

BAPTIST YOUNG PEOPLE'S BIBLE CAMP SUMMER ASSSEMBLY

Ten-Day Programme to Be Conducted on State Fair Grounds at Salem, Beginning July 27—Prominent Philadelphia Church Workers to Be Special Speakers.

MEMBERS of the Baptist Young People's Association are preparing to attend the Summer assembly to be held for 10 days, beginning July 27. Salem was chosen as the meeting place and the young people will assemble in the fair grounds, where the meetings will be held. Mrs. Mabel Stevens Burton, state president, was in Portland last Sunday and spoke in eight different Baptist churches, announcing the plans for the assembly. Today there will be a special campaign throughout the state to interest delegates in the big gathering.

Rev. J. D. Springston, general director of the assembly, has devoted a large share of his time for many weeks planning the meetings. Delegates are expected from all parts of Oregon. One of the notable speakers will be Dr. Samuel Zins, who will speak all the way from Philadelphia to speak to the young people of Oregon.

Anna Edith Meyers, another well-known Philadelphia worker, will be among the speakers. Dr. W. B. Hinson, Dr. J. D. Springston and other leaders in Baptist circles in the state will be heard in addresses and lectures.

The Oregon Baptist Young People's Union and Summer Assembly will be held at the State Fair grounds at Salem, beginning July 27, and will have a good programme. The forenoon will be taken up with class work, there being classes in the Bible, methodical methods, people's work, Sunday school, Sunday school work, story telling, junior work, and mission work.

A fine corps of teachers has been provided. Rev. Dr. Young, of Albany, will have the Bible hour. Dr. Hatten, of Philadelphia, will have the service. Miss Meyers, of Philadelphia, will be an expert in junior work, who will have charge of the story telling.

Epworthers hold Institute in Inspiring Setting. Camp at Redondo Beach, Wash., is highly enjoyed by hundreds of Bible students.

JUST back on the hill from Redondo Beach, Wash., is Epworth Heights, the seat of the Puget Sound Conference Epworth League Institute.

Redondo Beach is on the eastern shore of Puget Sound, about 11 miles from Tacoma and 13 miles from Seattle. It is a most picturesque location, and among the numerous beauty spots along the shores of this most wonderful inland beach are a number of prominent places. About a quarter of a mile back from the shore line the hill rises abruptly to a height of about 200 feet.

Here, at the most beautiful spot in this wonderful city, the Epworth League of the Puget Sound Conference. The camp has been named "Epworth Heights."

Here the young Methodists from Western Washington gather annually for study and recreation.

This Institute is one of the best and most largely attended in the country. This year the management has provided an unusually strong faculty, consisting of men and women of wide reputation and of prominence in church work.

Dr. Wilbur F. Sheridan, Chicago, general secretary of the Puget Sound Conference of the Methodist Episcopal Church, and Mrs. Sheridan, Rev. Benjamin Young, ex-pastor of Taylor Street Church, Seattle, will be in charge of the morning watch; Professor Morton, of the College of Puget Sound, teaching stewardship and life work; Rev. Charles A. Bowen, pastor of First Methodist Episcopal Church of Walla Walla, teaching classes in evangelism; Rev. James E. Fee, Canadian missionary to China, and Mrs. Walter Duff, former evangelistic worker among the Ulster Scotch.

The graduating class of the Portland Bible Institute, Rev. Walter Duff, superintendent, will have a short exercise Wednesday evening. Several of the class are planning to enter the foreign mission field.

Bromley, district superintendent of Wenatchee district, Columbia River Conference, teaching house missions work, and Rev. J. D. Springston, N. Y. Marvin, assistant editor of the Pacific Christian Advocate, teaching social service and citizenship; Rev. T. W. Lane, pastor of Central Church, this city, conducting classes in Bible study. Mrs. Lane was appointed dean of women.

The association of the young people for a week with the leaders and the sitting under the instruction of such teachers as are prepared to give service to the large company of bright, intelligent, energetic, enthusiastic, ambitious young people of Western Washington.

The Institute for 1917 opened Monday evening, July 16, with a large and enthusiastic company.

The keynote address was to be given by Dr. Wilbur F. Sheridan, general secretary, but he was detained by a telegram and the announcement used methods of description and Dr. T. W. Lane was assigned to this duty.

Dr. Lane took for the keynote of this Institute the thought that has been for some time uppermost in the minds of the people, "How We May Enter the Kingdom of God."

After brief introductory reference to the present ordinary use of the word, he turned it to the thought of God's kingdom, and in its setting, and the necessity for prepared leadership in the on-going of the divine plan for the attainment of the world's full and final triumph of righteousness.

The large audience was most intensely interested in the address, and the words of the speaker were heard among the students and others who heard the address.

Class work began at 8 o'clock Tuesday morning, and this "university in the woods" got down to strenuous study and work.

Dr. Lane's Bible study class this first morning there were enrolled 166 pupils. Some inspiration in teaching a course in the Bible, and on Tuesday morning there were 241 students registered. The weather is beautiful, and everybody in the camp seems to be happy and full of good cheer.

Red Cross Benefit Will Be Given in Church. Congregation of First Christian Will Hear Artists and Proceeds Will Be Given to War Relief Fund.

FOR the benefit of the Red Cross a special entertainment by several of Portland's leading artists will be given at the First Christian Church on Tuesday night, July 24. The programme will be directed by Miss Eugenia King and will consist of readings by Miss King, and songs by the choir.

At the Church of Our Father, Broadway and Yamhill, at 11 this morning, the sermon will be preached by Rev. Frank R. Kinnell, an his evening subject will be "The Science of Faith." This is the first of a series of three Sunday night lectures.

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At the First Baptist Church (White Temple) Rev. H. E. Marshall, recently appointed state evangelist for Oregon by the Oregon Baptist State Convention, will preach at 11 this morning and evening. In the morning his theme will be "The Sweetest Story Ever Told," and in the evening "The Morning Offering will be "Consider the Lilies," by Topliffe, and in the evening "I'm Myself, Oh, My Savior" by Beethoven.

At the First Presbyterian Church, Twelfth and Alder streets, the pastor, Dr. John H. Boyd, will preach this morning and tonight. His morning subject will be "Sunshine—A Chess Move for Mideastern," and his evening subject, "Twilight Thoughts and Hopes," a meditation on Tennyson's "Crossing the Bar," which will be sung as a hymn by Mrs. Lutz Miller and Mrs. Leah Sussler Hathaway.



Mrs. Mabel Stevens Burton, State President of Baptist Young People.

PROMINENT FIGURES IN BAPTIST YOUNG PEOPLE'S ASSEMBLY AT SALEM.

perintendent, is now spending his vacation at Cannon Beach. Tuesday he will be a delegate to the Synod and Eugene and later will attend the missionary conference at Seabeck.

At the East Side Baptist Church this morning Dr. Hinson will preach his sixth sermon on the "Second Coming of Christ," his topic being "How We May Enter the Kingdom of God." At night he will preach on "Split Water." The text is in the Bible, even to the identical words. And in its setting, it stands for three great facts which the preacher will disclose in his sermons.

On the following Sunday, which will be communion Sunday, there will be an opportunity given for any to join the church, either by letter or in person. A large number have expressed their intention of uniting with this church. It is growing so rapidly that the church is crowded and the church, either by letter or in person, when he did reach the summit, "I tell you, it takes some man to make that climb," he proclaimed, impressively.

Just then he espied a group of ten who had ascended from the other side, among whom was a one-legged man on crutches. Rushing over to the cripple, he gasped: "How did you get up here?" "Walked up. Did you think they carried me?" replied the cripple. "My God!" was all the other had to say.

Dr. Spaeth made the trip up the Three Sisters with the Mazamas last year, and when he discovered the Lost Falls and wrote about them which were published in the Mazama magazine. He may go for a second time this year to Mount Jefferson.

At the First Methodist Episcopal Church, South Rev. W. J. Fenton will be in his pulpit every Sunday until after the annual conference, which will convene August 30.

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Dr. J. D. Springston, Director of Summer Assembly.

One-Legged Man Climbs Mount Hood With Ease.

Consternation Created in Mind of Able-Bodied Citizen, Who Found It Hard Work.

EUGENE, Or., July 19.—(Special)—Dr. J. Duncan Spaeth, of Princeton, English lecturer in the University of Oregon Summer school, a member of the party of 80 who climbed Mount Hood last Sunday, declares he had never seen a snowfield as high as the one there, although he has climbed the Swiss Alps.

He narrates an amusing incident. One member of the party had been complaining and grunting all the way up the mountain, declaring he would never be able to reach the top. Finally when he did reach the summit, "I tell you, it takes some man to make that climb," he proclaimed, impressively.

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ed by Miss Florida Shaw, Portland's dramatic soprano. Fine music and good singing. Everybody is cordially invited.

Tonight at 8 o'clock Mrs. Florence Crawford speaks in Eilers Hall, corner of Broadway and Alder, upon "The Bit of the Church in the War." The general public in the Comforter headquarters, 136 Fifth street, Mrs. Crawford will speak at 11 A. M. upon the subject "Removing Mountains."

Rev. Robert N. McLean, of Dubuque College, will occupy the pulpit of Central Presbyterian Church Sunday morning, speaking upon the subject, "The Bit of the Church in the War." There will be no evening service. Mr. McLean will address the Sunday school at noon.

"They Want to Get a Drink" Is Sermon Theme. Dr. Luther Dyott to Discuss Topic in His Sermon Tonight—"Thought" Is Morning Subject.

"THEY Want to Get a Drink" is the suggestive theme which Dr. Luther R. Dyott announces for his sermon tonight at 7:45, this morning at 10:30 o'clock. Dr. Dyott will show some of the powers and possibilities of thought in the lives of plain, everyday people.

The women of the First Congregational Church spent two days during the past week in sewing for the Red Cross.

The Bible school holds a Summer assembly held at noon on Sundays. Today will be the 10th day of the school. "Chalk Talk" which promises to be very interesting. On Thursday evening Dr. Dyott conducts devotional study of the psalms, and the attendance at these meetings in the church parlors is reported as being very good.

Pastor Baptises His Wife, Son and Mother. Family of Rev. William R. Reece Become Members of New Church Society.

SUNDAY morning services at the New Church Society, Eiler's Hall, contained an unusual feature in the baptism by the pastor, Rev. William R. Reece, of his wife, mother and son into the New Church Society.

Following a vote of the membership of the church, the pastor will officiate during the Summer until September 2.

The pastor will spend a considerable portion of his vacation in missionary effort at various towns near Portland.

ASSOCIATED BIBLE STUDENTS. Associated Bible Students, Christensen's Hall, Eleventh and Yamhill streets—3 P. M. public lecture by N. W. Lewton, subject, "The Bible and the Modern World."

ADVENT. Advent Christian, 438 Second street, near Hall street—Rev. J. S. Lucas, pastor, 10:30; Sunday school, 12; prayer meeting, 7:30; Sunday school, 12; prayer meeting, 7:30; Sunday school, 12; prayer meeting, 7:30.

BAPTIST. First, White Temple, Twelfth and Taylor streets—P. C. Hayward, minister, Sabbath school, 10; church services, 11:15; prayer meeting, Wednesday night, 7:45; young people's meeting, Friday, 8.

Dr. Stansfield Continues Series of Sermons on "Modern Cults." Dr. JOSHUA STANSFIELD, of First Methodist Church, will preach tonight on a subject that will attract a large crowd—or should do so. The topic will be "Spiritism and Psychical Research."

Rev. J. C. Hughes, Mass. 6, 8:30; high mass, 10:30; evening service, 7:30. St. Francis, East Third and Chicago streets—Rev. J. H. Black, Mass. 6, 8; high mass, 10:30; evening service, 7:30.

Holy Rosary, East Third and Chicago streets—Rev. C. J. Olson, Mass. 6, 7, 8; high mass, 10:30; evening service, 7:30. The Madeleine, East Twenty-fourth and Skippy—Rev. G. P. Thompson, Mass. 7:00, 8; high mass, 10:30; evening service, 7:30.

St. Andrew's, East Ninth and Alder streets—Rev. T. Klerman, Mass. 8; high mass, 10:30; evening service, 7:30. Ascension, East Yamhill and East Seventy-first—Francis, Mass. 8; high mass, 10:30; evening service, 7:30.

Holy Redeemer, Portland boulevard and Vancouver avenue—Rev. F. H. Miller, Mass. 6, 8; high mass, 10:30; evening service, 7:30. Holy Cross, 774 Bowdoin street—Rev. C. Raymond, Mass. 8; high mass, 10:30; evening service, 7:30.

St. Joseph, East Eleventh and Central—Rev. G. Robt. Mass. 8; high mass, 10:40; evening service, 7:30. St. Christa, East Fifteenth and Miller—Rev. J. Cumiskey, Mass. 8; high mass, 10:40; evening service, 7:30.

St. Joseph (German), Fifteenth and Couch streets—Rev. H. Durier, Mass. 8; high mass, 10:40; evening service, 7:30. St. Stanislaus (Italian), Maryland avenue and Willamette boulevard—Rev. C. Raymond, Mass. 8; high mass, 10:30; evening service, 7:30.

St. Philip Neri's (Paulist Fathers), East Sixteenth and Mission streets—William J. Chesebrough, Mass. 8; high mass, 10:30; evening service, 7:30. St. Peter's, Lewis—Rev. P. Buetgen, Mass. 8; high mass, 10:30; evening service, 7:30.

St. Clement's, Smith and Newton streets—Rev. J. J. O'Connell, Mass. 8; high mass, 10:30; evening service, 7:30. St. Rose's, Fifty-third and Alameda streets—Rev. J. J. O'Connell, Mass. 8; high mass, 10:30; evening service, 7:30.

St. Michael's (Italian), Fourth and Mill—Jesuit Fathers, Mass. 8; high mass, 10:30; evening service, 7:30. St. Ignace, 2220 East Forty-third street—Jesuit Fathers, Father William J. Deane, Mass. 8; high mass, 10:30; evening service, 7:30.

St. Mary's, Capitol Hill—Franciscan Fathers, Rev. Modesto, pastor. Services at 7:30 and 9:15 A. M. High mass.

CONGREGATIONAL. First Church, Commercial street—Rev. Luther R. Dyott, D. D., the minister, preaches themes: 10:30 A. M. "As One Thinks"; 7:45 P. M. "They Want to Get a Drink."

Woodlawn, Forty-fifth avenue and Sixty-fifth street—Rev. J. H. Black, pastor. Services at 11 A. M. sermon by the pastor. Sunday school meets at 10 A. M.

Finland Mission, 107 Skidmore street—Samuel S. Finlayson, pastor. Morning meeting at 6; preaching at 7:30; prayer meeting, Thursday, 8:30; Sunday school, 10:30; evening service, 7:30.

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WHICH OF THESE BELIEVES FROM CENTURIES OF ERROR, SUPERSEDED?

Rev. William R. Reece Thinks Belief in Trinity and Many Other Ancient Doctrines Is Being Superseded.

"And the dragon was wrath with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."—Revelation 12, 17.

RELIGION, to be universal, must have two qualifications. It must be so simple that the humblest mind, even that of a child, can grasp it, and at the same time so profound that the keenest intellect shall never cease to wonder at its depth. Let us take a church, to be for all men, must be larger than an organization. Such a church as a new understanding of spiritual truth is representatively described in the last two chapters of the Bible under the symbol "New Jerusalem," seen by John to be descending out of heaven from God.

This church, according to that same mysterious prophecy, consists of God, is composed of all those, both within and out of an organization, who "keep the commandments of God and the testimony of Jesus Christ." These two things may be rightly considered the essentials, the foundation of religion, for God and his law are the two things around which all religion in every clime is centered. Conceptions of God and of his law may change, but these two fundamentals stand through all time.

Doctrine of One God Advanced. The New Church comes to the world with a new conception of these two

this giving it the character of newness. This is, in brief, that God is one divine person, and that the Lord Jesus Christ is another person, but that there is no other God but he, either in highest heaven or on the earth, that no other conception of God is possible or necessary; that in him we have the supreme ideal and source of perfect divine and human life; that his life and words are not only unimpeachable, but are the constant source of all worthy life and words in men.

The New Church does not shy at the conception of an anthropomorphic God. It rather glories in it. The man-god of the New Jerusalem, however, is not the limited god of the past with human passions, anger, revenge, hatred of enemies and petty jealousy. He is the one perfect man, the only man in the universe.

In a word, it thinks of God, whom it calls the Lord, as love and wisdom personified, and that Jesus Christ was the personification of love and truth. Thus he was God, for God is love and is limited; and he was not to be divided into parts or personalities. The white-robed citizens of the New Jerusalem worship him as the first and the last, the king of kings and lord of lords—him who is and who was and who is to come. This acknowledged

ment and this worship is "the testimony of Jesus Christ." The law of the king of kings is not other than the word of God. This word is the sum of his commandments. Those who keep the commandments of God, with whom the dragon makes war—are those who, with minds and hearts directed to Jesus Christ as the divine healer of mankind, search the word for laws of life and practice. They find, as they get his commands into their hearts and minds, that the word, this book we call the Bible, is the law of love, and that from beginning to end it teaches nothing else but love to God and to man.

It is found to be a spiritual book because it deals with life—the life of God and of man. On the surface a mere history—without a life-giving, psychological drama of the unfolding of man's awareness of the Lord Jesus Christ resident at the heart of every man and woman.

This concept that Jesus Christ is the supreme God, the savior and regenerator of the race, the source of its life and spiritual energy, is not new. The concept that the Bible, as to both Old and New Testaments, is all about him and centers around him is not new—it has appeared at various times in the history of the race during the thousands of years past. But a realization of these two truths that satisfies every demand of the heart and intellect is new. The New Church is just this new realization of an age-old truth. It is a restoration of primitive Christianity; Christianity in its

right mind, freed from errors which for hundreds of years past have obscured these two great underlying truths. And lastingly freed from them because they have been tried in the fiery furnace of human experience and found wanting; the third sermon of a series on "A Candid Consideration of Some Modern Cults." Next Sunday the pastor will consider "Faith Cults."

Dr. Stansfield, in announcing his subject, said he would show the utter fallacy of the supposition that spirit and immortal life may be evidenced in ocular terms; also the immoral tendency

of the 16th and 17th centuries in an unprecedented increase of materialism. It bore evil fruit in the lives of those who accepted it in the form of indifference and carelessness with regard to the kind of life a man lived. All that mattered, the world was taught, was a thing of simple belief "that Christ died for you," accept this even if it meant the corruption of the parent, and assured of a place in heaven.

Teaching Still Persists. The effects of this teaching are only beginning to wear away today, remnants of it still linger here and there, but it no longer has the hold over men it once enjoyed.

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dragon having seven heads and 10 horns, who cast out a flood of waters after the woman had brought forth a man child, who stands in the sun, and who is the human intellect and the result it produces in human lives.

Certainly none could question the wisdom of patterning his life as to all his words, second only to the rule of life. It was just this that made the new church necessary. In it the Son of Man has been "lifted up" so as to draw all men unto him." He, the Lord, is "lifted up" out of the realm of finite humanity into the realm of godhood and pure divinity; the Bible, out of the fog of all human literature into the pure Word of God, a word of divine dictation and form; the church, out of the confusion of the past, into a living testimony of Jesus, and a perfect keeping of the commandments of God.

Belief in Trinity Not Held. The old teaching of three gods, of Jesus as a man and the Bible a human book, blighted the human intellect and hardened the heart; it gave rise to a foliation of false ideas, each partaking of the corruption of the parent, and it was just this that made the new church necessary. In it the Son of Man has been "lifted up" so as to draw all men unto him." He, the Lord, is "lifted up" out of the realm of finite humanity into the realm of godhood and pure divinity; the Bible, out of the fog of all human literature into the pure Word of God, a word of divine dictation and form; the church, out of the confusion of the past, into a living testimony of Jesus, and a perfect keeping of the commandments of God.

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