ANGLICAN BISHOPS URGE REUNION OF ALL ORTHODOX CHURCHES

Vision Embodied in Appeal to All Christian People Acknowledged to Be New, Even Revolutionary, but Highly Desirable.

LONDON, Aug. 14.—Reunion of churches is urged in an appeal to "all Christian people" framed by bishops of the Anglican church who attended the recent conference at Lambeth, which was made public Wednesday in connection with a statement by the Archbishop of Canterbury.

The appeal is "directed to the orthodox churches of the east and to the great Roman communion of the west, no less than to the free churches which have grown to maturity among the Anglo-Saxon races. Its scope is so wide that there can be no doubt large numbers of the bishops who issued it had in mind those of our kith and kin in the great Presbyterian, Methodist, Baptist and Congregational communions with whom, although they are separated from the church, the Anglican communion has so much in common."

Plan of Union Described.

Describing the plan of union, the statement says: "The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican church might hope to absorb other communions are frankly abandoned. What is needed is a new structure, simple enough to begin at once, but large enough to include all."

The bishops summon all the Christians to look, not for an extended Anglican church, but for a truly catholic church of the future, to which every church should bring its own contribution of life and organization. No loose federation of independent churches is contemplated, but rather a real organic unity based on fundamentals, in which there should be ample room for groups with their own outlook and for methods such as John Wesley originally contemplated.

Divisions Are Deplored.

The appeal points out "universal ministry" as the chief need, and claims that an episcopate is the one means for providing such a ministry.

Divisions among Christian peoples are deplored in the appeal. They are attributed to self will, ambition and lack of charity, the bishops confessing frankly "our own share in the guilt." The bishops voice their belief that visible unity of the church will be found to involve acceptance of the Bible and of the Nicene and Apostles' Creed, the sacraments of baptism and communion, and "ministry acknowledged by every church as possessing not only the inward call of spirit, but also the commission of Christ and the authority of the whole body."

All Asked to Unite.

An episcopate, the statement continues, is the best instrument for maintaining the unity and continuity of the church. It concludes: "We do not ask that any one communion give its consent to be absorbed in another, but we do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the body of Christ for which he prayed."

The Archbishop of Canterbury approved of the message, saying that the idea of it was to make the ministry of each church acceptable to all.

Other matters taken up by the Lambeth conference included the admission to the ministry of women and discussions on marriage laws, the league of nations and relations between capital and labor. The results of these discussions will be announced later.

Eminent Baptist Pastor Here.

Rev. Johnston Myers, pastor of Immanuel Baptist church of Chicago, accompanied by his wife and daughter, is in Portland for a stay of several days. He is one of the foremost ministers of the Baptist church and has been for many years at the head of the big down town institution of Chicago. During the years following the panic of 1893 the institutional work was extended to providing coffee and rolls for the unemployed and in various ways it has been closely identified with the civic life of the city. Financial support has come to it freely from Jew and Gentile alike. His brother, Rev. Johnston Myers, is pastor of the Fremont Temple Baptist church of Boston, and the brothers are among the pioneer ministers of the faith.

Dr. Myers last visited Portland five years ago. Thursday he was the guest of Mr. and Mrs. F. E. Hilton, at whose wedding he officiated in Cincinnati 34 years ago, and with his wife and daughter were taken for a trip over the Columbia river highway. The party is registered at the Portonia hotel.

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At Woodlawn Methodist Episcopal church, corner East Tenth and Highland streets, Sunday school will be at 9:45 o'clock. The sermon at 11 o'clock will be by Rev. J. A. McNees, Junior league meeting is at 7 P. M. The 8 P. M. service will be under the auspices of the Epworth league. Orra E. Abbett is the leader.

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The lecture on advanced thought in the noonday series at the assembly room, Portland hotel, will be given tomorrow by Rev. Robert Murray Pratt, former pastor of Pilgrim Congregational church. The topic will be "The Divine Ability." Song service at noon, lecture at 12:20 P. M.

Dr. W. T. McElveen Returns to First Congregational.

"Mental Journeyings" Will Be Sunday Sermon Series.

AUDIENCES have greatly increased at the First Congregational church since Rev. W. T. McElveen has returned from his vacation. On Sunday mornings Dr. McElveen is preaching a series of sermons on "Mental Journeyings." He is showing how the great ideas of Christianity grow and change. He is indicating how the church is slowly Christianizing its creeds.

On Sunday morning he will tell how in the last 300 years the church has come to have a larger and clearer knowledge of the truth of the atonement. On subsequent Sunday mornings he will tell of the changes that have come to other imperial ideas of the gospel.

Mrs. F. H. Murphy gives an instructive and entertaining stereopticon lecture on "Esther" at the Congregational Sunday school service at 9:45 o'clock, and Miss May Littrell will discuss "Poem Sermons" at the Christian Endeavor society, which begins at 6:30 o'clock.

On Thursday evenings Dr. McElveen has resumed his series of informal lectures on "Who Our Pilgrim Ancestors Were and What They Thought and Did." Several of the organizations of the First Congregational church will begin their season's work within the next two weeks.

Dr. McElveen will resume his popular lectures on "Pilgrim History" at the Thursday evening social meetings. Prior to going on his vacation he told the story of the pilgrim movement as that movement worked itself out in England and Holland. On Thursday night he lectures on the "Pilgrims at Plymouth." While in Boston this summer he took a train load of more than 100 Englishmen and Australians to Plymouth and acted as their guide in seeing the sights of that historic town.

On Sunday evening Dr. McElveen will try something new. He is to conduct what he calls a book, "Sunday Evening." Miss Marie Conway Oemler's "Slippy McGee" is by all odds the most popular novel of the season. It is a delightful love story involving a burglar, a priest, some butterflies, two villains, and Mary Virginia, by a new writer with a fresh touch.

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Dr. J. J. Staub of the Sunnyside Congregational church, having returned from his vacation trip, will occupy his pulpit next Sunday morning as usual and will speak on "Christ's Great Perennial Promise."

In the evening he will address a union meeting of the Sunnyside churches at the First Friends' church, on the subject "The Secret and Power of Divine Fellowship."

"Jonah and the Whale" Is Pastor's Topic.

"Menace of Modern Education" to Be Theme of Morning Sermon by Rev. J. G. Inkster.

THE First Presbyterian church, corner Twelfth and Alder streets, will have a Canadian visitor in its pulpit during the vacation of its pastor, Rev. Harold Leonard Bowman, D. D. This is Rev. John G. Inkster, pastor of the First Presbyterian church, Victoria, B. C.

At the morning service Mr. Inkster will give the second of a series which he began last Sunday on "The Life and Times of Jonah." The special subject of this sermon will be "Jonah and the Whale."

At the evening service Mr. Inkster will give an address on "The Menace of Modern Education." This is a treatment of one phase of the general question of reconstruction and the church, a timely subject dealing with the religious conditions following the war.

The quartet of the First Presbyterian church is on its vacation this month, and the music is in charge of J. Macmillan Muir, who presides at the organ, and E. Maldwyn Evans, who gives a baritone solo at each service and leads the congregational singing.

The Sunday school is meeting in two sessions during the summer months, one for beginners and primary departments, and one for the juniors, intermediates, seniors and adults.

In the primary room the talk will be given by Miss Ruth Slauson, and in the senior room by James F. Ewing. The pictures today will show scenes connected with the last week of Christ's life.

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At Ockley Green United Evangelical church, corner Willamette boulevard and Gay street, Rev. V. L. Farnham of Oakland, Ia., will preach at 11 o'clock and Bishop W. M. Stanford, D. D., of Harrisburg, Pa., will address a union service in the evening at 8 o'clock.

THREE MINISTERS TO TAKE PART IN TODAY'S SERVICES IN WASHINGTON PARK—REV. HAROLD H. GRIFFIS, REV. BYRON J. CLARK AND DEAN R. T. T. HICKS.

THE fourth of the open-air services under the auspices of the city federation of churches will be held in the city park this afternoon at 3:30 for one hour. The meetings are held near the bandstand and there are seats for 700.

Dr. H. H. Griffis, pastor of the First Christian church, will preside, the Rev. R. T. T. Hicks, pastor of St. Stephen's Episcopal church, will preach the sermon, and Dr. Byron J. Clark, pastor of the First United Brethren church, will take part in the services.

There will be a solo by John M. Lee, and Professor J. A. Hollingsworth will lead the congregational singing accompanied by Mrs. Hollingsworth on the organ and Thomas Quick Jr. on the cornet. This will be the last meeting in the city park, as meetings the last two Sundays in August will be held in Peninsula park.

"Soul" Is Subject of Science Bible Lesson Today.

Morning Service Held in All Churches at 11 o'Clock and Evening Service in Sixth Only.

"SOUL" is the subject of the Christian Science Bible lesson read in all the Christian Science churches for today.

The morning service is held in all the churches at 11 o'clock and the evening service, which is held in Sixth church only, during August, is at 8 o'clock.

The Wednesday evening meetings are held at 8 o'clock in all churches. A part of these meetings is given to testimonies of Christian Science healings.

The public is cordially invited to attend the Sunday services and the Wednesday evening meetings.

Sunday school is held for pupils to the age of 20 years. In all churches except Third and Fifth the sessions are at 9:45 o'clock and 11. In the other two churches at 9:30 o'clock and 11.

Christian Science reading rooms are located in the Northwestern Bank building, 266 Burnside street and 148 Killingsworth avenue. A cordial invitation is extended to the public to visit these rooms for the purpose of reading, borrowing or buying the Bible and all authorized Christian Science literature.

The churches are located as follows:

First church, Nineteenth and Everett streets; Second church, East Sixth and Holladay avenue; Third church, East Twelfth and Salmon streets; Fourth church, Emerson street and Vancouver avenue; Fifth church, Sixty-second street and Forty-second avenue Southeast; Sixth church, Pythian building, 388 Yamhill street; Seventh church, 403 Smith avenue, St. Johns.

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The Church of Truth has services in room 412 Central building every Sunday at 11 A. M., conducted by Nettie Taylor Kloh. Address Sunday by H. S. Hobbs. The subject is "The Real and the Unreal."

Methodist Church at Ocean Park Celebrates.

Sixth Anniversary of Dedication Made Special Occasion, With Bishop W. O. Shepard in Attendance.

OCEAN PARK, Wash., Aug. 14.—(Special.)—The sixth anniversary of the dedication of the local Methodist church was the occasion that brought Bishop W. O. Shepard, resident bishop of Portland, to the peninsula and Ocean Park, where he was the honor guest at the reception held at the church parlors on Saturday evening. The pastor, Rev. J. Thomas Cowley, presided, extending the welcome of the church, while Rev. Everett M. Hill, district superintendent of Vancouver district, welcomed Bishop Shepard in behalf of the district.

Bishop Shepard, in his reply to the addresses of welcome, assured all of his pleasure of being able to visit these parts, and represented himself as anxious to serve.

A musical programme included vocal and instrumental numbers by Misses Gill and Clair of Portland; also Mrs. Ringer and the Misses Marjorie Sprague and Anna Hood of Ocean Park. A social hour followed during which refreshments were served. The special service was on Sunday morning.

Special music was given by the choir, an offertory in the form of a piano and violin duet by the Misses Gill and Clair of Portland and a vocal duet entitled "Jesus, Lover of My Soul," by Misses Marjorie Sprague and Anna Hood. Mrs. G Weir was the accompanist.

Among the visiting ministers were Rev. Dr. Marcotte of Kansas City, Mo., formerly of Westminster Presbyterian church, Portland; Dr. Boudinot Seeley of Portland, J. J. Handsaker, Mrs. Handsaker, Rev. Dr. Hill, E. S. Reese of Ilwaco and Claude H. Cowdy of Chinook, a former pastor of the local church, during whose pastorate the church was built and dedicated.

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Pilgrim Congregational church, corner of Missouri avenue and Shaver street, Sunday school at 9:45. Sermon by Rev. A. F. Myers of the Y. M. C. A. at 11 A. M. No evening services during August.

Churchmen of Several Nations Fraternize.

"Forty Club" Meetings Result in International Association.

AT THE recent Boston celebration of the 300th anniversary of the landing of the pilgrims at Plymouth a large group of the younger Congregational ministers of England, Canada, South Africa, Australia and the United States got together. For 15 years a number of Congregational ministers of this country have enjoyed membership in what they call the "Forty Club." Forty Congregational ministers from as many cities have exchanged letters, calendars, books and suggestions.

Dr. W. T. McElveen of the First Congregational church was one of the officers of this "Forty Club." He proposed that every member of the club entertain a non-American delegate at dinner. Three of these dinners were held. At the last one there was organized the International Congregational Association, the object of Congregational ministers in all parts of the world will correspond with and exchange church literature with other groups of Congregational ministers.

Arrangements now are being made for a wholesale exchange of pulpits next summer. Forty Englishmen are to come here and care for 40 Congregational churches two months, and 40 American Congregational ministers are to go to England and Scotland and render similar service there.

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The Comforter center holds Sunday services the assembly room of the Portland hotel at 11 A. M. and 8 P. M. Ethelind Lord Campion is the speaker. Topic for morning: "The Way of Escape"; for evening, "Watch, Therefore."

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At Portland Divine Healing institute, Eleventh and Yamhill streets, Rev. John G. Lake, overseer, Friday evening's subject is "Does the Modern Church Teach the Gospel Taught in the Primitive Church?" The service is at 8 P. M.

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At Trinity Lutheran church, Williams and Graham avenues, a communion service will be held at 10 o'clock, while the preparatory service will begin at 9:30. Both services will be conducted in English. Sunday school will be held at 9:15.

Seaside Church People Have Celebration.

New Buildings for Episcopal Organization Nearly Finished.

LAST Sunday Calvary church at Seaside had a great celebration. The congregation filled the new building to overflowing. Archdeacon Chambers preached and read a telegram of congratulation from Bishop Sumner on the fine work accomplished. The rectory is almost ready and when complete the group of buildings will be a credit to Seaside and a center for church and community work. To George Shaver is due praise for his leadership. The offerings marked a record, and Seaside stands high in the nation-wide campaign.

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By means of blotters and personal work, a large number of visitors to the city have been informed of the different services in the Episcopal church. A system of guides is being worked out in each parish so that by ringing up the diocesan offices, Main 4368, some church member will be provided to call and direct any visitors to the nearest parish church or mission. A rest room is available for out-of-town visitors at the offices, Ainsworth building, Third and Oak streets. Letters can be written, appointments made and general conferences held. The church is indebted to J. C. Ainsworth for his help and interest.

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Rev. A. D. Stowe and Rev. H. L. Russell, both of Minneapolis, have been visiting in Portland this week. Dr. Stowe is editor of "The Clerical Directory" and stands high in his state. He was greatly impressed with our auditorium and declared that nature had combined with art to make Portland the city beautiful. The visitors took away many pictures of Oregon beauty spots, churches and other buildings, which will be used in making Oregon known.

"Vitality of Christ" Will Be Dr. Reid's Sermon.

Women's Society of East Baptist Church Meets in Laurelhurst Thursday.

DR. S. J. REID will preach in the East Side Baptist church this morning at 11 o'clock on "The Vitality of Christ." This evening Dr. Reid will take for his theme "The Vitality of the Christian." The mid-week service on Wednesday night will be conducted by Dr. Reid.

On Thursday, August 19, the circles of the Women's Society of this church will meet in Laurelhurst park with basket lunch at noon, the programme for the day being in charge of the leaders of the circles.

Dr. Rinsogle's sermons are being published weekly as usual during the vacation period.

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Rev. R. E. Close, pastor of the Third Baptist church, is taking a vacation in Montana and Rev. E. R. Martin, district superintendent of American Sunday School union, will supply today. "The Challenge of the Farm" will be his morning topic and "The Man of Nazareth" (an illustrated lecture on the life of Christ) will be the evening topic.

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At the Glencoe Baptist church, corner East Forty-fifth and Main streets, Rev. Charles J. Waehlte will preach at 11 A. M. and 7:45 P. M.

Dr. Stansfield to Preach Two Special Sermons.

Subject in the Morning Is "Two Worlds," Showing That One Who Lives a Whole Life Is Selected.

AT THE First Methodist church on Sunday Dr. Stansfield, the pastor, who is not taking the regular summer vacation, will preach two special summer sermons. Subject in the morning, "Two Worlds," showing that one who is living a whole life is selected and lives in "two worlds" now; but too many live but a "half life" and thus miss the best of being. At the evening service, sharp from 8 to 9, the subject will be "As Ye Go, Preach." Mrs. Arthur C. Perrin, the soloist for August, is giving some fine renditions of choicest songs and music.

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Campmeeting services are in the Clinton-Kelly Memorial church grove, Powell and East Fortieth streets. Bishop Shepherd will preach at 11 o'clock Sunday morning and Dr. Hickman of the Wilbur Memorial church at 8 P. M. Rev. F. M. Jasper will preach Monday evening and other prominent preachers on each of the other nights during the week.

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At the Norwegian-Danish Methodist church, corner of Eighteenth and Hoyt streets, there will be no service in the morning. Rev. C. J. Larsen, district superintendent, will preach in the evening.

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Tualatin Methodist Episcopal church services are this morning at 11 o'clock. Rev. Alfred Bates, the pastor, will preach. Mrs. R. Heimbach will be the accompanist at the piano and there will be special music.

The Wilsonville choir will meet for practice this afternoon at 3:30 o'clock and this evening at 8 o'clock. The pastor will preach and the chorus will sing. Mrs. Frank Brobst is the organist.

Dr. Ernest E. Gilbert will preside at the fourth quarterly conference of the Tualatin and Wilsonville churches to be held at Tualatin on Wednesday afternoon, September 1, at 2 o'clock, when reports of the year's work will be presented.

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At St. Stephen's pro-cathedral, Thirteenth and Clay streets, the hours of service today will be as follows: 7:45 A. M., holy communion; 11 A. M., holy communion and sermon; 6:30 P. M., Young People's society. The president, Miss Myla Chambers, will be the leader. There will be no evening service. The regular evening services will be resumed the first Sunday in September. Dean R. T. T. Hicks will officiate at the above services.

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The Sunday school of the Clay Street Evangelical church will commence at 9:30 and will be in charge of the superintendent, E. J. Keller. Rev. J. T. Lich, a retired pastor of the Washington conference, will preach the morning sermon at 10:45 o'clock. There will be no services in the evening tonight or next Sunday.

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A. M. Bowes, pastor of the First Nazarene church, corner East Tenth and Weidler streets, will preach special evangelistic sermons today. The choir will sing a special revival song in each service. The song service in the Sunday school will be led by an accomplished cornetist. The pastor will begin a series of interesting brief addresses in the mid-week service Wednesday evening.

Christian Certainties to Be Discussed.

Special Musical Programme Arranged With Miss Ruth Collier as Contralto.

"ABSOLUTE Christian Certainties" will be the sermon theme of the Rev. Harold H. Griffis this morning at 11 o'clock at the First Christian church. Notwithstanding that the realm of religion is more or less a realm of mystery and dispute, the pastor is convinced that there are certain religious propositions of which we may be absolutely sure, and that these absolute verities are revolutionary for personal faith.

The special musical programme for the summer provides for a new soloist each Sunday. At both services today Miss Ruth Collier, contralto, will sing, accompanied by Miss Genevieve Coppin at the organ. Miss Margaret Owings with the violin.

In the evening at 7:45 the Rev. Mr. Griffis will discuss the up-to-dateness of a religion 2000 years old, having for his specific topic "Christian and the Privileged Classes."

At Kern Park Christian church Forty-sixth avenue and Sixty-ninth street, today is surprise Sunday in the Bible school at 9:45 A. M. Dr. J. F. Ghormley will speak at 11 A. M., taking for his theme: "Hidden Forces." At the close of the morning services the congregation will go to Laurelhurst park, where they will lunch together. Evangelistic services in the evening.

Dr. Eliot's Younger Son to Talk on Serbia.

Experiences in Reconstruction Work to Be Told at Unitarian Church This Morning.

SAMUEL E. ELIOT will relate his "Experiences in Serbia" at 11 A. M. today at the Church of Our Father, corner Broadway and Yamhill street.

Mr. Eliot has just returned from a year of reconstruction work in Serbia, headquarters Leskovatz, with the American Friends' unit. He is a younger son of Rev. Thomas L. Eliot, whom he is visiting at Neahkanie. Evening service is intermitted.

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Evangelist Louis K. Dickson will continue his special series of Bible lectures every night next week in the large tent pavilion on the corner of Thirteenth and Morrison streets. The subject for this evening is announced as, "Why I Keep the Seventh Day." Special music is the order of every service and a big congregational sing precedes each sermon. A large number of people have been taking advantage of these unusual services the past week and the omens are for a still larger attendance next week. The public is invited to attend each service, as the sermons are being given in a serial form.

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At the First United Brethren, East Fifteenth and Morrison streets, Rev. Byron J. Clark, the pastor, will take for his morning theme "The World's Recognition of God." Evening theme, "Are We Selfish in Our Religion?"

The pastor has just returned from his five weeks' vacation at his old home in Iowa, and already active plans are on foot for the vigorous work to be put on by this church in its rallying calls for September.

At the Second United Brethren church, Alberta, East Twenty-first street North, Rev. J. Hawley, pastor, will preach morning and evening. He is taking advantage of the Bible conference at Gladstone park this week.

At the Third United Brethren church, East Thirty-second avenue and Sixty-ninth street, Rev. E. O. Shepherd's morning theme will be a temperance theme, "The Last of the Fruits of the Spirit." Evening, evangelistic services.

At the Fourth United Brethren Church, W. P. Blanchard, pastor, Tremont place, Sixty-ninth street and Sixty-second avenue S. E., Rev. Miles Lucky of New Mexico will speak both morning and evening. The pastor, who has been sick, is slowly improving.

HEAVEN CLOSE TO PORTLAND DECLARES LOVER OF COUNTRY

Brook With Trout and Rough Pole Bridge and Little Children Found by Traveler Within Few Miles of City.

BY ADDISON BENNETT.

HEAVEN is very near Portland, and not difficult to find, for it can be reached in a few miles on any road and in any direction. I found it a few days ago up a mountain road less than two hours' run in my little car. And that is just what that little car is for—just to search out these "little bits of heaven."

Leaving the main highway some 30 miles from the city, I went up a sort of mountain road, and when I had gone but a couple of miles I came to a little brook. I suppose it is called a creek here, but I prefer to call it a brook. A tiny little stream it is, and I think the New England name of brook suits it best. It does to me, for it reminded me of the little brook that came meandering down from the hills and across the meadow near my birthplace, where I spent my golden days of boyhood. It was in that stream, or along that stream, where I first fished for trout, and almost to this day, almost three score years and ten later, I fancy fishing best in such tiny little streams.

Rough Bridge Over Creek.

There was a rough pole bridge over the little brook I found here, and I know the little stream that passed under it came down from heaven. I stopped my car on the bridge, for I heard a child's voice that came from behind a clump of willows just above the bridge, and peering through the branches, I beheld a little girl, perhaps 8 or 9 years old.

Getting out of the car and passing around the willows, I glimpsed a sight that warmed the cockles of my heart. For beside that little girl there was a baby boy, perhaps 2 years old, sitting in a little wheelbarrow, a homemade affair, the wheel being sawed from the end of a log, perhaps 10 or 11 inches in diameter.

There was a pillow in the barrow, and upon it sat the little chap, leaning back against the front of his vehicle, and twined around him were many branches of fir and willows and wild flowers, while upon or around his head was a wreath of flowers. Upon his foe were homemade sandals, and the little coveralls he wore were also homemade, and showed many patches. But clean! Very clean, showing the loving care of a dutiful mother.

Taking all of this in within a moment, I saw the motherly little girl looking at me quite shyly but very pleasantly. She, too, was dressed very humbly, showing that in the household where she lived money was not plentiful and clothing was a matter of great moment. But her little dress was clean and neat, though many times patched.

I spoke to her. I said: "Good morning." Smiling and certainly unafraid, she replied pleasantly: "I am not allowed to talk on this throne so that he will be happy and maybe go to sleep. It is not a really real throne. Only kings have thrones, mother says, but I pretend it is and baby thinks it is."

I noticed then lying beside the little mother a few tiny branch, perhaps four feet long, and upon it was tied a string, and on the end of the string a pin bent in the shape of a hook.

"Are you going to catch some fish?" I asked.

"Oh, yes," she replied. "There are lots of trout in this creek. I caught six or seven yesterday."

"Where do you live?" I asked, for no house was in sight.

"Just over that little hill," she replied, pointing up the road. "It is very near," she continued, "and I can hear mother when she calls."

"I think," I said, "I will walk up and see your mother, for she might be uneasy to see a strange old man talking to you."

"Oh, no," she replied, "mother would know you will not hurt us."

Pole Cut in Thicket.

I went back to the car, delved in among my fishing tackle, got out a short piece of line and a hook, opened a can of salmon eggs and baited the hook; went into the thicket and cut a longer pole, for, of course, I would not show this simple child that I was a man of great wealth, great enough to have a jointed rod and reels and all manner of files. No; I would not do that. I would do nothing to show myself superior to her. When I got the new pole trimmed off I tied the line to it fastened the hook, showed her how to put the bait on, and then said: "Now if you will catch some fish we will have a real dinner when I get back. But first I must go and tell your mother about our plans so she will not be worried."

The little house was not more than 250 yards away. It was but little more than a cabin, built among the stumps in a little slashing and clearing. But there was a fine garden growing, in which a smiling-faced mother was working with a hoe. In the distance was a cow, and in a large enclosure were many chickens.

The mother did not see or hear me until I was within a few rods of her, and not then until I called out a cheery "good morning." She looked around smilingly and gave me a welcoming "How do you do?" We were instant friends. When you meet such people close to heaven friendship is spontaneous. It does not take long years, or days or hours, for it to ripen into full fruition. Smile meets smile, heart meets heart instantly, when you are so close to heaven.

Four little trout had the dancing little miss when I returned. Four trout! Small, but of legal size and large enough. "One for you, mother, one for brother, one for mother, one for me—Oh, I must run and catch one for father."

Then I built a little campfire, for I would not show my wealth by getting out my campstove and the patent fuel. I delved into the hidden recesses of the little car and got a can of pork and beans, three eggs, coffee, sugar—and by the time I had the fire burning the little miss was back with another trout. "See," she shouted, as she came running back, "I have one for father!"

"Father," "Mother." Not mamma and papa. Not dad and mom. Not popsy and mummy—just the dear, blessed names that I used when a boy. The finest names in the English language.

The trout were cleaned, the frying pan was found, the bread and butter and ginger snaps appeared—and all, time the "King on his throne" was shouting and laughing in wild-eyed ecstasy. "The coffee is boiling over," shouted the little miss. A little cold water was poured in, a few slices of bacon came upon the scene, and were fried, followed by the trout, from hidden depths came white granite cups, saucers and plates; then spoons, knives and forks, sugar, condensed milk—and soon we were seated one on each side of "the throne" enjoying a feast beyond words to describe!

DR. C. E. CLINE TALKS ON "IDEALISM, WISE AND OTHERWISE"

Graphic Comparison Between Two Families in Illinois, One in Which Peace and Harmony Prevail; the Other in Which Uneasine ss, Restlessness and Unhappiness Predominate.

DR. C. E. CLINE, pioneer Methodist minister, now retired, a resident of Portland and member of the Portland Ministerial association, delivered the following sermon, taking as his subject "Idealism—Wise and Otherwise," and as his text, Colossians 11:10, "Ye are complete in him."

Idealism is something set up for imitation or realization, a standard we wish to reach.

It is the one element of progress that distinguishes man's nature from that of the brute. While animals go on from generation to generation learning nothing, practicing their same little round of habits, or instincts, man is impelled by idealty to invention, experiment, alteration and progress in the arts and sciences.

Ideality induces discontent with present conditions, possessions or performances. So in morals, ideality incites to higher thinking and better living.

There is such a thing as a magnificent discontent. And yet this ideality may be easily overdone. It must be modified by good sense, patience and conscience or it breeds a troublesome discord.

As a Methodist preacher I once traveled a big circuit in Illinois, on which were two families, illustrating what I have in mind.

The first of these families may be called Smith, though that was not their real name, and the other Jones. The Smiths were a large, easy-going, good-natured, hospitable family, kind and friendly.

Nothing about their house was above mediocrity. The house was tolerably kept, the table was tolerably fair, the whole family character and attainment about on that level.

The mother was not stocky nor bad looking, a decent housekeeper; her bread was not heavy, nor her butter sour; the food was always plentiful, the table cloth and dishes clean; but Mrs. Smith did not trouble herself about the little niceties over which many women worry in setting their table, especially when guests are present.

She accepted her children as they came—and a goodly number of them did come.

She accepted them as from the hand of nature, simply opening her eyes to discern what they were, never raising the inquiry why she had them, and forming no very high expectations concerning their destiny, content with whatever might develop.

Defects Easily Seen.

A visitor in the family could easily see defects in the conduct of affairs—in the management of the children and other parts of the household arrangements.

But he could see and feel also a perfect comfortableness in the domestic atmosphere that atoned for any domestic defects. He could see that in many respects things might be better done, if the family were not content to have them so; that each individual might be improved in various directions, were there not such entire satisfaction to have them what they were. Trying each other by very moderate standards, as they unconsciously did, there was an all-round mutual complacency.

They had an Estey cottage organ, on which the daughters played church tunes, the whole family listening and approving.

All united in singing in a somewhat uncultured way, but they took comfort in doing so—more than many amateurs in their well-drilled technich performances.

So went the world with the Smiths. When you visited them you felt that you could suggest some improvements, and yet you could not help enjoying the quiet satisfaction that breathed around you.

Now, in the same neighborhood, a mile or so away, lived the Jones family, the very opposite of the Smiths.

Everything about the Jones home was brought to the highest point of culture. Within doors the housekeeping was faultless—all moving seemingly in time and rhythm. At the table things were more than good; every article was, in its way, a model.

Nothing was left to accident, nor without laborious consideration as to the best manner of doing it.

Nevertheless they were not a happy family. All their perfections did not begin to afford them the satisfaction the Smiths derived from what you might call their scrambling performances.

There were two grown daughters in the Jones family, both with naturally sweet voices, but having been given lessons by the best masters in Boston. (I forgot to say this family came from Massachusetts, and purchased a farm in Illinois, on which they were living).

These girls having heard the first artists play and sing, could not be induced to sing or play; the piano was shut, and their voices dumb. When a song was requested they said, "We never sing now, papa has such an exquisite taste, he takes no interest in any common music."

In short they had heard some of the finest vocalists and performers on the piano in the Boston Conservatory of Music, conducted by Albion Tourili, and this family had concluded to abide in silence.

As to any music they could make it was not to be thought of. They had also taken lessons in drawing of a celebrated teacher, but for the same reason, as in the case of their music, they had thrown aside their pencils in disgust. "If," they said, "we could have hoped to become artists, we would have persevered," but they had taken lessons enough to learn that drawing is the labor of a life-time, and not having a life-time to give to it, they resolved to do nothing.

Mother Was Worried.

Mrs. Jones, their mother, was devoured by care. In her well-regulated house she sat with clouded brow. When you talked to her, you were surprised to learn that everything about her was in the most dreadful disorder from one end to the other.

But, the disorder had relation to her exquisite standards of the ways of doing things.

When a guest with my wife at her table, Mrs. Cline complimented her on her cooking; to which she responded: "Oh, I can do a few things decently, but I'm nothing of a cook.

My wife, a fine bread-maker herself, referred with enthusiasm to the bread on the table, to her coffee and the hot rolls, to which Mrs. Jones listened with a sigh: "Yes," she admitted, "these are eatable—not bad—but you should have seen the rolls they had on their table when we visited our friends in Springfield, Mass., just before we came west."

When she thought of those things everything in her house in comparison was coarse and common. Not a thing in her establishment was ever done well enough to elicit anything more than a sigh.

"I suppose it will have to do," she faintly breathed when poor human nature having tried, and tried again, she sighed:

"Well it will have to go, for I never expect to be suited." And there was the rub.

The poor woman in possession of attainments and surroundings, the envy of her neighbors, was utterly restless and wretched, feeling herself always baffled, always unsuccessful. Her exacting nature made her dissatisfied with herself and everything she undertook. The whole family pitch was of a tone so exquisitively high as to exclude that pleasure which comes of reasonable moderation. They could not sing together for fear of discord. They were afraid of each other everywhere.

I forgot to say these Joneses had a son John; and John on the sly slipped over to Smith's occasionally to spend the evening, where he joined with the Smiths in singing church and Sunday school hymns around the little organ, having a jolly time of it—greatly in contrast with the silent stiff hours at home.

Now Kate Smith, not outrageously cultivated, had a perfectly infectious gayety of good nature, and when she sat at the little organ playing and joining like a lark in joyous singing, John somehow felt that there was something in it all better than a cultivated iceberg such as he had it at home.

John Was Laughed At.

John's sisters laughed at him for his partiality for the Smiths, but that didn't worry John. And now follows another manifestation of human nature. Will Smith, a joyous, honest-hearted fellow, had met casually the Jones girls, one of whom thought none the worse of Will for being a plain, unexacting fellow, and as she could see with a girl's discernment, Will regarded her as a wonder on account of her accomplishments.

Will, like many other country boys, was not in any way distinguished, except for a kind heart, good native sense and a manly energy, that carried him straight to the heart of Helen Jones.

It was a case of practical common sense coming in contact with ideality and leading it captive.

And, as the reader has already anticipated in these times with young Jones and Kate Smith, and Will Smith and Helen Jones, the minister and wedding presents properly completed the drama, showing that contrasts, sometimes, over wide reaches, come together with happy results.

Now for the sermon part of it. It would be an incalculable gain if we began the concert of life with only a mediocre pitch, for they who achieve the most gratifying success and receive the most happiness are generally those who demand and expect the least.

"Hitch your carriage to a star" is mostly sophomore nonsense.

Ideality, with more persons than we suppose, becomes an insidious mental and moral disease, subtly forming an alliance with what is highest and noblest within us.

"Shall we not always aspire to be perfect?" "Shall we be content with low standards in anything?"

To these inquiries there can be but one answer, and yet the individual driven forward in blind, unreasoning aspiration becomes sooner or later wearied, bewildered, discontented, restless, fretful and miserable.

Unhappy persons rarely succeed. They who are themselves inharmonious and restless cannot make harmony anywhere.

This is the secret reason why many a pure, conscientious man or woman is only a source of uneasiness in family life, in the school as teacher or among other members where he belongs in the church.

They are discontented, exacting, unhappy and spread their discontent about them.

They are, to begin with, on poor terms with themselves; they do not because of their high idealism like themselves, detecting only errors and failures in themselves by a process of introverted chronic scrutiny, till they become weighted down with a miserable self-toleration.

Errors Only Are Found.

A person in a chronic quarrel with himself is apt to pick a quarrel with others. An idealism that makes no allowance for oneself or anybody else is liable to be out of joint with both.

And what I have said applies particularly to those finely-strung natures most liable to be smitten with an impossible ideality.

And what is specially noticeable, religion only intensifies the difficulty in such persons by adding stringency to exacting consciousness; turning themselves and others like a turkey roasting on a spit before the fire, over and over, to see that all the spots are browned to the queen's taste.

It should be understood that the Christian religion, rightly received and used, is the only cure for diseased ideality—the only thing that can give to the wide range of peculiarities of all humanity the great underlying gift, rest.

The problem Jesus proposes to human nature is endless aspiration; but an aspiration steadied by reason, moderation, fidelity and common sense.

These exercised in right proportions give a sound ideality and endless peace.