

THE SUNDAY OREGONIAN, PORTLAND, MARCH 21, 1915.

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BY REV. H. M. RAMSEY.

Dear St. Stephen's Pro-Cathedral. Have you understood all these things? They are yours, yes. And he said to them: "Therefore every scribe who is instructed in the kingdom of heaven brings out of his treasure things old and new."—St. Matthew, 13, 51-52.

THINGS old and new!

There are no doubt many things in the present condition of Christian thought and in the present state of organized Christianity which need to be emphasized. This morning I wish to stress one thing in particular and that is need of greater intellectual activity on the part of those who are members of the Christian church.

For anyone who is at all familiar with thought as it is at the beginning of this 20th century, must have marveled more than once over the strange things which are presented to us for our acceptance.

Old Things Defended.

Any new century is conscious of its newness and is strong in its feeling of possession. So you will find in these various kinds of religious and magical circles the spirit of the man who damns everything that is old because it is old and blesses nearly everything new because it is new. A sentiment is not entirely due to the charlatan who knows well how to play to popular favor and flatter with our importance, but is due as well to the naturally indolent spirit of a new age. As a little boy who first comes to a knowledge of his independence of his father, sometimes flatters in a provoking manner, so does the new century attitude is partly good and partly bad. The future is in a room, and the responsibilities of life and it is we who must bear its burdens. On the other hand, you see humanity placed man on earth and we are bound by a thousand chains to those who have gone before.

Any man is competent to pronounce on the truth or falsity of the claims of Christianity, or any other religion, without help and without serious study. It were a question of science, the opinions of experts would receive consideration; but where it is only a question of religion, everybody is inquisitive. And church folk know this or that is true, that is the way one feels. And is not religion an affair of sentiment? I am told that there are religious people who have no historians, no biblical scholars of any standing anywhere. The purpose of this sermon is to point out that God gave us intellects as well as emotions and that a serious head is as important as a heart that our brains have a duty to our religion.

We shall do well to remember that, for there is a strange quietness in the hearts of men. What will the future of Christianity be? Is the way of the cross destined to be done away and the way of the world to be followed? Will some mushroom growth supplant the religion of Jesus? I am told that some people are asking questions such as these: "What is the more prevalent in the face of Christian experience in crises less imaginary than the present. Are we trying to study the teachings of the great teachers of the past? Or are we trying to bridge the chasm of the ages to find out what the master said as he went along the sea and the shoreline among the pleasant vales of his native land? Are we actually in our minds endeavoring to hear that voice that has been heard in the past? Or are we in our attitude and in our hearts, as if we were one of the countless throngs of Christ or of countless confessions? Just now the heart appears to be at least content and more unexpecting than any mind is prepared. We shall do well to learn a lesson from the violent enemies of religion who devote long vigils to preparing their attacks.

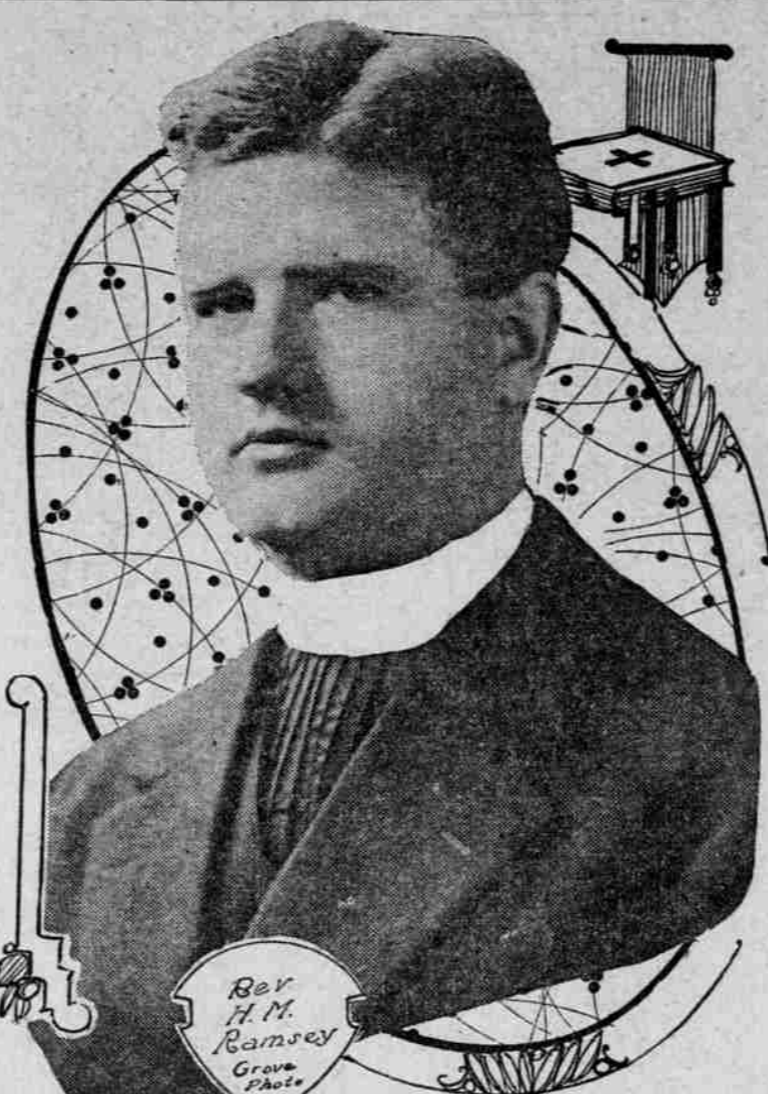
"Church Has Teaching Office."

There is a teaching office in the church wherein it is the duty of men commissioned to represent our blessed Lord to give to the faithful the results of their study and their inheritance. In many sections of Christianity that office is to be in a position to give a popular thing to which against dogma and ecclesiasticism. Man's intellect demands food and give him emotion; and the intellect which every new generation discovers.

As for despair in regard to Christianity, a little knowledge of the history of the church will show that it is not a new thing. People who prophesy its downfall have had representatives in almost every age. More than 150 years ago the "Analogy," used these words: "It has come, I do not know how, to be taken for granted that Christianity is not a new thing, but a thing that has been in the world from the beginning. And accordingly they treat it as if, in the present age, this was an agreed point among all people of discernment and nothing remained but to set it up as a principal subject of mirth and reprisals for its having so long interrupted the pleasures of the world."

Predictions Are Told.

Wilfred Ward says that in 1850 the acute minds of the day believed the church of England to be on its death



Rev. H. M. Ramsey

Disciples Seanty Band.

If you go back to the first page of Christianity, you will find the disciples a seanty band of God-struck souls in the midst of a world of skepticism mixed, as such an age always is, with superstition. But because of the greatness of their experience and the reality of their faith, they went forth and carried the banner of the cross and self-sacrifice to a victory that not even Gibbon could account for. It has been the custom of some circles to belittle those first followers of Christ as if they were intellectually of little value, but if we may in some degree judge their ability by the results of their efforts and their writings, few men would rank higher than St. John and St. Paul. In other camps it has been customary to believe that Christianity suffered a total eclipse shortly after St. Luke closed the Acts of the Apostles, which lasted until the 15th century. But there is a continuity in that religion which is as real and as vital as it is to evolution is to the realm of nature. Generation followed genera-

tion fortifying their faith by a conscientious study of the materials at hand in order to realize for themselves the truth that threaten the meaning of their religion. Depreciation of the great Middle Ages has in the past run riot, but it has been checked by the rise of the modern age, and less imagination and prejudice, so that one is now permitted to say that even in that period Christ led captive in his train the intellects of the plants of whom St. Thomas Aquinas may serve as an example.

A great many people think some of the ideas of Christianity beautiful; many profess to admire its moral teaching, and it is quite the fashion to adopt its philanthropy in theory at least, but as for the truth of it, they are not at all ready to be indulgent. What I desire to point out is the fact that where the advocates of Christianity have boldly stood their ground in the face of their enemies.

How many opposing systems of thought has historic Christianity lived to bury? Fifty years ago it was considered an insupportable crime to have destroyed Christianity; just now men are rather cheerfully engaged in preparing a coffin for that form of the religion. The modern popular philosophy, which is not now and may never be Christian, is caused by the fact that the world is heartily sick of its own materialism, and the most dangerous foe of the religion of Jesus ever confronted. Perhaps the most striking change of front in recent years may be found at the University of Chicago, an institution known to the last generation as the home of Haeckel and Darwin, and as the home of the Eucken! And in this domain of Biblical criticism where Christianity has received innumerable death blows, where the battle is still raging, there is no more negative career than that of Professor Harnack, whose latter years have been largely occupied with reversing the scientific pronouncements of his youth.

Studying Held Duty.

So it seems to me that an imperative duty, much neglected, is that of studying fresh for ourselves the basis and history of the Christian religion. It is not enough to be told that we must believe it to be; to answer doubts from without and within. It is wasted effort to trust an honest opponent with more confidence or to fall back on what amounts to a claim to personal inspiration in the face of a charge which is directed against the intellect. I ask those who are loyal to the principles of holy church whether you are trying to study what is alleged against Christianity and what is asserted in its favor in order to be better equipped to defend it intellectually. Do you not find that wherever there is a defection from historic Christianity it is due to an unwillingness to study the truth as it is? Are there not many men and women who have without reflection come to a hasty conclusion that it is impossible to justify their religion in any reasonable manner and have turned sadly, or gladly, to the activities of the world as a relief from their doubts? Are there not many who are unable to stand their ground when that is upon their souls—afraid that if they faced the truth manfully they would not be able to bear up against the arguments of those who oppose us?

Good Work Done.

Many are throwing themselves into good cause of philanthropy, feeling that whatever may be the fate of religion, one cannot go wrong in doing good, and they imagine that such a way of life is a lasting respite from their religious troubles. Good works are admirable in themselves, but they are not a substitute for the study of the truth which is as real and as vital as it is to evolution is to the realm of nature. Generation followed genera-

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Sunday Services in City Churches

CHURCH NOTICES DUE THURSDAY.

Church notices for the Sunday Oregonian should be in this office by Thursday at 5 P. M. It is not possible to assure publication of any notices after that hour.

ADVENTISTS.

(Sabbath services are held on Saturday.) Central, East Eleventh and Everett streets—Elder M. H. Chitwood, local elder; 10:30; preaching; 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45. Albina (German), Skidmore street and Mallory avenue—Elder J. P. Chitwood, local elder; 10:30; preaching; 11; prayer meeting Wednesday evening at 7:30; Young People's Society meets Friday evening at 7:45. Albina (German), Skidmore street and Mallory avenue—Elder J. P. Chitwood, local elder; 10:30; preaching; 11; prayer meeting Wednesday evening at 7:30; Young People's Society meets Friday evening at 7:45.

English-speaking people, 7:30, sermon for English-speaking people, 7:30, preaching, 11 and 8.

First Church, Park and Belmont streets—Rev. F. Lindner, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor. Second German, Park and Belmont streets—Elder J. P. Chitwood, local elder; 10:30; preaching, 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45. Albina (German), Skidmore street and Mallory avenue—Elder J. P. Chitwood, local elder; 10:30; preaching; 11; prayer meeting Wednesday evening at 7:30; Young People's Society meets Friday evening at 7:45.

St. Mary's Pro-Cathedral, Christmas, and Davis streets—Rev. A. Christe, D. Lowman, A. S. 9; Holy eucharist, 11; vesper, instruction and benediction, 7:45.

St. Mary's Pro-Cathedral, Christmas, and Davis streets—Rev. A. Christe, D. Lowman, A. S. 9; Holy eucharist, 11; vesper, instruction and benediction, 7:45. St. Peter's, Park and Belmont streets—Rev. F. Lindner, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor. Second German, Park and Belmont streets—Elder J. P. Chitwood, local elder; 10:30; preaching, 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45.

CHRISTIAN SCIENCE.

First, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8. Subsequent services, 11 and 8. Second, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8. Subsequent services, 11 and 8. Third, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8. Subsequent services, 11 and 8. Fourth, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8. Subsequent services, 11 and 8.

METHODIST EPISCOPAL.

German, Rodney and Stanton streets—Rev. F. Lindner, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor. Second German, Park and Belmont streets—Elder J. P. Chitwood, local elder; 10:30; preaching, 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45.

St. Paul's, Woodman—Rev. Oswald W. Taylor, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor.

St. Paul's, Woodman—Rev. Oswald W. Taylor, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor. St. Peter's, Park and Belmont streets—Rev. F. Lindner, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor.

St. John's, Central Avenue and Charleston Street—B. D. Hurlburt, local elder, Sabbath school, 10:30; preaching, 11; prayer meeting Wednesday evening at 7:30.

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CATHOLIC.

St. Charles' Chapel, Alberta street between Glen Avenue and East Third—Rev. J. P. Chitwood, local elder; 10:30; preaching; 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45. Albina (German), Skidmore street and Mallory avenue—Elder J. P. Chitwood, local elder; 10:30; preaching; 11; prayer meeting Wednesday evening at 7:30; Young People's Society meets Friday evening at 7:45.

CONGREGATIONAL.

Waverly Heights, Woodward Avenue at East Third—Rev. A. C. Saxton, pastor, preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. F. U. University Park—Rev. A. C. Saxton, pastor, Sunday school, 10:15, preaching by the pastor.

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LUTHERAN.

Portland Norwegian, 45 Fourteenth Street—Rev. J. P. Chitwood, local elder; 10:30; preaching; 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45.

NEW-CHURCH SOCIETY.

Knights, Park and Belmont streets—Rev. J. P. Chitwood, local elder; 10:30; preaching; 11; prayer and missionary meeting Wednesday evening, 7:30; Young People's Society meets at 7:30 Friday evening at 7:45.

UNITED EVANGELICAL.

First, Ladd's Addition—Preaching at 11 A. M. and 7:30 P. M.; prayer meeting Wednesday evening at 7:30; Young People's Society meets at 7:30 Friday evening at 7:45.

STOMACH MEDICINE, GAO, CASSER, PAPER'S DAPERS

Time It! In Five Minutes Your Upset Stomach Will Feel Fine. Keep this perfect stomach doctor in your home—keep it handy for a large crowd on the dollar, and although it costs more than any other stomach medicine, it is worth every cent. It is a perfect stomach doctor, and it is a perfect stomach doctor. It is a perfect stomach doctor, and it is a perfect stomach doctor.