SEVERAL VISITING MINISTERS TO OCCUPY PULPITS TODAY

Evening Services Are Abandoned in Some Portland Churches for Summer, as Many of Congregations Are Absent.

SEVERAL of the Portland pulpits will be occupied by visiting clergymen today. In Trinity Episcopal Church Bishop Lawrence, of Boston, will give the sermon; in the First Presbyterian Church the Rev. George Armstrong Liggett, of Springfield, N. J., will preach, and in the Rose City Park Methodist Church Dr. Charles Bayard Mitchell, of St. James' Church Chicago, will be heard. Other distinguished visitors are to be in some of the other churches.

A few of the congregations have discontinued services in the evening for the Summer, as many of the members are out of town and the attendance is small. In the First Methodist Church, however, there seems to be a large audience every Sunday night.

The community sings that are conducted every Sunday night at the Rose City Park Methodist Church and at Calvary Presbyterian are proving a great success. Both churches are located where there is sufficient open space for the congregation to meet outside and enjoy old-fashioned hymns and a service in the open air. In more congested parts of the city, however, the plan would not be practical.

St. Stephen's pro-Cathedral holds services every Sunday night. Dean Ramsey declares that even if many are away those who want to attend shall not be disappointed. The music at St. Stephen's is always a fine feature. Carl Denton is organist and there is a vested choir. Bishop Sumner was present at one of the recent services and gave a short sermon. He returned recently from Newport, where he conducted confirmation services.

Christian Brothers' College to Have New Head.

Brother Andrew Named to Master Discipleship of Institution at Oakland and Former Sacramentoan to Come Here.

AN interesting event of Catholic and educational circles was the appointment of Brother V. Andrew, president of the Christian Brothers Business College, to the master discipleship of St. Mary's College, Oakland, Cal. He will be succeeded by Brother George, formerly of Sacramento.

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The clergy of the Archdiocese will hold their annual retreat from Monday to Friday in Columbia University. Rev. G. J. McShane, of Montreal, Canada, will preach.

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Rev. Father Capistran, of St. Clare's parish, Capitol Hill, will teach in St. Anthony's in Santa Barbara, Cal.

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Rev. John Dolphin, of Ascension parish, has been appointed pastor at Ashland. He was tendered a reception on Thursday and left on Friday.

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St. Peter's parish will hold a lawn social and band concert on Wednesday night.

Johnstone Meyers, of Chicago, at White Temple.

Topic of Sermon to Be Given This Morning Will Be "The Church at Rome."

THE people of Portland enjoyed the privilege of listening to Johnstone Myers, of Chicago, last Sunday, at the White Temple, where he will preach again today, taking for his morning topic "The Church at Rome," and tonight his theme will be "In the Dark Without Jesus."

Miss Nellie Kennedy will be organist and Norman A. Hoose will sing "If With All Your Hearts," by Mendelssohn, and in the evening will render "Just as I Am," by Gotze.

The Sunday School meets as usual at 9:50 this morning, and with a good attendance, notwithstanding the warm weather and that vacation days are here.

* * *

Dr. Charles Bayard Mitchell, of St. James' Church, Chicago, will share with his former parishoner, Dr. William Wallace Youngson, the services today in the Rose City Park Methodist Episcopal Church, Sandy Boulevard and East Fifty-eighth street North.

Dr. Mitchell was the pastor of Dr. Youngson when he was graduated from the high school in Pittsburg and inspired him to college life and the Christian ministry. They are both graduates of Allegheny College and Phi Beta Kappa men. At the recent centennial of the college, Dr. Mitchell represented the great body of alumni in making an important address.

Dr. Mitchell has been a conspicuous figure in American Methodism, a delegate to the general conference of Methodism at London, a lecturer of note, a great traveler, a great preacher and orator. Beginning his ministry in Kansas, he has held important pastorates in Pittsburg, Pa., Plainfield, N. J., Grand-Avenue Church, Kansas City, Mo.; Cleveland, O., and now St. James' Church, Chicago.

"Love" Is Theme of First Sermon in New Church.

Rev. Thomas Broomfield Preaches in Basement of Partially Completed Baptist Edifice at Gladstone.

"For God is a God of Love.)"—I John, iv:8.
"I have loved thee with an everlasting love."—Jer. xxxi:3.

LOVE was the theme of the first sermon preached in the basement of the partially completed Baptist Church of Gladstone, Or., Sunday morning, August 8, by the pastor, Rev. Thomas Brownfield. A few excerpts from the sermon follow:

"Love will manifest itself in many ways. 'Murder will out'; so also, love will show itself and be manifest at all times. What is there about us to merit so divine a love? God loves us just as we are!

"God's love is a gracious love. It was to show their love for their fellow-beings the doctors and nurses left all to go to Syria, to fight the terrible plague, typhus fever, which was raging there. It was their way of serving the God they loved.

"When Queen Elizabeth was offered a pardon by Queen Mary, she said: "A pardon that is fettered by conditions is no pardon at all.' When God forgives us, He imposes no conditions. 'For God is a God of love'!

"There is not one of us but would be willing to show our love for our Savior. We are willing often—if it is to benefit us.

"Our love may not be what it ought to be, but if we serve Christ not because of what we are, but because of what he can make of us, we will then gladly hear, when we reach that home up yonder, the Savior's 'Well done'!

The deacons of the new church are: W. W. Mars, R. W. Porter, H. E. Cross; trustees, I. N. Hewitt, W. H. Calkins, E. Harrington.

* * *

In the absence of Dr. Luther R. Dyott, pastor of the First Congregational Church, Rev. C. Rexford Raymond, pastor of the South Congregational Church, of Brooklyn, N. Y., will preach. A. Robarts will sing both morning and evening. In the morning his solo will be "Still, Still With Thee," one of Mr. Robarts' own compositions, and in the evening he will sing "The Good Shepherd," by Barri. Bible school is held at the regular hour, 9:50 A. M. All strangers are cordially invited to attend these services.

* * *

Andrew C. Caughey will speak tonight in the New Thought Temple of Truth. "The Lighthouse Keeper" will be the subject. Solos will be given by Mr. Caughey and F. C. Streyfeller.

Swedish Church at Outlook to Be Dedicated August 22.

Rev. John Ovall, Founder, Will Conduct Services, Assisted by Other Ministers.

THE new commodious Swedish Methodist Episcopal church, in the Swedish colony at Outlook, Clackamas County, will be dedicated Sunday, August 22. An elaborate programme is being prepared. Several Swedish and American ministers will assist Rev. John Ovall in the dedication ceremony. The services during the day will be: Sunday school at 10 o'clock, after which will follow divine service: luncheon at 12 o'clock noon; sermon and dedication at 3 P. M. A number of able singers and musicians will give several selections during the day.

This church is one of the numerous churches founded by Mr. Ovall, since the continuous settling of Scandinavian people in this Northwestern country.

All are most cordially invited to attend the dedication services. Directions to Outlook: Take the Oregon City electric car to Gladstone or Oregon City, and then take the Forsythe road at Park Place, or the Holcom road by the Holcom school house.

Rev. John Ovall

Rev. William Wallace Youngson

Dr. C. J. Bushnell

Rev. G. D. Watson

Rev. Chas. T. Hurd
Grove—Photo

MEN PROMINENT IN CHURCH AFFAIRS OF THE MONTH.

Rev. G. D. Watson, evangelist, is presiding at meetings in the tabernacle at East Ninth and East Clay streets.

Rev. John Ovall will preside at the dedication of the Swedish Methodist Episcopal Church of Clackamas.

Rev. W. W. Youngson has just returned from the beach and will preside at the service at Rose City Park Methodist Church today.

Dr. C. J. Bushnell and Rev. Charles T. Hurd will participate in the Christian Endeavor institute at Orenco September 3.

Christian Endeavor Work to Be Institute Topic.

Conference to Be Held at Orenco September 3 to 6 Under Direction of Clarence H. Sprague.

AN INSTITUTE on Christian Endeavor work will be conducted at Orenco from September 3 to 6. The programme will be in charge of Clarence H. Sprague, who is chairman of the lookout committee of the Portland union. Lloyd Carrick is president of the local union and will be one of the speakers at the gathering. Among the other speakers will be Dr. C. J. Bushnell, president of Pacific University; Dr. George B. Pratt; Rev. Charles T. Hurd, assistant pastor of the First Presbyterian Church. Rev. L. Myron Boozer, pastor of Orenco Presbyterian Church, will preach the institute sermon.

Those wishing further information may telephone Mr. Sprague at Marshall 5207.

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The Rev. Oliver S. Baum occupies his pulpit in Calvary Presbyterian Church every Sabbath throughout the Summer and has good audiences at each service, also at the Thursday night meeting, at which he is giving a series of talks on Presbyterianism. His theme Sunday night will be "How the Doctrine of Election Works."

* * *

Rev. G. D. Watson, of Los Angeles, will hold daily evangelistic services until August 22, in the tabernacle, at East Ninth and East Clay streets, in connection with the Christian and Missionary Alliance. Miss Grace Allen, the blind singer, will assist with the music.

Sunday Church Services

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.

ADVANCED THOUGHT.

Temple of Universal Fellowship—Service transferred to 709 Frankfort street. Take Brooklyn car to Frankfort. 8 P. M., topic, "The Lost Chord," by Rev. Dr. J. H. Dickey. All welcome.

ASSOCIATED BIBLE STUDENTS.

Service at 3 P. M., in First Christian Church, Park and Columbia streets. Discourse by Norman M. Lawton, "Seeking Death and Finding Life Through the True Baptism," followed by immersion of candidates. Evening service in Woodmen of the World Hall, East Sixth and Alder streets, by Finlay McKercher, "After the War, What?"

BAPTIST.

First, White Temple, Twelfth and Taylor streets, Dr. W. B. Hinson, minister—9:50, Bible school; classes for all ages; 11 and 7:30, preaching by Dr. Johnston Myers; 6:30, Baptist Young People's Union.

Glencoe Baptist Church, East Forty-fifth and Main streets, Rev. A. B. Waltz, pastor—9:45, Sunday school; 11, preaching by the pastor; 6:45, Baptist Young People's Union; 7:45 preaching by the pastor.

Tabernacle, East Forty-first and Holgate streets—9:45, Sunday school; 11 and 8, preaching; 7, Baptist Young People's Union.

Arleta, Sixty-fourth street and Forty eighth avenue Southeast, W. T. S. Spriggs, pastor—Preaching at 11 A. M. and 8 P. M. by Rev. E. A. Woods; Sunday school at 9:45 A. M.; Young People's meeting at 6:45 P. M.

Goodwill Mission, Fifteenth and Boise streets—3, address by Mr. Bean.

Italian Mission, East Eighteenth and Tibbetts streets—Rev. Francesco Sannella, pastor. 10, Sunday school; 11, preaching services; 7, pastor's circle (prayer services); 8, preaching service; 10:30, short sermon for English-speaking people; 7:30, preaching.

St. Johns — Rev. E. P. Borden, pastor. Services, 11 and 8.

Calvary, East Eighth and Grant streets—Rev. Walter Duff, pastor. 10, Sunday school; 11 and 7:30, preaching by the pastor; themes, "Reaching the Perfect Stature of Bible Teaching."

Swedish, Fifteenth and Hoyt streets—Rev. F. Linden, pastor. Preaching, 10:45 and 7:30; Sunday school, 12 noon; B. Y. P. U., 5.

Mount Olivet, Seventh and Everett streets—Rev. W. A. Magett, pastor. Services, 11 and 8; Sunday school, 12:30.

Russellville schoolhouse, under auspices of Grace Church, Montavilla — Sunday school, 2:15.

Chinese Mission, 358 Burnside street—Sunday school, 7; J. G. Malone, superintendent.

First German, Fourth and Mill streets—Rev. J. Kratt, pastor. Services, 11 and 7:30; Sunday school, 9:45.

Sellwood, Eleventh street and Tacoma avenue—Rev. F. H. Hayes, pastor. Preaching, 11 and 7:30; Sunday school, 10; B. Y. P. U., 6:30.

Lents—Rev. J. M. Nelson, pastor. 9:45 A. M., Sunday school; 11, preaching by the pastor, theme, "Workers with God"; 6:30, B. Y. P. U.; 7:30, preaching by the pastor, theme, "Fear Not."

Highland, corner Sixth and Alberta—Charles F. Mieir, pastor. Bible school, 9:45, J. W. Black, superintendent; preaching by the pastor at 11 A. M.; evening, 7:30 to 9.

The H. Y. M. C. of the Hyland Baptist Church, East Sixth and Alberta streets, meet every Sunday morning at 9:45 for Bible study.

Second German—Rev. Paul G. Meier, pastor. S. S., 9:45 A. M.; preaching service, 11 A. M. and 8 P. M.; B. Y. P. U., 7:15 P. M.

The Highland Young Men's Class (H. Y. M. C.) of the Highland Baptist Church, East Sixth and Alberta streets, will have charge of the evening services of the church in the absence of the pastor. Several of the young men will give short addresses. The class meets every Sunday morning at 9:45 for Bible study, to which all young men are cordially invited. Class motto, "Hundred Young Men for Christ."

CATHOLIC.

St. Charles' Chapel, Alberta street between Glenn avenue and East Thirty-third street—Catechism classes Saturday at 3; low mass Sunday morning at 8 and high mass at 10:30; rosary and benediction, 7:30.

Holy Rosary, East Third and Clackamas streets—Very Rev. H. H. Kelly, O. P. Low mass, 6, 7, 8 and 9; high mass and sermon, 11; vespers and benediction, 7:30. On the first Sunday of the month rosary procession, sermon and benediction, 7:30; third Sunday, sermon and benediction of the most blessed sacrament and benediction, 7:30; every Thursday evening, holy hour from 7:30 to 8:30.

Holy Cross, University Park—Rev. C. R. Finner. Low mass, 8:30; high mass and sermon, 10:30; vespers and benediction, 8.

St. Michael's (Italian), Fourth and Mill streets—Jesuit Fathers. Low mass, 8:30; high mass and sermon, 10:30; vespers and benediction, 7:30.

Immaculate Heart of Mary, Williams avenue and Stanton street—Rev. W. A. Daly. Low mass, 6, 8 and 9; high mass and sermon, 10:30; vespers and benediction, 7:30.

St. Francis', East Twelfth street between Pine and Oak—Rev. Father Black. Low mass, 8; high mass and sermon, 10:30; vespers, instruction and benediction, 7:30.

Holy Redeemer, Portland boulevard and Williams avenue—Redemptorist Fathers, Rev. Joseph A. Chapotan, pastor. Low mass, 6 and 8; high mass and sermon, 10:30; benediction, 7:30.

St. Andrew's, East Ninth and Alberta streets—Rev. Thomas Kiernan. Low mass, S. M. Conner, pastor, 9:45 A. M.; Bible, 8; high mass and sermon, 10; vespers, instruction and benediction, 7:30.

St. Lawrence's, Third and Sherman streets—Rev. J. H. Hughes. Low mass, 6, 8 and 9; high mass and sermon, 10:30; vespers, instruction and benediction, 7:30.

St. Rose, Fifty-third and Alameda—Rev. Cornelius A. Maher. Low mass, 8; high mass and sermon, 10; vespers, instruction and benediction, 7:30.

St. Clare's (Franciscan Fathers), Capitol Hill—Rev. Capistran, O. F. M. Low mass, 7:30; high mass and benediction, 9:15.

St. Mary's Pro-Cathedral, Fifteenth and Davis streets—Most Rev. A. Christie, D. D. Low mass, 6, 8 and 9; high mass and sermon, 11, vespers, instruction and benediction, 7:45.

St. Philip Neri's (Paulist Fathers), East Sixteenth and Division streets, Ladd's Addition—Sunday masses at 6, 8:30 and 10:30; evening services at 7:30 P. M. Rev. William J. Cartwright, pastor.

St. Agatha's Catholic Church, East Fifteenth street and Miller avenue (Sellwood)—Low mass, 8 A. M.; high mass, sermon, 10:30 A. M. Sermon and benediction, 7:30 P. M. Pastor, Father John Cummisky, O. S. B.

CONGREGATIONAL.

First, Park and Madison streets, Luther R. Dyott, minister—9:30 A. M., Bible school; 11 A. M. and 7:45 P. M., Rev. C. Rexford Raymond, D. D., Brooklyn, N. Y., will preach.

Waverley Heights, Woodward avenue at East Thirty-third street, Rev. A. C. Moses, minister—Sunday school, 9:45; morning worship, 11; Young People's Society, 7; evening worship, 7:45; prayer meeting, 7:30 Thursday. Rev. E. S. Bollinger will preach in the morning, and the pastor's evening subject will be, "An Old Story."

Laurelwood, Sixty-fifth street and Forty-fifth avenue, C. S. Johnson, minister—Services, 11, subject, "Shark Rocks"; evening, 8, open air service on church lawn at 8 P. M., subject, "A Hillside Prophet." Sunday school, 10 A. M.; C. E., 7.

University Park, Haven street, near Lombard—Rev. F. J. Meyer, pastor. Sunday school, 10 A. M.; preaching, 11 A. M. and 8 P. M.; Christian Endeavor service, 7 P. M.; midweek service, Thursday, 8 P. M.

St. Johns—Daniel T. Thomas, pastor. 10 o'clock, Bible school; 11, self-sacrificing service; 6:30, Christian Endeavor.

East Side, East Twentieth and Ankeny streets—Rev. W. O. Shank, pastor. 10, Sunday school; 11, preaching by the pastor; 6:45, B. Y. P. U.; 7:45, preaching by the pastor.

Tabernacle—9:45, Sunday school; preaching at 11 and 7:30 by Rev. A. J. Ware; 6:30, B. Y. P. U.

Sunnyside Congregational, corner of East Taylor and East Thirty-second streets, Rev. J. J. Staub, D. D., pastor—Services at 11 A. M. and 7:15 P. M.; Sunday school, 10; Junior Christian Endeavor, 3:30; Senior Christian Endeavor, 6:30. Topics of sermons, "What the World Expects of the Church," and "Vacation's Part in Life's Programme."

Pilgrim, corner Shaver and Missouri street—Sunday school, 9:45; preaching at 11 A. M. by Rev. W. C. Kantner. Topic, "Apples of Gold." No evening services.

Atkinson Memorial, East Twenty-ninth and Everett streets, Frank W. Gorman, minister—Bible school, 9:45; morning service, 11; topic, "Prayer and the Goodness of God."

CHRISTIAN SCIENCE.

First, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8; subject of lesson sermon, "Soul." Sunday school at 9:45 and 11; Wednesday evening meeting at 8.

St. Johns station—Services at 11 A. M.; subject of lesson sermon, "Soul"; Sunday school, 11 and 12; Wednesday evening meeting at 8.

Second, East Sixth street and Holladay avenue—Services at 11 and 8; subject of lesson sermon, "Soul"; Sunday school, 9:45 and 11; Wednesday evening meeting at 8.

Third, East Twelfth and Salmon streets—Services at 11; subject of lesson sermon, "Soul"; Sunday school, 11 and 12:15; Wednesday evening meeting at 8.

Fourth, Vancouver avenue and Emerson street—Service at 11; subject of lesson sermon, "Soul"; Sunday school, 9:45 and 11; Wednesday evening meeting at 8.

Fifth, Myrtle Park Station—Service at 11 A. M.; subject of lesson sermon, "Soul." Sunday school, 9:30; Wednesday evening meeting at 8.

CHRISTIAN.

First, Park and Columbia streets—George Darsie, pastor. Sunday school at 9:45 A. M.; C. E. at 6:45 P. M.; church services at 11 A. M. and 7:45 P. M. Morning subject, "Living Dogs and Dead Lions"; evening subject, "A Lesson in Reciprocity."

Woodlawn, corner East Seventh and Liberty streets — W. L. Millinger, minister. Bible school, 9:45; morning worship, 11; Christian Endeavor, 6:30; evening service, 7:30.

Kern Park, East Sixty-ninth, corner Forty-sixth avenue Southeast—R. Tibbs Maxey, minister. Bible school, 9:45; morning worship, 11; Christian Endeavor, 6:30; evening services, 7:30; prayer meeting, Thursday evening, 7:30.

Vernon, corner East Fifteenth and Wygant streets—A. J. Melton, minister. Bible school, 10; morning worship, 11; Christian Endeavor, 6:30; evening services, 7:30.

Rodney avenue—S. S., 9:30 A. M.; Christian Endeavor, 7 P. M.; preaching by S. R. Hawkins 11 A. M. and 8 P. M.

Central, corner Twentieth and East Salmon — A. L. Crim, pastor. Rev. C. F. Swander, state secretary for Christian Church, will occupy the pulpit 11 A. M. and 8 P. M.; Bible class at 10 A. M. and C. E. at 7 P. M.

Montavilla—Dr. J. F. Ghormley, in the absence of the pastor, Rev. J. C. Ghormley, will speak at 11 A. M. and 8 P. M. Christian Endeavor, 7 P. M.

CHRISTIAN AND MISSIONARY ALLIANCE.

Rev. C. H. Chrisman, district superintendent of the Christian and Missionary Alliance, will have charge of the service at the Gospel Tabernacle, East Ninth and Clay streets, this morning at 11 o'clock.

CHURCH OF CHRIST.

Ninth avenue, three blocks north of carline in Lents, corner Eighty-fourth street and Fifty-fourth avenue, Southeast—Evangelist S. O. Pool will begin revival meetings Sunday morning and hold services each evening during the week at 8 o'clock. All welcome.

DIVINE TRUTH CENTER.

Divine Truth Chapel, Selling-Hirsch building, corner West Park and Washington streets—Rev. T. M. Minard, pastor. Services 11 A. M.

EPISCOPAL.

St. David's Church, East Twelfth and Belmont streets, Rev. H. R. Talbot, rector—7:30 A. M., celebration of holy eucharist; 9:45 A. M., Sunday school; 11 A. M., morning prayers and sermon.

Pro-Cathedral of St. Stephen the Martyr, Thirteenth and Clay streets—Very Rev. H. M. Ramsey, dean. Holy communion, 7:45; Sunday school, 10; morning service, 11; service for colored people, 3; evening service, 7:45.

Trinity, Nineteenth and Everett streets—Rev. Dr. A. A. Morrison, rector. Services, 8, 11 and 8; Sunday school, 9:45; Good Fellowship Society, parish house, Nineteenth and Davis streets, 7 to 7:55.

Church of St. Michael and All Angels, Broadway and East Forty-third street North. Sermon, 11; holy communion, first Sunday, 11; third Sunday, 7:30.

Grace Memorial, Weidler and East Seventeenth streets North—Rev. George B. Van Waters, rector; Rev. Oswald W. Taylor, vicar. Holy communion, 8, excepting on first Sunday in the month; morning prayer and Bible class, 10; morning service and sermon 11; Sunday school, 10. No evening sermon.

All Saints', Twenty-fifth and Savier streets—Sunday school, 10; morning prayer and sermon, 11; celebration of the holy communion the first Sunday in the month at 11 and the third Sunday at 8.

Good Shepherd, Graham street and Vancouver avenue—Rev. John Dawson, rector. Sunday school, 9:45; morning service, 11; evening service, 7:30.

St. Paul's, Woodmere — Rev. Oswald W. Taylor, vicar. Holy communion, first Sunday of month, 8; evening prayer and sermon, 4, except the first Sunday of month.

St. John's, Sellwood—Rev. John D. Rice, vicar, 8, holy communion, except on first Sunday of month; 10, Sunday school; 11, morning prayer; 7:30, evening prayer; holy communion first Sunday of month.

St. John's, Milwaukie—Rev. John D. Rice, vicar. Prayer, 3; holy communion, 8:30, first Sunday of month.

Bishop Morris Memorial Chapel, Good Samaritan Hospital — Rev. Frederick K. Howard, chaplain. Holy communion, 7; vespers.

St. Mark's, Twenty-first and Marshall streets—rector, Rev. J. E. H. Simpson. Summer schedule: Sundays, 7:30 A. M., holy eucharist; 9:45, Sunday school, 10:15, matins; 11, holy eucharist and sermon. Weekdays: 7:30 daily, holy eucharist; during July and August there will be no evening service on Sunday or Friday.

Church of Our Savior, Forty-first street and Sixtieth avenue (Woodstock), W. W. car, Rev. E. H. Clark, vicar—Summer services, 8 and 11 A. M.

EVANGELICAL.

The Swedish Evangelical Free Church, corner of Missouri avenue and Sumner street—H. G. Rodine, pastor. Sunday school, 9:45; preaching, 11 A. M.; young people's meeting, 6:45; preaching, 8 P. M.

First German, corner Tenth and Clay streets, G. F. Lieming, pastor—Sunday school

(Concluded on Page 11, Column 1.)

GODLY LIFE IS POINTED OUT AS ONLY ROAD TO HAPPINESS

Oliver S. Baum Shows Three Delusions Offered by World as Solution for Dispelling Misery, but Declares Only Real Way Is by Putting Trust in God.

BY OLIVER S. BAUM.

Text: Blessed is the man that walketh not in the counsel of the ungodly. Psalm 1:1.

A Recipe for Happiness.

A FEW months ago I took this Psalm as a text for my theme, "The Godly Life." Tonight I take it as a text for my theme, "A Recipe for Happiness." The marginal reading of this verse is, "Oh, the blessedness, or happiness, of the man that walketh not in the counsel of the ungodly." Simply and concisely, then, the recipe for happiness is a godly life. I am quite aware that some will question this bold statement.

Some time ago one of our ministers in the East announced as his theme, "The Joy of a Godly Life," and the editor of a city newspaper called him up and asked him for a copy of the sermon for publication. The minister said, "Why do you want it?" The reply of the editor was:

Oliver S. Baum.

"Well, frankly, I think you have undertaken a bigger proposition than you can prove. Personally," he continued, "I do not believe there is much joy in the godly life, at least, I have never seen it in the lives of those who profess to be godly." Now, since the statement is questioned, you see the appropriateness of my discussing the subject, and I want to take it up under four heads: First, the fact of unhappiness; second, the causes of unhappiness; third, the delusions offered as remedies for man's unhappiness; fourth, the real remedy for unhappiness.

Unrest Is Pointed Out.

Now as to the fact: the discontent and the unrest of the present age are evident. I went into what seemed to be a prosperous business place in the city of my last pastorate, and the head and proprietor said to me, "It is well that people grow old and die and do not live always. What is there in life, anyway? I cannot see anything in life." This sad word is repeated in thousands of places where you would not expect to hear it. The theme of the politician, the novelist, the reformer is the unrest of the people.

One of the greatest commodities of this age is unhappiness, evidenced in the fact that the number of suicides in a single year in our own country has reached 12,000. I do not think I will need for a long time to hold this thought before you, because you are quite ready to accept it as a condition of our day.

I pass on, then, and take up the causes of unhappiness, and I want to sum them up in just one short sentence: it is anxiety, or worry, which causes man's unhappiness and discontent, arising from different sources.

There are some people so constituted physically, a kind of mercurial temperament, that they are affected by the heat and the cold, and then the liver, that "kingdom of the devil," is a source of constant annoyance, and these people are never happy unless miserable.

Unnecessary Misery Is Shown.

Then there are people who are constantly foreboding evil, the evil day is sure to come, and that affords unhappiness. Most of you are familiar with the story of the little girl that was sitting beside the cistern and crying as though her heart were broken. One came along and asked: "What are you crying about?" "Well, I was just thinking if I should get big and get married and have a little girl and she should fall into the cistern and get drowned, how dreadful it would be!"

Now there are a great many people who are living their lives day by day in that kind of attitude towards the future, and as a consequence are quite unhappy in their lives.

Then there are people who are most sensitive to the shadows, the gray and cloudy days. I was reading, not long ago, that butterflies are not only stupid at night, but are affected in the daytime by the shadow of every passing cloud. It is the habit of insect hunters to keep their eyes on the butterfly until the shadows come, when it is apt to settle down and become more or less torpid. How like people who seem to lose all joy beneath the shadows and the clouds of life, and how like the butterfly hunter is the devil, who seems to get in his very best work upon these people as they are passing through the shadows.

Then there are a great many people who are miserable because of their achievements. Their wants stand before them day and night and they are dissatisfied until they realize their desires. They can never be happy until the things they are seeking are within their possession, and this is the cause of much of the world's unhappiness.

Delusions as Remedies Cited.

Now what are some of the delusions offered as remedies for man's unhappiness? Well, I mention, in the first place, our modern civilization. You know there are people nowadays who are speaking of our civilization as a cure-all for all of man's unhappiness. Now I am not one of those who would minimize the advantages of our civilization, nor would I fail to realize the fact that many of our blessings have been purchased at a price, but I do say that our civilization, apart from God, or in defiance of God, is a gigantic failure, so far as man's happiness is concerned.

My eyes fell upon some words uttered by one of the brainiest men in America, a few weeks ago, wherein he says: "Our civilization, without that which makes it deeper and richer, is very much like the woman of the streets holding forth in a drawing-room. She is very gaudily dressed, very brilliantly painted, sparklingly bejeweled; she smiles, she smirks, she flatters, she glitters, but her heart is stone, her breath is poison, her ways are death," and this writer enforces his own estimate by a reference to John Burroughs, who does not hesitate to say that "multitudes find our own, the most vulgar, the most brutal, the most cruel era the world has ever known."

Stop and Think, Is Plea.

Now, I am not prepared to utter such severe words about our civilization, but I urge upon you this one consideration in the light of what is disclosed by the daily press seven days of the week; also such things as are taking place in Europe today, such things as occur on the high seas.

This is the civilization whose god is greed and commercialism, and before whose juggernaut car men and women and children go to their death; children to their lives of pain in factories and sweatshops, and girls to a worse than death by way of man's lust. You can very readily see that civilization without something to make it decent will never be a remedy for man's unhappiness.

So, my friends, it is well for us to stop at least and think about the severe words uttered by one of the brainiest men of America, in view of all that we have to say about our great modern civilization, and I want to add this as my own opinion, that our civilization apart from Almighty God, is in itself absolutely incapable of satisfying humanity, and the fact of the statement is substantiated by perhaps a condition of today making more discontent than the world has ever known before. So I say it is a delusion for us to believe that civilization is going to make people happy.

I want to mention more definitely another delusion, and that is, a great many people think they can tie their contentment to something on the outside of themselves, to some position, to some fortune, and be happy, just as travelers tie themselves to Alpine guides and when on the icy slopes these guides slip, they go down to their death with them. So it is when tying your contentment or happiness to any material object outside of you; the moment that thing goes down on the icy slopes of uncertainty, your happiness and your life go down with it and there is no way of avoiding it.

Teaching of Christ Quoted.

Oh, the blessedness, the happiness of a man! What does that mean? It means that it is a state of the soul on the inside of life, and the very center of our being is the place of our happiness. That is why Jesus Christ said in this connection: "What shall it profit a man if he gain the whole world and lose his own soul?" That is why, when the man there in the Gospels said to Jesus: "Master, speak to my brother that he divide the inheritance with me," Jesus replied, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth," and then he goes on to speak that marvelous parable saying: "The ground of a certain rich man brought forth plentifully, and he thought within himself saying, 'what shall I do because I have no room where to bestow my fruits and my goods? I will pull down my barns, and build greater, and I will say to my soul, 'Soul, thou has much goods laid up for many years; take thine ease, eat, drink and be merry.'"

Then after the picture of supreme happiness is drawn, God comes down and writes just below the picture, "Thou fool." I do not care whether it is in the first or in the 20th century, any man or any woman who tries to tie happiness to any material possession is a fool, an absolute fool, in the face of all that has transpired. So that is another delusion that is offered and has been offered for thousands of years, and it will be the delusion of humanity for thousands of years to come, if Jesus Christ tarries that long. That is why we have the old story of Alexander, who conquered the world, and then sat down and wept because there were no more worlds to conquer.

Third Delusion Is Considered.

This is Carlyle's thought in speaking of the two bootblacks: the world has been cut into two parts and one-half given to each of them, and Carlyle says, "you can never make these two bootblacks permanently happy." So if you have an ambition, if young men or young women, have an ambition to be happy in that way, it is a delusion. I sometimes wonder in the face of these things, how much longer humanity will trample the divine wisdom under foot and scramble on to disappointment and to misery in the life here.

Now there is still a third delusion in regard to our happiness that is becoming very prevalent these days. It is what someone has called "Mental twaddle," much in vogue today as it was thousands of years ago. One says "Now so cunning are we in religious hocus-pocus, some call it New Thought and Christian Science, vainly striving to conceal their spiritual nakedness behind a nonsensical array of roaring capitals." The delusion is this: ignore sin, there is none; ignore pain, there is none; ignore anxiety, there is none.

Just as well to advise a man, "There is no such thing as depths, jump into the ocean," or, "there is no such thing as gravity, jump down from the top of Eiffel Tower." What has been nicely termed "religious hocus-pocus" is one of the most prominent features of the so-called church life on this Coast and one of the emptiest delusions humanity ever heard about. I would to God I could get some of you people to feel that for a little time, and that you would have courage to speak for truth, and not leave it to the pulpit, and then apologize because the pulpit mentions it. It is a sort of religious legerdermain, a sleight-of-hand performance by which a great crowd is being led on to the devil, following a delusion, a will-of-the-wisp, hoping to find happiness. They never find it, because that kind of delusion will never heal the hurt of humanity.

Real Remedy Is Profferred.

So much for the delusions. I think I have covered the three great delusions of the world offered as remedies for man's unhappiness.

Now let us ask for the real remedy for man's unhappiness. Is there any remedy? Is there an answer to the words of the dramatist:

What can minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

The dramatist's words are waiting for an answer. Can there be an answer to that question, or is man doomed to go on to his grave in misery and discontent? Some empty folks have said in the spirit of Talleyrand, "The fine recipe for happiness is a hard heart and a good digestion," but we are not quite ready to accept that. So we come back to the fount of truth and life and ask: "What is the recipe for man's unhappiness?" The recipe is a godly life.

Turn over to the Sermon on the Mount. How does it begin? "Blessed, blessed, blessed." Who are the blessed? The blessed are those who have a certain disposition, a certain attitude of soul. Blessed are the meek. Blessed are the peace-loving. Blessed are the merciful. Blessed are the pure in heart. It is a soul attitude towards God that makes happiness, and when we have gotten to this thought, which is strictly Biblical and in keeping with the experiences of men who are able to speak we are prepared to ask the philosophy of it and then we go over to the Psalms and we find these beautiful words: "Delight thyself in the Lord, and he shall give thee the desires of thine heart." What does that mean? That means when a man has a certain attitude of soul towards God, God will regulate the desires of his life and he shall have the desires of his heart.

Boarding School Story Recalled.

Some time ago a certain student of Northfield told this story about Dwight L. Moody: A young girl came to Northfield School. The girl came with her trunk and took her place in the boarding-house, but after a day or two packed her trunk again and started home. As she was going down to South Vernon station Mr. Moody met her and said: "Where are you going?"

She replied: "I am going home." "Going home! You have just come." "I know it," she said, "but I don't find the atmosphere which I want in this place." "What do you want?" "Well, I want to dance; I want to play cards, and I want to go to the theater occasionally." "Well," Mr. Moody said to the girl, "I dance whenever I want to; I play cards whenever I want to; I go to shows whenever I want to." The girl looked at him with great surprise and said: "Mr. Moody, you don't seem to ever want to do any of these things here."

Then Mr. Moody undertook to show this poor, ignorant girl, who could not live in that kind of atmosphere, the joys of the godly life. Now keep these two pictures in your mind and ask yourself when you go home, in the quiet of your room, which was the happy soul, Dwight L. Moody or the girl who had come seeking her own atmosphere? Don't you know, my friends, the whole solution of life's problem is right there. I wish I could get young people to realize it—those who are down here among the husks of the world, asking, "Can't I do this; is there any harm in this, or any harm in that?"

The very moment, my friend, you get into a certain position towards God, a certain attitude of the soul towards him, you have entered the happy, joyous life, and all desires are gratified. Beautiful, wonderful, true! "Delight thyself in the Lord and he shall give thee the desires of thine heart."

Mr. Moody did exactly what he wanted to do, and the moment you come in touch with Jesus Christ you will be able to do what you want to do, because you will want to do what he wants you to do. That is happiness. There is nothing like it in the world. I know you do not accept, because you cannot appreciate it, but the time is coming when you are going to be weary of the mental twaddle in which you are trying to find happiness now.

Let us go on further. Oh, the blessedness, Oh, the happiness of the man! "His leaf shall not wither." I want to ask you what is it that makes life a withered thing. You have about three things that make life withered—sin, suffering and anxiety, and in these three things there is about everything included that makes life stale and withered for man. The Psalmist says, "His leaf shall not wither." Why? Not because we come with this twaddle and say: "There is no sin, ignore it," but because we come confessing our sin, and we receive that sweetest thing, God's pardon, and that settles the sin question.

What about suffering? Away with your nonsense and away with foolish talk such as, "What can't be cured must be endured," or, "It is a long lane that never turns." What does the Bible say? It says that suffering is no match for the power of Jesus Christ. Suffering is no match for the power of Jesus Christ—I want you to get it. "Therefore will I glory in my infirmity, that the power of Christ may rest upon me."

Book Advised for Young People.

I hope the young people will read Dr. Kellman's "The Faith of Robert Louis Stevenson." The one thing in that man's life was suffering, but the suffering was no match for the power of the Son of God. It was chronic, awful, atrocious suffering, yet calling his family around the altar he prayer like this: "Give us to awake with smiles. Give us to labor smiling. Give us to go blithely on our business. Help us to perform the petty rounds of irritating concerns with laughter and kind faces." Here is a man who never saw a well day and scarcely breathed a breath without pain, who testified that human suffering was no match for the power of the Son of God, and was one of the happiest men who ever lived, and Robert Louis Stevenson can be multiplied perhaps a million times in the world.

What about anxiety? They who have learned the secret of casting all their care upon him have no hesitancy in answering that. You have disposed of anxiety which makes life stale and withered. The godly life is the happy life, and no man can challenge the statement. I find this: "The Lord knoweth the way of righteousness," just as he knew the way of the two going to Emmaus and walked with them and their hearts burned as he opened to them the scriptures. Just as Enoch walked with God, and "he was not, for God took him." "The Lord knoweth the way of the righteous," and he comes in that way and walks hand in hand with the good man.

My days with sunshine shall be fraught,
My eyes shall tearless be,
And stormy days shall be as naught,
If Christ abide with me.

The only recipe I know of for happiness is a godly life.