

PASTOR SAYS NEARLY ALL CHURCHES NEED HOUSECLEANING

Dr. Luther R. Dyott Says Many Members Fall Short of Mark Set, and Passion Influences Much of World's Affairs.

BY DR. LUTHER R. DYOTT.
Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ; for in him dwelleth all the fullness of the Godhead bodily and in him were made full, who is the head of all principality and power. Colossians 2:8-10.

"TAKE HEED!" This is a note of warning, but we shall find something more than this in our practical meditations upon the entire contents of the inspired words of our text.

The warning is given because danger is seen and it is real danger, not imaginary, not hypothetical. It is all the greater because those who are exposed to it seem quite unaware of it. It is apprehended, not by the persons endangered, but by a man who, himself, being beyond the danger zone, still sees others who are within it.

Well, who is this man giving the warning? Who are the persons thus warned and what bearing has it upon their lives? Who are the persons who are to be warned on earth today?

We have very little use for the chronic alarmist. He may, at first, attract attention, but then he is regarded with indifference and then with contempt. He destroys his influence. In this instance, however, we dare not rule out the man who says, "Take heed" for it is Paul, the great apostle, speaking. He is always worth hearing. Immediately, he is warning the Colossian church members.

Others in the world today need these words just as much as the Colossians did in their day. Hence, the applicability of this text is vital and immense. The despoilation of human life, the traffic in the souls of men, is ever the most awful tragedy of the ages. Persons who kill souls are more diabolical murderers than those who kill their bodies. Some poison their victims in the name of religion, itself. Others poison them against religion. Still others lead them away from the only thing in the world that can make life full and complete.

"Take heed lest there shall be anyone that maketh spoil of you." This means carry you away as captives. They, and they, only, are slaves whose minds are bound in error and whose lives are in bondage of sin.

Mental Captivity Feared.
Paul sees the possibility of his converts to Christianity being carried into mental captivity, with cords of error upon their minds, making them like the captives represented on the Assyrian monuments, but worse than such captives.

Now notice the method or means through which persons are carried into captivity. "Philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." Let us clearly discriminate. This is not a passionate dissuasive from all philosophy. The debortatory is specific. Not all philosophy is to be despised and rejected of religion. Ignorance holds no brief for virtue, excellence and achievement.

Etymologically, the word philosophy signifies love of wisdom, which is a mighty good thing. The rationale by which the facts in any department of knowledge may be understood and satisfactorily explained is, indeed, most

valuable and it is especially so in the department of knowledge relating to matters of religion. The science of God and divine realities is the greatest kind of knowledge that can ever command the mind of man and in such contemplation, the mind becomes more capacious, when thought is at all worthy and the conceptions are even approximate. So, we are not warned against all philosophy. It is simply against such types as have in them "vain deceit, after the traditions of men, after the rudiments of the world and not after Christ."

Vain means empty—empty of all that can reach and satisfy the depths of the soul. Deceit is bad enough anywhere, but it is worst of all when it offers its miserable substitutes to our immortal souls and with swelling vanity calls these philosophy and wisdom and faith and pins a faded belief to the sleeve of some imperfect human being, who makes selfish conception of religion.

Man has come from God and he can never fully find the meaning of his own life in anything but God. We are bound to go beyond the rudiments of the world, because the growing soul is larger than any other world that Almighty God has ever created.

Real Religion Progressive.
What is meant by the rudiments of the world? First principles, elements, the alphabet, the A, B, C of the world. These rudiments have their place, but it is a small place—too small to presume to call a halt on the expanding mind and progressive life of one born of God.

Real religion should be the most progressive thing in the world. There is no conflict, save as men make it, between the progressive and the conservative positions in religious thought. All who make divisions here, or would do so if they could, need more light. Some day, in the fuller light, they may yet see that they have played the part of enemies in the sacred name of Christ.

Conservation is the shore along which the river of progressive life and thought flows toward the unfathomable infinite. Every religious person needs both the progressive and the conservative spirit in a well-balanced oneness within himself. Otherwise, he will become a dry embankment by the side of a valley, or a falling cataract, bearing no great and regular freightage toward the permanent and the eternal.

Paul was both a progressive and a conservative in one and he could not allow his followers to swing to either extreme. Unwilling to have his converts taken away from Christ, or to remain awkwardly in rudimentary things, when their lives should be spelling out great ideas of Christ, of God and religion, he said: "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ; for in him dwelleth all the fullness of the Godhead bodily and in him ye are made full, who is the head of all principality and power."

The peril is not that men think, but it is the fact that upon the ocean of thought they may linger too near the reef, or their craft is not sea-worthy, or they are not able to manage the wheel, or the steering-gear is not in working order, or they are carrying the wrong mental cargo.

Reverting to the original figure, frankly we should say that too many Christians have not grasped God's idea of Jesus Christ, as he has given it to us through Paul. Many flatter themselves in the notion that they know all about Christ, when they have only touched the hem of his garment. When asked "What think ye of Christ?" they gibbered in certain trite and doctrinal definitions, all

musty with theological terms, apparently un mindful of the fact that definitions are but limitations.

The greatest facts in the universe can never be altogether defined. These limitations are in us. When we grow the facts seem to grow. Christ is larger than all systems of religion. Christ is more than Christianity as we have made it. Books have been written advising a rediscovery of Christ. But, really, no man has yet discovered him. How, then, can any one rediscover him? We need a growing conception of him, and an increasing consciousness of him as God knows him to be. While there is a very real and profound sense in which only God can fully know God, there is another sense in which the experience of God in human life may, and does, constantly increase and enlarge our conceptions of his nature as revealed through Christ in whom dwells all the fullness of the Godhead bodily.

We cannot comprehend this all at once. In fact, it requires, in some respects, the falling away of many outgrown systems of religion, and the unfolding processes of the ages for the mind of man to know unto the utmost all that can be known, even here on earth, about the Christ. Mortal mind finds its pause, for the time being, in the nearer approach to him. Then reverently we exclaim:

Strong Son of God, immortal love,
Whom neither death nor sleep, nor
Sorrow, nor pain, nor all that move,
Believing where we cannot understand.

Our little systems have their day; They end their day and cease to be; They are but broken lights of thee, O Lord, art more than they.

While the broken ground, the center and the circumference of all the teachings of these verses of scripture are obviously Christological, it should be remembered that Christianity is not a sectarian religion when it is made a full expression of the life of Jesus. Jesus did not come into the world to establish a sect, and the man who fails to see how many of these sectarian divisions in the name of Christ can possibly glorify him need not regard himself as utterly beyond pardon or out of harmony with him who prayed for the oneness of his followers.

Sects Regarded Lightly in Fields.
The things which call for a united Christendom are so much greater than those which divide us into our little denominations. Sectarian problems are nearer solution in our foreign mission fields than they are here at home, especially in Oregon. Most seriously do we need to study the deeper realities of God, of Christ, and of the divine methods for human life, as the residence of the very life of God. Our text affords such a study, not so much for intellectual entertainment, as for spiritual profit.

In this text we find three fundamental affirmations which the logical procedure of our thinking in this connection may follow. The first has reference to the essential nature of Christ. "In him dwelleth all the fullness of the Godhead bodily." In simple terms, we understand by this that nothing is lacking in the Christ that is found in God. All that God has ever been, is now, and ever shall be, is in the nature of Christ. Christ is complete. He is God's best idea of man, and man's best idea of God. But how could the Godhead dwell bodily in him, and yet remain a separate, distinct, personal, indivisible God whom he regarded as his father and unto whom he often prayed while he dwelt in his human body?

In the second chapter of the book of Philipians, the seventh and eighth

verses, Paul unites in his deep thoughts the pre-existence of Jesus with his existence and work on earth, saying of him: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, becoming obedient unto death; yea, the death of the cross."

While Jesus was in his body of flesh he was still the divine Son of God, and as such was recognized and approved by the voice from heaven, but in this voluntary humiliation, when he took the form of a servant, he enshrouded Deity in humanity, and it was only at his transfiguration on the mount, and after his resurrection, that the fuller blaze of his glory was apparent to mortal eyes.

The fullness of the Godhead bodily in God, the father; the fullness of the Godhead bodily in Christ, the son; the mystery of divine mysteries, how can these things! Have we any analogies to help us grasp the thoughts? Yes, in the realm of nature we find in so many places the fullness of the sun dwelling in the children of the sun, while the sun remains as it was before the reproduction of itself in its offspring.

The rose, with all its exquisite beauty, seems to tell us that the fullness of the sun dwells in the modest little violet also has the same glad story to tell us of itself; the maleficent fire repeats the same interesting story of itself; the harvest waves its golden grain and reminds us that the sun lives in every grain; but all the while the sun is still just what it was before.

Comparison Is Made.
Once more you are the reproduction of your father. You have been called the image of your father. You have his nature, his disposition. His fullness of life is in you. And yet your father is one, and you are one. Let it be acknowledged that our analogies do not reach all the way in the correspondence of thoughts in this connection; but nevertheless, we can get some idea of the reproduction of God in Christ.

Here, however, on one shore of thought, our minds cannot see the depths of the riches, both of the wisdom and the knowledge of God. We are now ready to take up the next line of logical thought. It is with reference to the place of Christ in the universe, and in all the sublime gradations of life. He is the head of all principality and power. By principality and power is meant the highest order of spiritual intelligences, or beings, in the spirit world. They are usually called angels. We do not know very much about them. They may know all about us. They are higher in the orders of life than human beings. Perhaps many of them find their chief employment in helping us. Christ gave us the radiant thought that the rejoicing in heaven over an earthly sinner's repentance is in the presence of the angels of God.

With these thoughts in mind we are better prepared to see why our inspired author speaks of our savior as the head of all principality and power. He is entitled to the highest place by virtue of his redemption of mankind. Human life is always out of joint when it fails to give the son of God and the son of man his rightful place. We did not do it when he came to earth. We had no room for him. It was a manger in which he was born. It was

a cross on which he died. It was a borrowed tomb in which he was buried. To this very day we are not altogether giving him his place in the religion which takes its name from him. In many other places where he belongs we offer him but small courtesy. In others we exile him. Then we pay our self-imposed penalties.

Man is not man without Christ holding his rightful place in the life and history of humanity. If heaven accords him the place at the head of all principality and power, why should we not give him his place on earth, then all men shall become "better than well." Fail to give him his place and the man is an "animal formidable both from his passions and his reasons, his passions often urging him to great evils, and his reason furnishing the means to achieve them."

Passion Marks Modern Life.
Greed, unholy ambition, hatred, strife, passion, war and all manner of ill and evil are in our modern life. In the church itself are many persons whose lives are not like his life. Many who bear his name and sign have little or nothing of his nature. Practically all churches need a housecleaning.

When a soldier in the ranks of Alexander had done wrong and was brought before Alexander for judgment, Alexander asked, "What is your name?" The soldier replied, "My name is Alexander." He was then advised either to change his name or his nature. So, many so-called Christians ought to do one thing or the other. We should give Christ his place in our lives, we should give him his place in all the affairs of human life.

We should give him his place in our economic problems. We should everywhere and at all times practice his teachings and sustain the same by displaying his spirit in our lives. There is really no other way for those who would follow the mind of God and the fullness of his nature, joy and usefulness.

This brings us to the third affirmation. "In him ye are made full." A life full of God is a life full of satisfaction. He could find no glory in disappointing the longings which he has made. Our disappointed longings are so, because they are artificial, selfish, or misdirected. These disappointed longings, the restlessness of human society, the terrible upheavals of modern life are not without their deeper meaning.

After all, are they not the egregious and ugly shadows of our immortal nature? Even our artificial and selfish longings end in a protest against all but God. He is for us and we are for him. We are but poor pilgrims with the hot sands of the desert burning through our sandals, and we cry out for the "Rock of Ages" in this weary land. Our eyes are red and swollen with weeping; we need God to wipe away our tears and make us well and happy. Our hearts are so hungry, and our souls are either empty or filled with that which can never satisfy, and we are yearning for the old, old story of Jesus and his love.

Without a life full of God, riches mock us, honors are faded and withered in the chilly breath of Autumn. But reckoning upon the unfulfilling goodness of our heavenly father, we turn our disillusions to account, and come at last to know that our lives can never be satisfied until they are filled with God, then whether we have much or little of this world's goods, nevertheless, we still have that which the world cannot give, and cannot take away. The empire of the eternal has

no completeness outside of the soul of man.

Selfishness Destroys Souls.
We aspire to be more than we are, we reach forth to find our completeness in God, we come to put a new interpretation upon the material in relation to the spiritual, and thus increase our inner area for the presence and activity of God.

This furnishes our only security against the havoc of a selfish life. All persons can be selfish, but none need be so. The respectable selfishness of our age is destroying more souls than any other curse in the world. We look about us and see so many persons who are willing to deny others almost everything, and themselves nothing that they can get; but when we observe their poor little grasping lives we find that happiness is conspicuous there only by its absence.

O how fearful a thing it is for men to devour the sustenance from their thin scruples until they fall to nothing; to narrow their benevolence until they choke the very life out of their generous impulses and then die; to turn the heart into a cemetery; to be driven out of life when the "brief candle burns low," naked, destitute, forlorn; gnawed by spiritual poverty and haunted by remorse.

Selfishness destroys or prevents the completeness of life. So persistent, so obstinate, so all-pervasive is this wretched and insane thing that only God can cope with it. His method in doing so is to fill our lives with his own nature.

Then filled with his life we turn to pour it forth on all who need this life. Our reach then becomes unlimited, because unlimited is the life of God. Then we find how vast, how mighty and

noble a thing it is to live, and never until then. Now it dawns upon us that God's longings for completeness as realized in the fullness of the Godhead in Christ, and yet to be realized in mankind, find their response in the depths of our being. Here we get the real clew to the mystery of human life in its relation to God and man and destiny. Here we predict the infinite possibilities of the redeemed through the endless ages of eternity.

He has not undertaken merely to satisfy us. He will not stop with simply overcoming the selfishness of humanity. He, who has filled the whole realm of nature with himself, seeks to do more in us, with us, and through us. He reproduces his life in Christ. Then the sublime continuity calls for another reproduction in us. It is God, it is Christ, it is man, it is fullness of divine life, it is destiny, it is eternity.

All who have been deceived and disappointed in life need not remain so. Essential greatness is possible to us all while we still remain in our mortal bodies. We may all know what an adequate life is here and now. O what a divine thing it is to live when we give God his chance in our lives! Stay with us, O gentle light, Larry, O vision, splendid, until we get our bearings, and can never more remain satisfied without a life full of God. I have seen the man I ought to be.

The vision came, and in the light he saw What he had longed for now openly And much beside—the innermost soul of things, and beauty, the crown of glory, the ideal, transcending mortal form. For robed in light, no longer fantasy, before his gaze the true ideal stood, sublime, fair, beyond conception, clothed in beauty, and beyond all praise.

Man shall yet be fully man because God is God.

HARDSHIPS HAVE LONG CONFRONTED BULGARIA

People Have Contended Against Overwhelming Odds for Generations, Yet They Dare to Dream of a Happy Future.

THE history of the Bulgarian nation has been that of one difficulty after another until the Bulgars have become inured to trouble and at their best when confronted by such crises as that which now seems to lie before them. Their whole life as a people has been a continuous succession of struggles against overwhelming odds, both earlier free of the Islamic domination—have added to the persistent little nation's troubles.

Out of their centuries of suffering and dogged efforts the Bulgarians have developed a fine determination, a heroic love of race and country, which shows no hint of individual sacrifice in its behalf. They have tenacity, they have shrewdness, and they have a familiarity with desperate situations which, if it has not bred contempt, at least has bred a courage for whatever trouble fate may have in store.

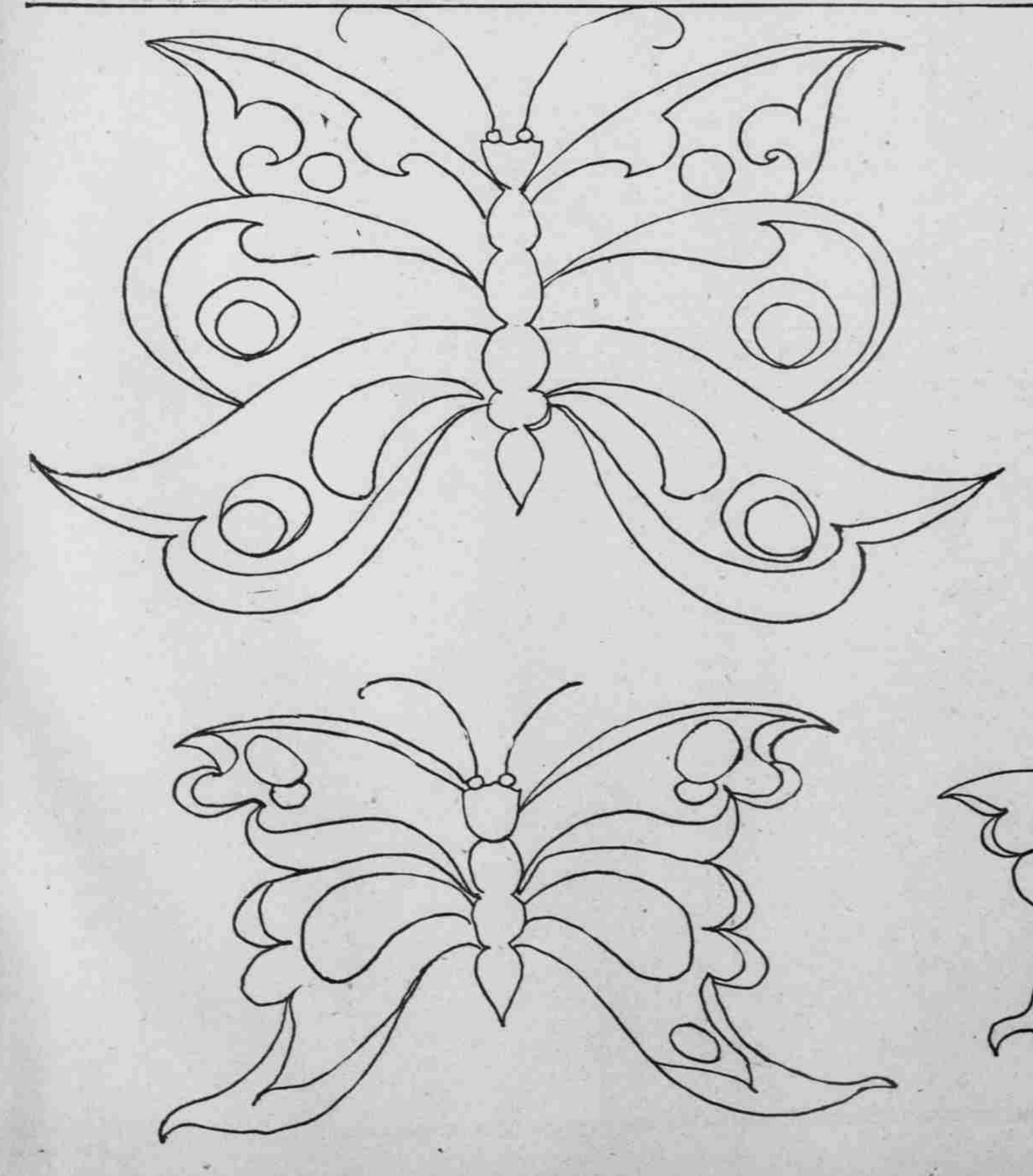
It was not until 1878 that Eastern Rumelia revolted from Turkish rule and united with Bulgaria, and it was not until October, 1908, that Prince Ferdinand proclaimed Bulgaria an independent kingdom. Thirty years passed after the Bulgarian war for independence before their freedom was officially recognized in Europe. Virile, laborious, thrifty, persevering, courageous, and anxious for progress, the Bulgarians are daring to dream great dreams for their little country and today, as ever, their immediate future seems to be best by all manner of difficulties.—Kansas City Star.

confronted by the power of Islam, but with the hostility of all surrounding sister nations. During the years of their writhing under the Turkish heel the Greeks added religious oppressions and economic oppressions to the efforts of the Turks. Russia has repeatedly loomed threatening on their horizon, while Roumania and Servia—both earlier free of the Islamic domination—have added to the persistent little nation's troubles.

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EMBROIDERY DESIGNS IN SEVERAL SIZES FOR MILADY'S LINGERIE



So many requests for butterfly designs come in that several different sizes are run today. These may be used for any and all kinds of lingerie pieces, as well as for other pieces of fancy work for household use.

A satin stitch or a combination of satin, outline, and buttonhole gives excellent results. Detail drawings show method of working. In using the printed design from the paper the directions are as follows: If the material is sheer the easiest way is to lay it over the design, which will show through plainly, and draw over each line with a hard, sharp pencil. If your material is heavy, buy a piece of impression paper—the kind that does not rub off—lay it on your material, place the design over it, and trace with a hard pencil. You will find the design neatly transferred.

