

In The Realm Of Higher Things

A PRAYER.

Our Father in heaven, we bless Thy holy name for every social, political and religious movement looking to the betterment of mankind and the solidarity of the human race into one family; that wrongs may be righted, injustice removed, and the evils which beset us be eradicated; that all Thy children may enjoy the God-given rights of life, liberty and the pursuit of happiness. Impress us as individuals, and as a Nation that if we shall enjoy the respect of others we must respect ourselves by living to the highest ideals illustrated in the life and teachings of the Master. Amen.

A THREE-MINUTE SERMON.

"THE PERMANENT THING."

"He hath set eternity in their heart."—Ecl. III, 11.

HERE is something in us which is eternal—changeless. It does not grow, it does not fade; it is the same yesterday and today and forever. We speak much of the changes which the years bring. And truly they bring changes to many things. They change manners, customs and modes of life. The culture of the Modern Briton is quite different from the culture of the ancient Jew. If the judges of old Israel were to awake in modern London, they would find an intellectual world which they would not recognize. But they would also find a world which they would recognize. There is a region which the years touch not, which the centuries change not; it is the heart: God has set eternity there. The instincts of the heart are timeless. You enter a modern drawing room to bid a friend good-bye, and your friend insists on going with you. You deem it a beautiful tribute of love, and so it is. But I can take you back three milleniums to an age, comparatively barbarous, and there I can show you the very same tribute. I can show you in the land of the judge of Israel: one woman bidding another good-bye and that other refusing to accept her farewell, "where thou goest I will go and where thou dwellest I will dwell; thy people shall be my people and thy God my God." There has been in all these three milleniums no improvement in love. There are changes in the leaf, changes in the fashion, changes in the theory; but God has set eternity in the heart.

Speak not my soul of the things that vanish with the years. There are things that vanish; but there is something which remains; and the thing which remains is the greatest thing. Why rests thine eye ever on the blank places, the vacant places? Why art thou ever joining in the dirge of the hymnist, "Change and decay in all around I see"? It may be "in all around" but it is not "in all within." The marks of time may be on the leaf, but eternity is in thy heart. Thy heart is neither older nor younger than it was in the primitive days. Thy love is like a rock in the sea of time. The waters have not washed it away. Keep thine eye on the rock, O my soul, for that rock is Christ. Wring not thy hands over the desolating wave; love laughs at the wave. Love is independent of the years; it makes equal fourscore and seventeen. Love can retain its romance in old age. Love can be a primrose amid the withered autumn flowers. Love can sing in the night the joys of morning. Love can plant the spring at the gates of December. Love can put a child in the midst of the temple's grey sages. Dry the tears thou hast shed over thy fleetings, for thou hast eternity in thy heart.

THE CONSCIOUSNESS OF ETERNITY—A MEDITATION.

WHENCE do we get our assurance that even in this world of time the consciousness, if not the full comprehension, of eternity is within our reach? We have it because there is between God and man a likeness in unlikeness; because man's lower propensities are counterbalanced by his higher aspirations; because man has an unquenchable thirst for the eternal and the abiding; because, at his best, he feels a pure joy in the thought of being in harmony, in union and communion with an Eternal and Infinite Nature, which satisfies his deepest longings; because he feels intolerable pain in the idea that there is nothing permanent or satisfying behind this changing and fleeting world of sense. Could this thirst, this joy, this pain, man asks, be so ineradicable in him, could they affect him so profoundly, could they point so unmistakably to the highest ideal which he can form of life, unless they proceeded from something real, something too vast and deep and illuminating to be a mere figment of human imagination? On that reality, man feels, all that he most values in life depends; only

in and through that reality can his own life become a reality on earth and the foretaste of a higher reality to come in the world of eternity. That is what the disciples of Jesus gradually came to see. "This is life eternal," says the Fourth Gospel, "that they should know Thee, the only true God, and Jesus Christ Whom Thou hast sent." Ponder over these words until you have realized the fullness of their meaning and made them your own. Then you will know that for you eternity has been already manifested in time, that your eternal life is already beginning in the world of time.—H. G. Woods.

THE RELIGIOUS SIDE OF THE WAR.

No sentiments on the religious bearing of the European war are more to the point than the following words uttered at the beginning of the struggle:

"Our first feeling about the war is one of shame and humiliation to think that so great a part of the world, and the part that calls itself civilized and Christian, should become involved in a deadly strife. It brings home to us with added force that fact that the progress of civilization of which we are inclined to boast depends upon Almighty God and not upon our own weak efforts."—The Rev. Dr. William T. Manning.

"Think you if Jesus Christ were really enthroned in the councils of the nations we would now be trembling under the pall of this awful war? Think you if these nations which profess Christianity really regarded Him they would now be embarking on this awful carnage?"—The Rev. Dr. John Stuart Holden.

PEACE.

WHEN Life's hard storms across the path are breaking—
The heart stands shuddering midst its fears,
Clasping its threatened idols closer,
And day is shrouded in a mist of tears;
When hope lies wounded midst the crash of forces—
Aye, lost across the darkened way—
He who guards well each earth-bound stranger
Bends close beside the lips that pray.

He may not always stay the storm which threatens—
There are some storms which we ourselves have brought—
He knoweth well the greater kindness
And hath no needless storm-cloud ever brought;
He may not lift to life our fallen idols,
Nor bid the wreaking, bleak winds cease,
But at our cry will bend down closer,
To touch and hush our shuddering hearts to peace.

CAMPING OUT.

Dropping down the current in a leaky boat,
Dressed in faded flannels and an ancient coat;
Luncheon in a basket, pipe between your teeth,
Watching sun and shadows slipping underneath;
Sunfish, minnows, bullheads, red-fins, too, in schools
Yanking speckled beauties from the pebbled pools;
Later in the twilight, frying pans of trout—
That's the fun of camping—camping out!

Looking through the tent-flap at the marching stars,
Getting well acquainted with Jupiter and Mars,
Listening to the crickets piping from the sod,
Feeling somehow nearer all the time to God,
Seeing how the woodland's every growing limb
Through the storm and sunshine reaches up to Him,
Taking time for thinking what it's all about—
That's the best of camping—camping out.

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11 a. m. Morning Service and Sermon.

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Music at both services by a large chorus choir under Professor George Ayre.

A cordial welcome is extended to all.

METHODIST CHURCH
Rev. A. S. Hisey, Pastor.
North Bend

The services Sunday will be as follows:

Sunday School at 10 a. m.

Vesper Circle and Epworth League at 7 p. m.

Sermons by the Pastor at 11 a. m. and 8 p. m.

Morning Sermon: "God's Plan for the Perpetuation of His Church."

Evening Sermon: "Overcoming Handicaps, A Practical Sermon for Young People."

Mrs. A. B. Gidley will sing at the morning service.

NORWEGIAN LUTHERAN.
Rev. R. O. Thorpe

Services will be held in the Norwegian Lutheran church at Marshfield Sunday at 7:45 p. m. Communion.

Sunday school meets Saturdays at 10:30.

Services will be held in the Norwegian Lutheran Chapel at North Bend Sunday at 11 a. m.

SEVENTH DAY ADVENTISTS.
Local Elder, J. E. Qualls.

Seventh Day Adventist services are conducted every Saturday as follows:

Sabbath School at 10 a. m.

Bible Study at 11 a. m.

Young People's Society at 3 p. m.

Prayer Meeting Wednesday at 7:30 p. m.

CHRISTIAN SCIENCE
Christian Science Hall,
237 Third Street North

Services at 11 a. m., Sunday and 8 p. m. Wednesday.

Subject: "Unreality."

Sunday School at 12 Sunday.

Reading room open every day except Sundays and Holidays from 1 to 4 p. m.

UNITED BRETHREN CHURCH NORTH BEND

Mrs. R. N. Lewis, Pastor

Sabbath School at 10 a. m.

Christian Endeavor at 7 p. m.

Preaching at 11 a. m. and 8 p. m.

Prayer Meeting Wednesday evening at 8 o'clock.

NORTH BEND CHRISTIAN CHURCH

Mrs. S. Gregg, Minister

Preaching at 11 a. m. and 8 p. m.

Bible School, 10 a. m.

CATHOLIC CHURCH MARSHFIELD

Mass will be celebrated at 10 o'clock Sunday morning by Rev. Father McDevitt.

METHODIST EPISCOPAL.

Joseph Knotts, Pastor.

Sunday school at 10 a. m.

Morning Service at 11 a. m.

Evening service at 7:30 p. m.

All are cordially invited.

Epworth League at 6:30 p. m.

Junior League Service Thursday afternoon at 3:45.

Prayer Meeting Thursday evening at 7:30 o'clock.

SWEDISH EVANGELICAL LUTHERAN CHURCH.

Rev. B. F. Bengtson, Pastor.

Residence 294 Highland avenue. Phone 94-E.

Preaching service and communion at 11 a. m. Sunday.

Sunday School at 9:45 a. m.

Services in North Bend at 7:30 p. m.

CHRISTIAN CHURCH

Samuel Gregg, Minister.

Residence, 280 North Eleventh Phone 402.

Services as follows at the Church, corner Sixth and Central:

Regular services every Sunday.

Bible School at 10:00 a. m.

Preaching service 11 a. m. and 7:30 p. m.

NORTH BEND PRESBYTERIAN
Rev. Frederick Shimian, Pastor

Sunday School, 10 a. m.

Preaching, 11 a. m.

Christian Endeavor, 7 p. m.

Preaching, 8 p. m.

CATHOLIC CHURCH NORTH BEND

Rev. Father McDevitt

Mass will be celebrated Sunday morning at 8 by the Rev. Father McDevitt.

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