Sixty-seventh street and Thirty-second avenue Southeast, for the Sunday morning service. This is the fifth of his series on "The Fruits of the Spirit." In the evening he will speak on the very timely and interesting subject, "Is It a Universal Salvation?"

"The pulpit of the Fourth United Brethren church, Tremont station, will be supplied on account of the illness of the pastor, Rev. C. P. Blanchard, in the morning by Miss Lela M. Luckey, a returned missionary from Mexico. The services in the evening will be evangelistic.

* * *

At the Church of Our Father (Unitarian), Broadway and Yamhill, Rev. Earl Morse Wilbur will conduct the service and preach at 11 A. M. this Sunday. The evening service is intermitted.

* * *

Rev. Berton F. Bronson will preach at the 11-o'clock service today at Pilgrim Congregational church, Shaver street and Missouri avenue, taking as his subject, "The Creed That Christ Commended." Sunday school at 9:45 A. M.

* * *

Rev. Oliver Perry Avery of Waverly Heights Congregational church, East Thirty-third street and Woodward avenue, will speak on "In League With the Infinite." At the Sunday night service stereoptican pictures will be shown.

* * *

Rev. H. Edward Mills will address the realization league at 11 A. M. at the Modern conservatory of music, 148 Thirteenth street on "Individuality." Children's church at same hour.

LOCAL AND VISITING CHURCH OFFICIALS GIVE IMPETUS TO SUMMER RELIGIOUS ACTIVITIES.

1—Dr. P. M. White of Albany, regional director of the northwest and Pacific coast for the Moody Bible school of Chicago and director of the Gladstone summer Bible school to be held in Gladstone park July 25 to August 22. 2—Miss Georgia Parker, associate secretary of the Oregon Sunday School association. Her headquarters are 510 Abington building, Portland. 3—Alexander R. Evans, new pastor at the Arbor Lodge Presbyterian church of Portland. 4—George Wallace Scott, Methodist evangelist, who is appearing in many of the Portland churches, telling of his conversion and call to the ministry at a time when he was on the stage as an imitator of Harry Lauder. Mr. Scott wears the kiltie costume during his evangelistic appeals.

"Borderers," Dr. Starring's Topic This Morning.

Evangelistic Singers to Appear at Grace Baptist Church.

THIS morning at 11 o'clock at the Grace Baptist church, East Seventy-sixth and Ash streets, the pastor, F. W. Starring, will speak on "Borderers." His evening subject at 8 will be "Grace in Genesis." Mr. and Mrs. W. S. Thompson, who for years have been evangelistic singers in Oregon and Washington, will sing and lead the congregational singing at tonight's service.

The adult Bible class, meeting at 10:25 A. M., in connection with the Bible school, opening at 9:45, will begin today a series of studies in "The Second Coming of Christ," this subject having been chosen by vote of the class.

The daily vacation Bible school conducted by workers of Grace church has been a great success during its first week. In the first three days the attendance grew from 79 to 122. John Sullivan, 288 East Forty-seventh street, has been secured to give the boys instruction in manual work. All boys and girls in the Montavilla district are invited to attend this free vacation school from Monday to Friday, 9 to 12 A. M. The school will continue for three more weeks, to August 6.

* * *

There will be special music at the White Temple, Twelfth and Taylor streets, this morning and evening. James Silas Vann is organist and choir director. Mrs. Adele Case Vann will give special solos.

Dr. Stanfield Will Preach at First Methodist.

"Obedience and Sacrifice," Theme of Morning Sermon.

AT the First Methodist church Sunday morning "Obedience and Sacrifice" is to be the subject of Dr. Joshua Stansfield's sermon. The sermon will show that such is the constitution of the world and such the laws of human life that there must be either obedience or sacrifice, but sacrifice as a substitute, or in lieu of obedience, is not good. At the evening service, from 8 to 9 o'clock, Dr. Stansfield will preach on "The Time Limit in Salvation Now." Miss Goldie Peterson will be the soloist for the day.

* * *

Rev. W. S. Gordon, pastor of the Sellwood Methodist church, will speak at 11 o'clock on "The Power of a Little Child." At 8 o'clock in the evening an address will be given by Rev. Edward Laird Mills, D. D., who has recently taken charge of the Pacific Christian Advocate of this city. Professor F. C. Streyfeller will sing in the morning and Miss Evelyn Lawrence in the evening. The Sunday school meets at 9:45. A chalk-talk will be given at 10:30 by the superintendent, D. S. Manny, and a young people's meeting will be held at 7. All services will continue during the summer season as usual. The church is located at East Fifteenth street and Tacoma avenue, one block east of the Sellwood car line.

* * *

"The Supreme Question" will be the pastor's subject at 11 A. M. in the Clinton-Kelly Memorial Methodist Episcopal church, Powell and Sixtieth streets. There will be no evening service.

* * *

Services will be held at the Pro-Cathedral this morning as follows: Holy communion at 7:45 A. M.; holy communion and sermon at 11 A. M. The sermon at the 11 o'clock service will be preached by Rev. W. E. Stockley of Iowa. The dean will be the celebrant. The Young People's society will be held in the parish house at 6:30 P. M. The evening service has been omitted during July and August.

New Presbyterian Pastor Takes Pulpit Today.

Dr. Harold L. Bowman Will Preach at Morning and Evening Services.

THE First Presbyterian church, corner of Twelfth and Alder streets, will have its new pastor, Dr. Harold Leonard Bowman, in the pulpit at both services, 10:30 A. M. and 7:45 P. M. In the morning Dr. Bowman will preach on "Religion and the Bystander," and in the evening his subject will be "One Lights a Candle Called Patience." Mrs. Virginia Spencer Hutchinson will sing at the evening service "Oh, Rest in the Lord" from Mendelssohn's "Elijah." From 7:30 to 7:45 P. M. Mr. Coursen will give an organ recital as a prelude to the evening service.

The Sunday school during the summer months is meeting in two sessions, each with lantern slides, illustrating the gospel according to Luke. The primary and beginners' departments meet in one room and all the older departments in the Sunday school auditorium. Both services are at 12:15 and visitors are cordially invited to attend these illustrated lectures.

* * *

At Piedmont community Presbyterian church at Cleveland avenue and Jarret street, Dr. W. T. Holt will speak at 11 o'clock; Sunday school at 9:45 o'clock. There will be no evening service. Mid-week meeting Thursday evening.

* * *

At Central Presbyterian church, East Thirteenth and Pine, Dr. Nugent, the pastor, will preach in the morning. The sermon topic will be "The Old Paths." There will be no evening service until the first Sunday in September.

There will be two soloists at the morning service, Mrs. L. Birmingham, contralto, will sing "Is This All?" and M. L. Peters will sing "Hold Thou My Hand" by Briggs.

Dr. Nugent will be absent during the month of August. During his vacation Arthur F. Bishop, D. D., former pastor of Central, will preach. Until the first Sunday in September, the entire Sunday school will meet together, the hour being 9:45. The moving pictures are proving of interest to all.

* * *

At Westminster Presbyterian church Sunday evening services will be held in Holladay park. A union service for the churches of this entire district.

This service begins at 7 o'clock with singing led by Dr. J. W. McMichael. There will be special music and Dr. E. H. Pence will deliver the address. The public is invited.

Miss Eleanor Cameron and Miss Katherine Sargent of the Young People's society leave Wednesday to attend the summer conference for young people held at Albany, July 22-28.

* * *

Kenilworth Presbyterian church, L. K. Grimes, pastor—11 A. M., "What Is It to Be a Christian?" 8 P. M., "God's Measure of Men." Sunday school, 9:45. Christian Endeavor, 7 P. M. As the vacation time comes around, here is one pastor who rejoices in a new fidelity among his members. In the few short months of this pastorate there has never been less than one-third of the membership present at any regular service. The proportion is steadily growing. The goal is a 100 per cent membership.

* * *

Dr. W. S. Holt, associate secretary of the Presbyterian board of ministerial relief and sustentation, Philadelphia, will speak to representative Presbyterians, July 18.

Dr. Holt for many years was missionary to China and has interesting things to tell of his experiences there. He has also served in the home mission field and is at present actively interested in securing for aged ministers homes and pensions.

* * *

Mizpah Presbyterian church—Morning service at 11 o'clock. The services will be in charge of Rev. William Sylvester Holt of Philadelphia, Pa. Dr. Holt was for many years a Chinese missionary, then synodical missionary for Oregon and now secretary of the board of relief and sustentation of the Presbyterian church. The doctor's old friends are cordially invited to hear him; evening service at 7:45 o'clock. Frank W. Henderson will speak. His theme will be "The Apparent Disregard of the Fact of Christ." The pastor is attending the meeting of synod in Eugene.

* * *

Dr. Harold L. Bowman, the new pastor of the First Presbyterian church, will be the speaker at the men's resort meeting Sunday at 4 P. M. There will be a large musical programme for this occasion. Mrs. Etta Morse will be soloist, and the orchestra has special music. The men have a special song they will sing, led by R. Deamond. Miss Alice Johnson will play musical numbers.

* * *

Services will be held at Trinity Lutheran church, in German, at 10 o'clock. Holy communion will be celebrated. The confessional service will begin at 9:30. The English service will be omitted. Everybody is cordially invited.

* * *

At St. Paul's Lutheran church, East Twelfth and Clinton streets, Rev. A. Krause, pastor, confessional service will be held at 10 A. M. and morning service and holy communion at 10:30 A. M. The subject of the sermon will be "The Institution of the Sacrament of the Altar." Special music by the choir. Sunday school meets at 9:30 A. M. No evening service.

First Christian Church Expects No Slump.

Services to Be Conducted Throughout Summer as Usual.

THE Sunday services at First Christian church, corner of Park and Columbia streets, will continue throughout the summer in the regular manner. In view of the new building programme scheduled for the autumn, a special effort is being made in both church and Sunday school to overcome as much as possible the usual summer slump. The pastor, Rev. Harold H. Griffis, plans to occupy his pulpit regularly both morning and evening, and the music committee is arranging for helpful music at each service. The leaders believe that much of the usual depression in church work is more psychological than real and that Portland itself is a magnificent summer resort.

This morning at 11 o'clock Mr. Griffis will speak on "The Royalty of Our Human Nature," presenting both an analysis and an illustration of that royalty. In the evening at 7:45 the pastor's theme will be "The Science of Christian Living," the discussion to be preceded by special musical numbers by George Mallett, tenor, and L. H. Hansen, baritone.

* * *

This morning in the East Side Baptist church the associate pastor, Rev. Herbert T. Cash, will preach at 11 o'clock on the subject, "The Rights of Jesus;" and in the evening at 7:45 he will again speak, taking as his theme "Smashing Idols."

The services in this church will continue as usual throughout the summer months. The Sunday school convenes at 9:30 A. M. and the contest, which is being carried on with much enthusiasm, is bringing about the desired results.

The young people's societies meet at 1:45 P. M. and the midweek prayer service is held on Wednesday evening at 7:45 o'clock.

* * *

At the Lents Evangelical church, Sunday at 11 A. M., the pastor, F. B. Culver, will speak on "The Remedy for the World's Need." At 8 P. M. the subject will be "Some Dangers of Placing Value on Sheep Rather Than on Souls."

* * *

At Kern Park Christian church, Forty-sixth avenue and Sixty-ninth street, Dr. J. F. Ghormley will speak at 11 A. M. The sermon will be on "The High Calling of Christ's Ministers." This service will be in the nature of an anniversary of Dr. Ghormley's ministry. The evening lecture will be illustrated and will be preceded by a gospel song service.

* * *

The Church of Modern Spiritualism, Pacific States building, 409 Alder street, will conduct an open forum Sunday afternoon at 3 o'clock. At the evening service, at 7:45, Dr. C. F. Clefton, president, will introduce Rev. W. W. Aber, the noted psychic, who will lecture and give individual spirit messages to the public. Stanley Hicks, tenor, will be the soloist. All are welcome.

Series of Lectures Given on God's Healing.

Institute in Christensen's Hall to Be Addressed by Spokane Man.

DR. JOHN G. LAKE, overseer of the Divine Healing institute in Christensen's hall, Eleventh and Yamhill, has arranged that on Sunday his pulpit will be occupied by Kenneth G. Olsen, A. B., of Spokane. Services will be held at 3 and 8 o'clock P. M. The subject of the afternoon lecture is "The Fifty-first Psalm." The evening lecture is the third of four lectures on "The Purpose, the Plan, the Power and the Process of God's Dealings With the World." After reviewing the purpose and the plan of God for the world, the lecturer will elaborate the powers ordained by God for the accomplishment of his purpose in the world. There will be a scientific analysis of the power of God as manifested in the daily healings of the institute. The institute opens every morning at 10 o'clock for ministry to the afflicted. A lecture on healing is given every afternoon at 2:30 o'clock. Evening services are held at 8 o'clock. Ministry is provided for those who are unable to attend the institute.

* * *

Rev. T. M. Minard, pastor of the First Divine Science church, will hold services in the Portland hotel blue room at 11 A. M. The subject will be "God Is." The study class meets Thursday at 8 P. M. in room 300 Tilford building.

* * *

"The Comforter" center holds Sunday services in the assembly room of the Portland hotel. At 11 A. M. the subject will be "Thou God Seest Me." Ethelind Lord Campion speaker; at 8 P. M. "The Gold of Solomon" will be the subject with Florence Crawford speaker.

* * *

The Church of the Truth holds services in room 412 Central building every Sunday morning at 11 o'clock with Nettie Taylor Kloh in charge.

Jesus' Life to Be Discussed by Rev. Constant.

Uneasiness and Eagerness of Today as Desire of People for Help to Make Best of Life.

THE Rev. Edward Constant of the Highland Congregational church announces that he will this morning discuss an incident in the life of Jesus, showing how it illustrates the uneasiness and eagerness of today as a desire on the part of the people for help to make the best of life.

* * *

Dr. J. J. Staub of the Sunnyside Congregational church will be in his pulpit at both services today and will speak in the morning on "The Believer's Perfection in His Lord." The subject of the evening sermon will be "At Top and Bottom of the Ladder." Vocal selections will be offered by members of the choir and the public is cordially invited to attend.

* * *

The subject this morning at Atkinson Memorial Congregational church, by the pastor, Rev. E. E. Flint, will be "The True Standard for the Man of God in the New Age." The Sunday school for the month of July and August will have a union service at 9:45 A. M., with both moving and still pictures as a part of the programme. Evening services at 7:45.

* * *

Rev. F. C. Laslette, who has been pastor of the Glencoe Baptist church since December 1, 1918, has resigned his pastorate. Rev. Martain will give an address at 11 o'clock Sunday morning.

At 7:45 he will use the vioptican. One hundred pictures from the paintings of a French artist will be shown.

Rev. Reid, state evangelist, will preach at the Glencoe church July 27.

* * *

"The Millennium" will be interpreted at the morning service of Woodlawn Methodist church by the pastor, Rev. J. H. Irvine. At the evening service the question considered will be "Why People Are Unhappy—The Cure."

ROYAL CAB IS FOR SALE

Even Museum Declines Carriage of Late Hawaiian Queen.

HONOLULU, T. H.—Anybody need a royal carriage?

L. L. Holstein, administrator of the estate of the late Queen Liliuokalani has a carriage used by the former queen of Hawaii of which he would like to dispose and for which there doesn't seem to be any taker.

Even the Bishop museum, to which the carriage was offered, has declined with thanks, as the museum has no room to house such a large vehicle. Besides the Bishop museum, Holstein has tried and failed to give the queen's carriage to the University of Hawaii, Oahu college, Kamehameha schools, Hawaii Tourist bureau, Ad club, Outrigger club, Smithsonian institute and the Foresters.

Holstein has asked the court for an order to dispose of other belongings of the late queen, such as furniture, which is stored and which he fears will be attacked by ants and borers if it is not taken in hand and used.

CAMP LIBRARY PLANNED

Gladstone Chautauqua Finds Circulating Books Prove Popular.

OREGON CITY, Or., July 17.—(Special.)—A unique feature of the Chautauqua assembly in Gladstone park this year is the circulating library established by the Oregon State Library association for the benefit of the campers. Every detail is as complete as in a large city library and the corner of the secretary's desk devoted to the books is proving popular.

Mrs. Ethel Hoffman, from the state organization, is in charge, and reports that 60 books were loaned on the second day of the session, in addition to the large number of children who enjoy the books at the building.

The Chautauqua management announced Thursday that the popularity of the new feature has led it to consider a special building for a library for next year.

PROSPER MILL TO OPEN

Owners Prepare to Develop Large Area of Timber.

MARSHFIELD, Or., July 17.—(Special.)—The Prosper Mill company, owned by Sudden & Christensen of San Francisco, is preparing to open up a new area of timber in a short time to supply the company's mill at Prosper. The concern is constructing a logging railroad into its new camp on the Coquille river and is tapping a supply that will last for several years.

The Prosper mill has been idle for the last month, but will resume immediately the new camp starts delivery of logs. The company's scene of milling operations is 2½ miles from Bandon, on the Coquille river.

UNION SCHOOL IS PLANNED

Forest Grove Votes Ground for Proposed Building.

FOREST GROVE, Or., July 17.—(Special.)—A plan is on foot here to build a union high school. The people of the Forest Grove school district recently voted to donate the grounds now occupied by the Central school building to a union high school district to be formed of 17 districts surrounding the Forest Grove district.

Should the plans carry a modern high school will be built which will accommodate the districts interested.

The districts are now being canvassed and the people will be called upon to settle the question by ballot at an early date.

McMinnville Chautauqua Pays.

McMINNVILLE, Or., July 15.—(Special.)—The Ellison-White system closed their annual Chautauqua at this place last night after the most successful course ever given here. The local committee reports a sale of season tickets $400 in excess of the required amount. The daily attendance was the largest it has ever been. The closing programme was given by "The Filipino Sextette," rated as the finest stringed organization in the Phillipine islands.

MEN SHOULD TURN TO THEIR GOD IN TIME OF THEIR STRENGTH

World Inclined to Be Religious Only When Weak; Christians Too Often Turn to God Only When in Sickness or in Trouble; Godliness Needed in All of Life.

(Sermon by Dr. Joshua Stansfield at First Methodist church Sunday morning, June 27, and published by request, "The God of the Strong.")

WE DESIRE this morning to speak on this exceptional theme, "The God of the Strong," and we wish to present a decidedly different view of God and religion from that which generally obtains. We should take as text, if we took any one scripture, Psalm 43:2, "Thou art the God of my strength."

But we could take any one of 20 passages of scripture from the book of Psalms alone, as the book of Psalms furnishes to us very largely the rich experience of the people of God of a former age, and gives to us more of personal religious experience than perhaps any other portion of the Bible. We shall confine ourselves, however, to this one, "Thou art the God of my strength."

Let me first of all make one or two preliminary observations. First, what God is, he is to his people. All that the Bible shows God to be he is to his people. Now how much more God may be than the Bible shows I do not know, but all that the Bible shows God to be he is to his people. God's light, love, truth, justice, power, righteousness, salvation, deliverer, friend, helper, comforter, father, lord. I could continue for 10 minutes, giving nothing but specific words as to what God is, and in every one of them God is that to his people.

Second, let me further remark that God is only truly known in personal experience. God is no more to us than we personally know him to be. He may be more to some other people, he may be less. But God is only to us that which he is in our personal experience. And so the revelation of God in the Bible is only valid in so far as it becomes personally known.

You have the very best in religion when one can say, "The Lord is 'my' light and 'my' salvation. The Lord is the strength of 'my' life and 'my' portion forever. The Lord is 'my' shepherd. The Lord is 'my' redeemer. The Lord is 'my' defense. The Lord is 'my' father. The Lord is 'my' friend."

We repeat God is known in personal experience and appropriations. Now, keeping these facts before us, we are ready to consider the question of the morning, "The God of the Strong."

God Sought in Distress.

It is very noticeable in religion that God is largely the God of the weak and the frail and the sick, the needy, the poor, the distressed, the broken, the sorrowing, the disconsolate, the widows, the afflicted, the burdened, the crushed and the defeated. And it is further true that in religion generally it is when persons come into some one of these experiences they most naturally turn to God. And in most of our hymns and in nearly all of our praying and liturgy and forms of worship we come to God in terms of weakness and need and sorrow and distress and poverty and shame and want. That is the actual experience of people, and it is so general and common that many persons think that the time to come to God is when they feel that way—very sinful and weak and poor and in very great need. The time to call upon God is when you have not anything or anyone else you can call upon. Now that is the general view of religion and nine persons out of ten have it most of the time.

It is true, very true, that God is the "helper of the helpless," the strength of those who are weak, the comforter of those who are in sorrow, the defense of those who are persecuted, the deliverer of those who are weak and broken and distressed. God is all that, surely, surely, surely. God is pre-eminently the savior of the lost. That is all true. But that is not all the truth. We have lost ourselves in religion very largely with a part of the truth, even though a very important part.

Now we ought not to think less of God as our Savior and Redeemer and Comforter and Helper and Deliverer and Friend. No, no, no. We ought not to think less of God in these respects. But as a matter of fact human life is not all sickness, nor mostly so. There are more days of health than sickness, more hours of happiness than despair, more years of good than of evil. In the life of every man and women that is true. And yet our religion is only available, or at least is only valid in the exceptional hours of life. This is so much so that healthy boys and girls and young men and women often feel that they are hardly in a frame of mind to be religious, they are too healthy and too strong; and they can't feel what they call "pious." It is an awful situation. And there are hundreds and thousands of young men and women, strong girls and boys, who have that kind of experience. They feel they are not religious enough. That is because they don't feel bad enough. They are not broken and weak and down and out and distressed; they can't cry and moan and weep, and so they are not religious.

I tell you this is a serious matter. It is awful; and why is this? Because we have thought, and taught, and spoken, and sung, and prayed to God, and about God, in the exceptional hours and experiences of life only. Now this is perhaps natural—quite natural — because the exceptional things in life always stand out as the big things. One night with a jumping toothache you will remember more than 20 years when you did not have a toothache. You surely will, and you will talk more about it. That night will never be forgotten. That was a night! Yes, it was a night; but it was only one night, and there were 364 other nights that same year, and for 20 years since there have been 365 nights, but that is the night.

Sorrow Never Forgotten.

You have a great sorrow come to you, and that sorrow is more talked about and thought about—that is, religiously—than all the days of your successes and happiness and prosperity. You had a spell of sickness; they said it was almost "double pneumonia," and you have talked about it until it was double pneumonia, and worse, but you came through. Oh, those six weeks! Religiously they have been thought about, and felt about, and talked about more than all the other 600 weeks since.

What does it mean? It means this, that the exceptional things in life, the startling things and the outstanding things, the never-to-be-forgotten things, now God and religion are the greatest realities in human life. And when we have these outstanding, exceptional things, the natural thing is to appeal to and connect with the greatest of all, God, and our religion is thus largely linked up with the worse experiences of our life. Take, if you will, that day when under the burden of sin and the shame of your life you were broken and prostrate before the cross of Christ, and you found salvation. Oh, what a day that was! God forbid that I should underrate it or misappraise it. Heaven forbid that I should even suggest such a thing. But, my dear people, while you have a right to think of God, and talk of God and religion in connection with that day, all through the years of your life remember, remember that was not all your life. It was a crisis day in your life, but your life is a good deal more than even that day.

And so I could go on for an hour showing that nearly all our religious thinking and feeling and real religious living has been at the point of our greatest need, or loss, or suffering, or bereavement, or distress, or disaster, or weakness, and there God, the exceptional, meets the exceptional and we have a wonderful and never-forgettable experience. You will find this true in testimony meetings and in Christian biography and in your hymn book and in the Psalms and Liturgies, etc.; though in many of your hymns and in the Psalms there is a greater and finer note of rejoicing in God the God of our life, the God of our strength, the God of our powers, the God of our being. And if you will read the experience of the Psalmist you will find that they knew God at other points in their life than the point of weakness and failure and distress.

I want us to think this morning on the "God of the Strong." "God, who is the strength of my life." God, who has given me power to think and power to see and power to appreciate music and revel in art and rejoice in the mountains, and a capacity to look out to the stars and beyond them. Oh, I want you to think of God, our strength. God who has come into our being in the begt and in the whole of our life, for life is more than disaster, or distress, or sickness, or sorrow, or sin. Life also is health, vigor, happiness, joy, intellect, good fellowship, friendships, power to do, power to plan, power to achieve, power to be, power to feel and aspire to do things. That is life—that is life—that is life. There are more women not widows than who are. There are more men who are not broken than there are who are, and when you come below middle life into the great, strong, richly developing manhood and then down to the young manhood with more vigor and to young womanhood with all its conscious betterments and powers, and then to childhood, with its exuberance of health and happiness, that is life.

And what would it mean, think you, if the strong, healthy young fellows should know that God was "the God of their strength?" Yes, they went to school and college and they prepared for life. Why? Because they were big enough to prepare, they were capable of being prepared and they are prepared and are ready to run the race and do things. Wouldn't it be fine if such a young chap as that could come before God when he has had his cold plunge in the morning or a shower bath, as the case may be, and he just feels good and strong and healthy and ready to do things, wouldn't it be great if that young man so knew God that he could say, "Lord, here I am, healthy, happy, strong, able to do; Lord, I want to be at my best for Thee and for others this day."

Oh, God, I want the strength of my life, all that I am and have, to be for the right things. Wouldn't that be great? But to come with a prayer like that would almost be, not pious; it would not be strictly in order, would it? No, the young man unfortunately in many cases feels that if he is going to come before God he must needs get down and feel himself a poor, helpless worm of the dust and cry and pray that the Lord will have mercy on him, a poor, miserable sinner, and the only time he feels he is a miserable sinner is when he is wording that prayer.

Plain Talk Is Needed.

I am saying plain things. There is a reason. Our young men and women, our boys and our girls, are growing up and going out into life with the feeling that God is the God of the weak and poor and most failing and fallen and broken bit of their life. It is an awful thing. It is thought to be far more pious to sing with a poor voice and a bending head, your chin down and your throat closed, "Oh, to be nothing oh, to be nothing," than it is to sing with a full chest and a strong voice.

"Take my life and let it be consecrated, Lord, to Thee.
Take my powers and let them move
at the impulse of Thy love."

What I want this morning is that we shall think of "the God of the strong"—"God Who is the strength of my life." In the religious thinking of the Roman Catholic world it is awful, terrible, but even in the religious thinking and practice of the protestant world it is painful and shameful and little less than criminal.

Now, you who know me best know that I myself have failed woefully at this point. In my sermons and my talks and suggestions and citations I have run so much along this ordinary and orthodox line of religion and so I am not talking to anyone else more than I am to the preacher this morning. But I say to you and to me and to all who may hear, that there ought to be some more helpful practice of God and religion.

You have heard often about the "practice of piety" and the "practice of patience" and the "practice of virtue" and the "practice of honesty" and the "practice of truth." Wouldn't it be well for us to think of "the practice of God?"—the practice of God in our whole life. As a matter of fact, we only have the "practice of God" in our life now at times and in spots and places. When we reach one of these sad times or spots or places then we practice God and we prove the value of religion, but in most of our life there is not any place for God or "the practice of God." That is why the business men—no, I do not want to slam or slander them—that is why religious people, professing Christians, as well as people of the world, speak of religion and business and the sacred and the secular.

"Business is all right in its place and so is religion, but keep them in their place." We think that way, your families think that way, your fathers thought that way, most folks now think that way; it is very general, very common. That is the way we nearly all think. We have life off in departments and compartments and there is the place where you can "practice God" and the place where it would not be in order to do so.

Practice of God Needed.

Oh, if we could only think of the practice of God in all our lives. When do I practice God in my life? When I feel like singing a good hymn of praise, and I sing. When I feel like communing with God and I talk with God. When I feel like fellowshipping with the eternal and I think and speak in his presence. When I feel a great need of the divine and I call upon him and prove him, that is when I practice God. Godliness is the practice of God. As faithfulness is the practice of faith, so godliness is the practice of God. Now we are godly in spots and places and at times and under certain circumstances, and these spots and places and times and circumstances are only the exceptional in our life, while in the ordinary, regular, healthy, vigorous, good working, constant run of life we do not practice God. We are too healthy, we have too good homes. We are not poor enough, we are not weak enough, we are not distressed enough. We have not had enough accidents. There is not enough trouble in our life, we are not sorrowful enough, that is why we do not practice God, and this all is the natural outcome of our faulty and wrong thinking about God. God is the helper of the helpless; true; he is the husband of the widow, thank God; he is the father of the fatherless, thank God; he is the strength of the weak, thank God; he is the comforter of those who are in sorrow, thank God; he is the deliverer of the needy and the poor, thank God; he is the defense for the oppressed, thank God; he is our light, our salvation, our strength, our glory and our song. Oh, I wish we could sing the old hymn, not exactly as they used to sing, because they didn't sing it as they ought to sing it, and I was with them when they sang it—but I wish we might sing as it ought to be sung, "God of my life, through all my days my grateful powers shall sound thy praise." In days of weakness, God; in days of prostration, God; in days of distress, God; in days of health, God; in days of success, God; in days of achievment, God; in days of work, God; in days of forward movement, God; in days of big conscious power and vigor, God.

I plead for godliness in all our life, and we can only get it by the practice of God, and we can only have the practice of God by knowing God. Further, we only know God in experience, and we shall only truly know God as in all the experiences of life we practice godliness. Girls, boys, young people, prosperous young men and women in business, in social life, you are coming into things and doing things, and just in proportion as you come into things you come out of religion and out of the church and out of godliness and out from the good. For it is a sad and most common fact that in proportion to prosperity, in proportion to achievement, in proportion to strong passions and powers, we seem to lose out on the God side.

It is terrible, it is unnatural, it is wrong. There must be a remedy for it, and the remedy will not be found in censure, the remedy will not be found in more stringent rules, the remedy will be found in a newer and truer and better conception and knowledge of God, in which the soul can say, "Thou art the strength of my life. Oh God of my strength, God of my life, through all my days, my grateful powers shall sound thy praise."