

METHODIST MINISTERS WILL ATTEND OREGON CONFERENCE

Annual Gathering Will Be Held at Springfield, Beginning Next Tuesday Night, With Reception to Bishop and Mrs. Matthew Simpson Hughes.

MINISTERS of the Methodist Episcopal Church in pulpits throughout the Oregon conference have arranged their affairs for attendance upon the annual gathering, to be held at Springfield, Tuesday night, with a reception to Bishop and Mrs. Matthew Simpson Hughes and the four district superintendents.

Today the various pastors of the denomination will preach their last sermon before conference session, many of them being slated for transfer to other pulpits when the assignments are announced.

The conference will meet in a fine new church, of which Dr. S. A. Danford, a pioneer preacher of the denomination, is pastor. Bishop Hughes will be the presiding officer. His cabinet is composed of Dr. William Wallace Youngson, superintendent of Portland district; Dr. T. H. Ford, superintendent of Salem district; Dr. James Moore, superintendent of Eugene district, and Dr. H. J. Van Fossen, superintendent of Klamath district.

The first business session of the conference, at which organization will be effected, takes place next Wednesday morning at 9 o'clock.

Sessions will then continue until next Monday morning, when Bishop Hughes will announce the pastoral assignments, perhaps the most important feature of the meeting.

An excellent programme has been arranged, consisting of addresses by prominent ministers, a sermon, a nomination, representing each of the boards and benevolences of the church. The Mayor of Springfield will welcome the visitors Tuesday night.

One of the foremost speakers from outside the bounds of the conference will be Dr. L. H. E. Clark, professor of historical theology in Garrett Biblical Institute, Chicago.

Others who will take a prominent part in the sessions of the conference are Rev. Carl G. Doney, president of Willamette University, the denominational school; Dr. J. C. C. Culloch, pastor of First Church, Salem; Dr. C. O. McCulloch, pastor of Epworth Church, Portland; and Robert J. Hughes, editor of the Pacific Christian Advocate, official organ of the church in the Northwest, published at Portland.

West Washington—the presidency of which the denominational work of the West Washington Baptist Convention will be held on Sunday morning will be "The Christian's Task," evening topic, "The Fragrant Life."

Dr. Maud Allen, in charge of the Presbyterian Mission Hospital at Ferrous, Clatsop county, is coming to Portland for four days, after an absence of 14 years. She is accompanied by her mother, Mrs. Maud Allen. Dr. Allen graduated from the old high school of this city, and is a member of Calvary Presbyterian Church. Being brought up in its Sunday school and Christian Endeavor Society. She is an interesting speaker and will give an address in Calvary Church today at 7:30 P. M., to which service her old friends and many others interested are invited.

Rev. Spencer S. Sulliger Resigns Church Work.

Major and Chaplain in Second Washington Infantry in New Battle of Well-Known Methodist Pastor.

AFTER 21 years' continuous service in charge of various districts of the Methodist Episcopal Church in Western Washington, Spencer S. Sulliger, D. D., has resigned his position as head of Tacoma District and devote his entire time henceforth to his position as chaplain of the Second Washington Infantry, National Guard, and expects soon to see duty in France. He was recently promoted to the rank of Major.

Major Sulliger, who is one of the best-known and most loved preachers in Northwest Methodism, resigned at the session of the Puget Sound Conference, the incident being one of the most dramatic in the history of the conference. Bishop Hughes, presiding, accepted the resignation with deep regret and named Rev. D. Roland Martin, formerly pastor of Green Lake Church, Seattle, to the vacancy.

"Drive" Planned for Young People's Societies.

Dr. Joseph Clark to Address Rally of Three Church Organizations.

ARRANGEMENTS have been completed with Dr. Joseph Clark, of the Baptist Mission Board, who will deliver an address on Africa to the young people of the Christian Endeavor, Baptist Union and Epworth League at the White Temple at 3 o'clock next Sunday. This rally will be the first of the big mission-study drive of the three organizations of the city.

Dr. Clark, who is one of the most noted men in the Northwest, has had wide missionary experience and is also a gifted orator. His address will inspire the young people. It is planned to organize mission-study classes in their local chapters this fall. Africa is the feature of the study this year and general committee of the three young people's societies, acting with an advisory committee of ministers, is working out plans for a class in every church affiliated with the Portland General Ministerial Association.

This is the first "drive" ever organized in Portland, in which all three of the young people's organizations are to co-operate. In addition to the big rally to be held next Sunday afternoon, arrangements have been made whereby each minister affiliated with the general association will preach a sermon on Africa in his own church in a special manner emphasize the subject from his pulpit Sunday, October 28.

"What Good Is Church to Me?" Dr. Hinson's Topic.

Challenged Usefulness of Organizations Will Be Taken Up by East Side Baptist Pastor This Morning—The Empty House" Night Topic.

AT the East Side Baptist Church, Rev. Mr. Hinson, the pastor, will preach this morning on "What Good Am I to the Church?" Of this sermon, Rev. Mr. Hinson says: "It is recognized today that the challenged usefulness of the church is receiving widespread attention, and that many are denying its serviceableness to the present age and generation. The sermon will, therefore, squarely meet the question, 'Is the church worth while?' If it is not, there must be something wrong with its mode of carrying out the council of its divine founder in the hands of the church. If the church is fulfilling its function to the world, it should be more sanely and sufficiently safeguarded.

At night the theme will be "The Empty House." An effort will be made in this sermon to define and explain the responsibility of the ordinary man, in view of his sin-assailed life. How far the blame justly lies on the transgressor and what portion of it is attributed to environment and causes and conditions beyond the sinner's control, and "should any blame be placed on the God who transcends environment and whose power is supreme?"

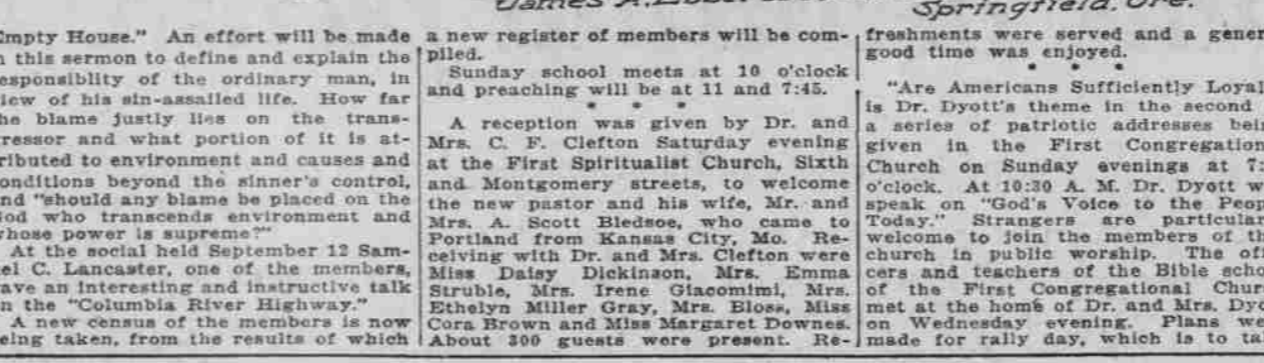
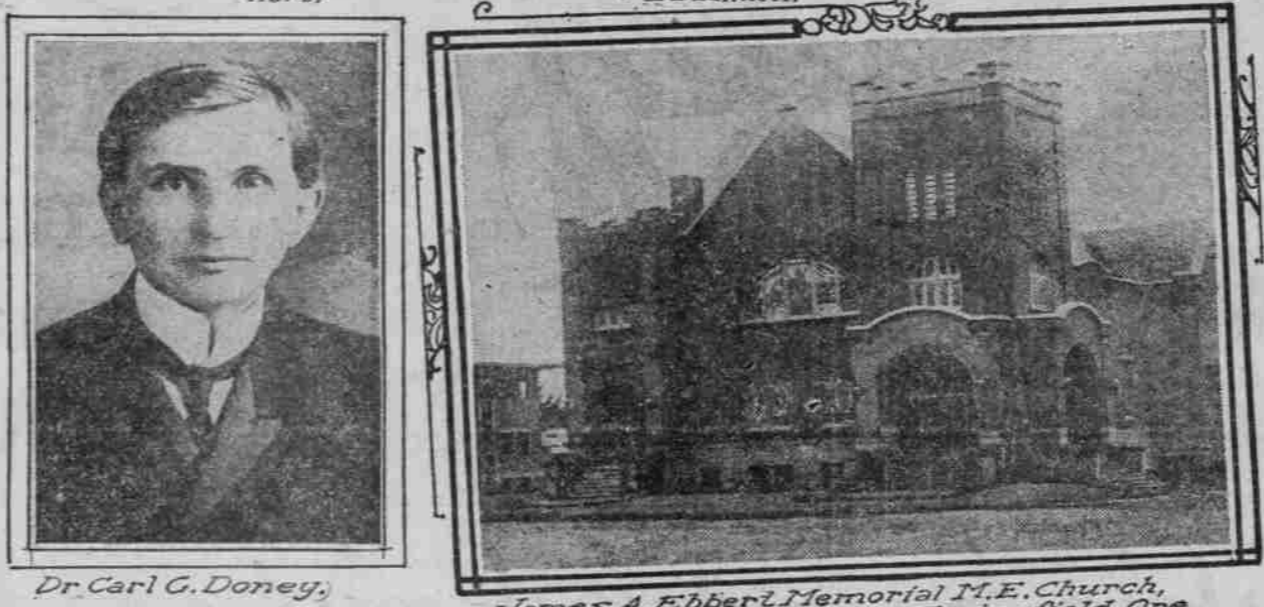
At the special held September 13 Samuel C. Lancaster, one of the members, gave an interesting and instructive talk on the "Columbia River Highway."

A new census of the members is now being taken, from the results of which a new register of members will be compiled.

Sunday school meets at 10 o'clock and preaching will be at 11 and 7:45.

A reception was given by Dr. and Mrs. C. F. Clefston Saturday evening at the First Spiritualist Church, Sixth and Montgomery streets, to welcome the new pastor and his wife, Mr. and Mrs. A. Scott Bledsoe, who came to Portland from Kansas City, Mo. Receiving with Dr. and Mrs. Clefston were Miss Daisy Dickinson, Mrs. Emma Strubel, Mrs. Irene Giacomini, Mrs. Ethelyn Miller Gray, Mrs. Bloss, Miss Crown Brown and Miss Margaret Downes. About 300 guests were present. Refreshments were served and a general good time was enjoyed.

EDIFICE AT SPRINGFIELD; OR. IN WHICH SESSIONS OF OREGON CONFERENCE, METHODIST EPISCOPAL CHURCH, WILL BE HELD; PRESIDING OFFICER, TWO MEMBERS OF HIS CABINET AND OTHERS PROMINENT IN THE BIG MEETING.



"Hell's Trinity in Unity" Is Pastor's Subject Today.

Rev. Alexander Beers Will Preach Fourth of Series of Sermons at First Free Methodist Church This Morning.

The revival services conducted by Rev. H. E. Marshall with the Highland Baptist Church will continue each evening during this next week. There will be three services today, at 11 A. M., 7:30 P. M. and 7:30 P. M.

THE DRAGON, THE BEAST AND THE FALSE PROPHET, HELL'S TRINITY IN UNITY.

is a lucid statement of the subject of a sermon to be preached by Rev. Alexander Beers in the First Free Methodist Church, East Ninth and Mill streets, at 11 A. M. today. This is the fourth of a series of sermons on the fulfillment of prophecy as it relates to the present time and the age. In this sermon Rev. Mr. Beers will show that there is an anti-God, anti-Christ and anti-Holy Ghost as a trinity in direct opposition to the trinity of the Godhead.

In the evening the pastor's subject will be "Christ, the Answer to the Social Problem."

Mrs. Adelaide L. Beers will conduct the young people's meeting at 7 P. M., to which all are invited.

The pastor will preach at the Lenten Fast Sunday services at the same subject as in the morning, at 3 P. M.

First Presbyterian Church Will Have Rally Week.

"Spiritual Aspects of Present World Crisis" Is Topic of Series of Sermons Which Begins Tonight.

THIS is Rally Week at the First Presbyterian Church, Twelfth and Alder streets, Rev. John H. Boyd, D. D., pastor. Several events of the week are planned for the purpose of setting the work of the Fall and Winter organized and under way. The principal events are:

Tuesday, September 25 (10 A. M. to 4 P. M.)—All-day meeting of the Women's Society, in which the men, women and children will be present.

Wednesday, September 26—Informal reception for all women of the church and teachers of the Bible school of the direction of the presidents of the women's organizations, Mrs. A. E. Butterfield, Mrs. James F. Ewing, Mrs. E. M. Bond and Miss Grace Mackenzie.

Thursday, September 27, 7:45 P. M.—Special mid-week prayer meeting, under the leadership of Rev. Mr. Boyd, to consider the questions of plans for this Winter's prayer meetings.

Friday, September 28, 9:30 P. M.—Party for Sunday school scholars of the senior and junior departments. Moving pictures.

Saturday, September 29—3:45 P. M. Party for Sunday school scholars of the regular weekly Christian workers' training class of the Portland Bible Institute will resume work in Room F, Central Library. Rev. A. L. Hutchison, D. D., will begin a course of lectures on "The Unfolding of Prophecy," Tuesday evening the institute extension classes will meet in their father's house of the city. These classes are especially designed to help Sunday school teachers, although all those interested in Bible study will find them invaluable to a more complete understanding of the Scriptures.

The classes are inter-denominational and all those interested in Bible study are invited to attend. Following is a schedule of classes, beginning September 25 and continuing every Tuesday thereafter.

Sunnyside district—In the Congregational Church, corner Thirty-second and East Third streets, Rev. George Downes, chairman.

Sellwood district—In the Baptist Church, corner Second and Rev. William (Continued on Page 11)

place the last Sunday of this month. This will be the big day of the Sunday school year. A special programme is being planned and a large attendance is anticipated.

WARRENTON, Sept. 22.—(Special)—Large congregations are attending the services at the Warrenton Methodist Episcopal Church. Tomorrow evening the pastor, Rev. H. E. Marshall, will meet at 7 P. M. and the 3 P. M. service will be unusually interesting. Special music will be given at the evening service.

The revival services conducted by Rev. H. E. Marshall with the Highland Baptist Church will continue each evening during this next week. There will be three services today, at 11 A. M., 7:30 P. M. and 7:30 P. M.

Today will be a big day at Calvary Presbyterian Church. Major Gilbert will preach in the morning. As he probably will depart soon with his regiment, this may be his last sermon before leaving. The program for the evening will be given in the church by Dr. Maud Allen of Eugene, Ind.

"The Creed of the Christian" will be the subject of the sermon at the East Side Baptist Church this morning. Emphasis will be placed upon the best definition of the terms Christian and creed, and the difference between religion and Christianity as pointed out. The inspiration and authority of the Bible will be stressed. The evening sermon will deal with the gradual development or evolution of humanity from the lower to the higher state of being. The subject will be "The Monster of the Man."

At Laurelhurst Congregational Church Sunday morning the pastor, Mrs. J. J. Bledsoe, will preach on the subject of "Friendliness." Special music will be furnished by the newly organized chorus choir under the leadership of J. A. Dunbar.

Rev. John E. Nelson, of the Anabel Presbyterian Church, is beginning a series of addresses on "The World as Illustrated by motion pictures." The church recently purchased a motion picture machine for the use of the church and Sunday School. Last Sunday evening a film descriptive of Russia, her people, scenery, animal and plant life, and another film showing immigrants from all parts of the world landing at Ellis Island, being handled by Uncle Sam's immigration men, were shown. Rev. Mr. Nelson spoke of the immigrants and their duties to our country. The choir of the church, under the direction of Mrs. Ella Hoberg Tripp, provides special music for these services. The services will begin promptly at 7:45 each Sabbath evening for the next two months.

At a meeting of the executive committee of the district organization of the Multnomah County Bible Institute Association for the Mount Scott district, held early in the week, it was decided to hold the next district institute on October 28-29, at the home of Mrs. J. A. Dunbar. Officers for the district organization will be elected at this institute.

The Y. W. C. A. vesper services will be resumed today and all girls are cordially invited. Come and get acquainted and help the other girls get acquainted. From 4:30 to 5:30 there will be a sing and a short programme. Following this, at 5:30, is the social hour. This Sunday Miss Jessie R. Burton, who has charge of the vesper services, will talk. Subject, "The Odor of the Ointment." Mrs. E. N. Wheeler will sing.

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PARABLE OF THE RICH MAN AND LAZARUS IS THEME OF PASTOR

Rev. Harold H. Griffis, Pastor of First Christian Church, Emphasizes Lesson of Jesus as Applicable to Present Day.

THE RICH MAN AND LAZARUS IN THE TWENTY-SEVENTH CHAPTER OF LUKE. The sermon preached at First Christian Church by Pastor, Rev. Harold H. Griffis.

INVITE attention to a statement found in the 26th verse of the 16th chapter of Luke: "Between us and you there is a great gulf fixed."

One of the tragedies of sin is that it separates. It is divisive. It leads to estrangement. It separates husband and wife, father and son, brother and brother, and separates God and man. The primitive story of the Garden of Eden rings true to human experience: the disobedience of Adam and Eve brings sense of shame and the guilty pair hide themselves from Rev. H. H. Griffis.

Presented from the trees of the garden.

But if we are to learn the whole truth about the separation of sin, we must go and listen to the one who spoke as never man spoke. And what did Jesus have to say about the divisive tendency of sin? His story is simple but startling. With a few vivid strokes he paints a picture that encompasses the entire subject. We call the picture the Parable of the Rich Man and Lazarus. In this parable the centrifugal force is strong. It shows how sin operates to drive men apart and to destroy them. It is a concrete illustration of the impassable barriers erected by the powers of darkness in human life. "Between us and you there is a great gulf fixed."

In interpreting this parable of the rich man and Lazarus, I want you to look at the gulf. I want you to see just what this gulf was and what was its origin. For I believe that today we have among us the same kind of a gulf and that the presence of this gulf in modern society has given rise to some of the most serious problems of the hour.

In the first place, let us notice the dimensions of this gulf. Let us see

where it began and where it ended. From the setting of our text we might infer that this gulf existed only in the world beyond. But, friends, that was only one section of this gulf. The fact of the matter is we have here a gulf that extends not only in heaven but also on earth. The gulf over there is a continuation of the gulf over here. These two men were separated in life, separated in death and separated in judgment.

Let us begin with a scene in this world. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, and licked his sores. Men and women, did you ever see a situation like that? Did you ever see people squandering their time and money on selfish gratification and then trying to ease their conscience by tossing to the poor a few crumbs of charity? Did you ever see a man in Washington, D. C., spending year for tobacco and then tip the Lord with a 50-cent piece for Christian benevolence? And his children, beggars close to the rich man's house, but he was a long distance from his heart, for between them "a great gulf was fixed."

Second Phase Discussed.

The second scene of the parable is in the graveyard. "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and he was buried. And in hell he was tormented, and he lifted up his eyes, and he looked, and he saw Lazarus afar off, and he saw that he was in Abraham's bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over thence to us." Here this formidable gulf of which we have been speaking is distinctly in evidence. When the beggar died, he was carried away by angels and given a warm reception in Abraham's bosom. When the rich man died, he was sent to hell. He too was given a warm reception, consumed by the fires of remorse, gnawed by the worms of disappointment, tormented by the demons of darkness and despair! For "he not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. And do not forget, friends, that if God was with the beggar in Abraham's bosom and the devil was with the rich man in hell, it was only because he also had been the lineage while the two men were still on earth. For notice this fact: in the word of God, the beggar had a name, he was called Lazarus, which means "God is my help"; while the rich man was nameless. In the eyes of the world, it was doubtless the reverse; there the rich man very likely had a long flowing title, while the beggar passed through an anonymous existence. But ah, if man looketh upon the outward appearance, God looketh upon the heart, and in this case God saw the elements of real righteousness in the beggar, and the elements of a plutocrat, but in the loving, humble, trustful soul of a poor, miserably outcast, fed on crumbs and full of sorrow licked by dogs. For between these two men "a great gulf was fixed."

Origin of the Gulf Told.

But now, having investigated the extent of this gulf, let us determine its origin. What caused this division?

What separated these two men in such a way that we have on the one side God with a pauper and on the other side the devil with a prince? Was it simply because one was rich and the other was poor? By no means. No man will ever go to hell merely because he is prosperous and no man will ever go to heaven merely because he is poverty-stricken. Jesus never intended to teach an artificial doctrine like that.

Nor shall we say that this gulf was created because the rich man was dishonest or licentious or intemperate. So far as the record goes, he never stole any money, he never eloped with another man's wife, he never guzzled any champagne, and that this man stood condemned, not for something he did do, but for something he did not do. He was not a sinner of commission but a sinner of omission. His crime was that while he himself was wearing the costliest clothes, and eating the richest food, and enjoying all the luxuries of life, he saw a man in water and cool him with his hand, and he refused to do so. He saw him in the president of a trades union who is diligent in taking care of his own salary, but is always ready to pauperize the families of workingmen by declaring a strike. I see him in the husband who squanders his income for booze and then forces his wife to turn to the streets for food. I see him in the church member who spends hundreds of dollars every year in pampering himself and his children, but gives perhaps a quarter to send the light of the gospel to those who sit in heathen darkness.

Today we are talking about being generous when oftentimes we don't know the a b c's of real generosity. We are very willing to be generous when it is convenient. We are willing to show love for others when it doesn't interfere with the love of self. This rich man in our parable was ready to give the beggar the crumbs from his table. But the unfortunate creature needed something more than crumbs—he needed some substantial food, a clean suit of clothes, the care of a doctor and a respectable chance in life.

Self-Denial Required.

The fact is that no man should be considered generous until his generosity takes the form of self-denial. In this business of helping others the test is not, how much are you willing to give, but how much are you willing to give up? In short, this parable of the rich man and Lazarus is one which blows at human selfishness and human greed, together with an appeal for so-

lives in luxury in the fashionable watering place but refuses to turn his hand even to investigate the material needs of women and children by the state militia among the strikers of his own mines. I see him in the manufacturer who fawns upon the spot of the profit system and calls himself a self-made man and a public benefactor but all the while retains a half a dozen lawyers to help him evade the pure-food laws, the sanitation laws, the child-labor laws and all other laws that reduce profits but protect human life. I see him in every man who is determined to be rich through oppression, injustice and skulduggery. I see him in the manager of a railroad who is engaged in making dividends for his corporation, but a demon in the way he permits the slaughter of the traveling public.

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cial service and thoughtful devotion to the welfare of others.

Once more, I want you to notice that this rich man's sin was inexcusable. "And he said, I pray thee therefore, Father Abraham, that thou wouldst send Lazarus that he may come and sit on my elbow, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Abraham saith, They have Moses and the prophets, let them hear them. And he said, Nay, Father Abraham, but if one could go and persuade one of these men to repent, And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

This rich man seemed greatly concerned for his five brethren, but if he was speaking one word for his brethren, he most probably was speaking two words for himself. For over the shoulders of his brethren he wanted it to appear that if he himself had only had a better chance, if he had only been given more instruction, he would never have come to this place of torment. He was speaking for his brethren, but he was speaking for himself.

Moses and the prophets, and if they won't hear Moses and the prophets, neither will they be persuaded if one rise from the dead. God gives every man enough light to keep him out of perdition. If you are lost, depend upon it, my friend, it will be nobody's fault but your own.

In closing, let me say that if this theme of the rich man in hell seems stern and unchristian, the doctrine is not my doctrine, but the doctrine of the most compassionate man that ever lived, Jesus Christ. He has said, I desired that not a single soul should perish, and for that very reason he spoke these words of warning. It is not cruel, but it is true. It is the story of the rich man and Lazarus, God, knowing the awful consequences of selfishness, is speaking to us out of the depths of an infinite love and is flashing before the world his signs of danger. Men and women, do you see the signal? Do you hear the alarm? Will you heed the warning? If so, then come and find safety with him who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

statement the idea of a future probation vanishes into thin air.

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