# PORTLAND CHURCHES PLAN MORE ELABORATE FIELD OF WORK

## Atmosphere of Change and Extension Seems to Be in Air—First Christian Is Campaigning for Funds to Erect New Edifice.

"THE old order changeth" is particularly adaptable to Portland at this time.

There are few local churches which are not contemplating new plans for the future. These plans vary from more elaborate educational work of the present church features to proposed action in entirely new fields. The atmosphere of change and extension seems to be in the air.

Foremost among the churches preparing for new edifices is the First Christian church, of which Rev. H. H. Griffis is pastor. The campaign for building funds already has been launched and the goal seems in sight. Interest of state members of this denomination is evidenced by an unsolicited check for $400 received last week from Albany, Or., from a woman who had read of the plans and wished to contribute, although in no way connected with the Portland institution.

The Grace Memorial Episcopal church, of which Rev. Oswald Taylor is pastor, launched its campaign for a home several months ago. The building fund has been in the hands of a usually enterprising committee, of which its leaders being E. N. Strong, conducted the meeting at which the matter was first presented to church members, and John L. Etheridge. The proposed Grace Memorial church is another instance of the wide sympathy with such movements, as many of the subscribers to its funds are not among its own members.

Several Portland churches are without permanent pastors and are closely scrutinizing the ministerial field. The latest large church to enter this class is the First Presbyterian church, its former minister, Dr. John H. Boyd, having closed his pastorate with it last Sunday.

The First Congregational church also is in the same situation, Dr. W. W. Willard having concluded his six months' term with it the first of this month. Until Dr. Willard came to Portland the church had been without a permanent preacher since the death of the late Dr. Luther Dyott.

Advertising for churches has come to be accepted not as the sign of a sensational institution, but rather the child of a church filled with a sincere and worthy mission. This advertising is growing in various channels from space in newspaper columns to motion picture slides. Comparatively small, however, are the number of churches who are getting the maximum use of their advertising, who are taking advantage of every medium to get before the public as necessary and worthwhile organizations. A few Portland churches are giving the matter more thought and are daily growing in influence and popularity through consistent methods of education which have replaced former undirected aims.

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Rev. Daniel E. Williamson, pastor of the First Presbyterian church of Peoria, Ill., will occupy the pulpit of Westminster Presbyterian church at the morning services during August. The sermon by the pastor today will be on the subject, "Where Is Christ to Be Found?" The Bible school will hold its sessions in the basement during the heated period.

### Christian Church Quartet to Have Vacation.

**Sacred Concert Tonight Will Close Season's Work.**

THE First Christian church quartet, which has served efficiently during the past year under the direction of Mrs. Frederick B. Newton and which has been granted a vacation for the month of August, will finish its work for the season tonight by rendering a sacred concert. The programme will include a selection by each member of the quartet and the anthem, "Babylon" (Gounod), followed by a short discourse by the Rev. H. H. Griffis on "Righteousness as an Instrument of Beauty."

This morning Rev. Mr. Griffis will speak on the vital place that faith has in the processes, relationships and philosophies of human life, taking for his special topic, "Looking at the Invisible."

Tuesday evening the officers and teachers of the Bible school will meet for dinner at the church in a workers' conference to consider plans and methods for the educational department of the church. A feature of this conference will be an address by Miss Bernice Adams, Methodist deaconess, on "Music in the Sunday School."

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Rev. S. Earl Childers, one of the strongest preachers of the Christian church on the coast, now on the faculty of Eugene Bible university, will preach at Rodney Christian church this morning and evening. It is understood the church is extending Rev. Mr. Childers a call. Special music will be rendered by the choir under direction of the leader, Mrs. Maud Watkins Sammon.

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The Christian Endeavor society of Rodney Avenue Christian church will hold its regular monthly business meeting next Wednesday evening in the form of a picnic on the banks of the Willamette. All members are requested to be present, and a hearty welcome and a good time will await all those who care to attend.

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Services will be held at the Universal Messianic church at 11 A. M. and 8 P. M. today. The subject for the morning will be "Action and Inaction." Study classes meet on Wednesday evenings at 8 o'clock. All services are held in room 318 Abington building.

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J. H. Mohorter of St. Louis, Mo., was in the city Wednesday in conference with C. F. Swander, state superintendent, and other leaders of the Christian church work in Oregon. Plans for raising a missionary budget of $50,000 were discussed. This amount is almost double that asked of Oregon churches by their national boards.

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Evangelist L. K. Dickson, who is now holding every night meetings in a large tent pavilion, corner Thirteenth and Morrison streets, on the west side, will speak Sunday night on the subject "The Christian Sabbath—The Day Which Jesus Kept." Many are attending these lectures each night and a deep interest is shown in the study of the Bible. The meetings are for the public and are preceded each night by an uplifting song service directed by Professor Colcord, the well-known song leader. The hour is 7:45 o'clock.

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At the Spiritual Church of Eternal Light, 1340 Division street, Rev. May A. Price, the pastor, will conduct services at 8 P. M.

### Trip to Alaska Shown in Motion Pictures.

**Special Evening Programme at the Sunnyside Congregational Church.**

FOR the benefit of those whose vacation does not permit of a visit to other lands and scenes the Sunday evening programme at the Sunnyside Congregational church has made a special and generous provision. By means of motion pictures every attendant is transferred to the bracing atmosphere of the Northland, where nature excels in her manifestations of God's wondrous creation. The land of the midnight sun, a summer day in Skagway, over the White pass, will be made almost as realistic as an actual trip through the famous Alaska. In a short sermon which precedes the pictures the pastor, Dr. J. J. Staub, will speak on "The Christ of the Bible and the Christ of Modern Preaching." The topic of the morning service will be "The Power of the Surrendered Life."

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The Rev. Edward Constant of the Highland Congregational will preach this morning on "Two Great Factors in Life," during which sermon he will comply with the government's suggestion in advocating thrift. The last of the summer vespers will be conducted at 8 o'clock and the subject of the short talk will be "Blessings of the Night." During August there will be a suspension of evening services.

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At the Arleta Baptist church Rev. Owen T. Day, pastor, will speak at 11 A. M. on "The Spirit of the Church in the New Age," and at 8 P. M. on "Freedom for All, Forever."

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At the First Methodist church today Dr. Stansfield, who will preach morning and evening, will speak in the morning on "The Mighty Acts of God" and in the evening on "A Strange Bible Story." At the Sunday school general session, 12:10 to 12:50, will be fine stereopticon centenary views of home mission work and movements in America.

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Comforter Center at Hotel Portland assembly room will conduct services at 11 A. M., the speaker being Florence A. Sullenberg; at 8:15 Mrs. Melva J. Merrill of San Francisco will speak.

PORTLAND PASTOR AND LAYMEN WORK FOR NEW BUILDING FOR FIRST CHRISTIAN CHURCH, CONSTRUCTION OF WHICH WILL START EARLY NEXT SPRING.

1—R. B. McClung, custodian of new church fund. 2—E. Earl Felke, clerk of fund. 3—A. H. Averill, general chairman of church building committee. 4—Rev. H. H. Griffis, pastor of First Christian church.

### Prominent Educator Visits First Presbyterian.

**Rev. Silas Evans, President of Occidental College, to Preach Two Sermons.**

TODAY the First Presbyterian church will have as visitor in its pulpit a prominent educator from southern California. This is Rev. Silas Evans, D. D., LL. D., president of Occidental college in Los Angeles. In the morning Dr. Evans will preach on "Vision of God," and in the evening on "Wayside Ministries."

Dr. Evans has been giving Bible lectures at the meeting of the synod in Eugene during the week just closed, where all were delighted with his quaint philosophy and his originality.

This is the first time that Dr. Evans has been in the Pacific northwest and Presbyterians are looking forward with great eagerness to hearing him.

At 7:30 in the evening Edgar E. Coursen will give a 15-minute recital on the great pipe organ.

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Mizpah Presbyterian church, East Nineteenth and Division streets, will hold regular services Sunday, July 27. Preaching at 11 A. M. by Rev. T. W. Hughes; Sunday school, 10 A. M.; Christian Endeavor, 6:45 P. M. No evening church services.

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At Piedmont Presbyterian church, corner Cleveland and Jarrett streets, the Sabbath school meets at 9:45 and the morning service is at 11 o'clock. Rev. W. E. Shirey of Chicago will preach on "The Hope of the World."

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The Calvary Presbyterian church, corner Eleventh and Clay streets, will be addressed by its pastor, Rev. Frank J. Meyer, at 10:30 this morning.

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"A Good Conscience" will be the topic for the morning sermon at 11 o'clock, and "A Wayside Ministry" the evening topic at 8 o'clock, by the pastor of the Forbes Presbyterian church. Ward Willis Long, the pastor, has just recently received and accepted a unanimous call to the pulpit of Forbes church.

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At the Kenton Community United Presbyterian church the following programme will be given this week:

10—Bible school.

11—"Are We Chasing Bubbles?" sermon by Rev. S. E. Du Bois. Dr. Du Bois has just arrived from an eastern trip that took him into Ohio. He was a delegate to the annual meeting of the church.

6:45—C. E. meeting. Maurice Caudy leader.

7:45—"The Line Fence Between Mine and Thine," George N. Taylor.

The Community church choir sings at every service.

The church picnic will be held Wednesday, July 30, at Columbia Park, from 2 to 8 P. M.

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At the Clay Street Evangelical church, Tenth and Clay streets, Jacob Stocker, pastor, will preach at 10:45 on "What Is the Relation Between Patriotism and Christianity?" and at 8 P. M. on "What Think Ye of Christ?" August 3 there will be no Sunday school and church services on account of camp meeting at Jennings Lodge.

### United Brethren Churches All Hold Services.

**All Activities to Continue Through Summer Months.**

THE four United Brethren churches of the city will continue all activities right through the summer months, and all report no letting down of interest or attendance.

First church—Corner of East Fifteenth and Morrison streets, Byron J. Clark, pastor. Morning theme, "Industrial Deliverance." Evening, "The Other Side."

Second church—Corner of Sumner and East Twenty-seventh streets, Ira Hawley, pastor. Morning, "Enemies of the Cross of Christ." Evening, "Christians Beware of Dogs."

Third church—Corner of Sixty-fifth street and Thirty-seventh avenue Southeast, E. O. Shepherd, pastor. Morning, "Message to the Church." Evening, "The Message of the Master."

Fourth church—Corner of Sixty-seventh avenue and Seventy-fifth street Southeast, Mrs. C. P. Blanchard, pastor, will occupy the pulpit morning and evening.

The Liberty Friends, men's Bible class of the First United Brethren church, elected new officers last Sunday as follows: President, W. H. Moore; vice-president, Dr. Fred Sasman; secretary, N. A. Long; treasurer, Ray McCauley; teacher, Dr. Byron J. Clark. The class meets for the study of the Bible every Sunday morning at 10 o'clock in their own special room and all men are invited. This class has many ex-soldiers and overseas men as its members and others will find a welcome.

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The camp meeting, summer Bible school and conventions of the woman's missionary society of the Sunday school league and conference branch young people's alliance of the Oregon conference of the Evangelical association, will be held at Jennings Lodge camp ground beginning Tuesday, July 29, and continuing until Thursday, August 7. There will be evangelistic services every evening opening at 7:30. Board will be available for 25 cents a meal. Rev. L. M. Nanninga, Montana, will be the evangelist, and George D. Kreip, the musical director and saxophone player.

This will be a representative gathering of the membership of the evangelical church of Oregon and Washington, the members gathering from as far north as Bellingham, and south as far as Sweet Home, Or.

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Rev. J. E. Thomas, pastor of the Calvary Baptist church east Eighth and Grant streets, will speak at 11 o'clock this morning on "All in One Boat" and at 8 o'clock this evening on "Poor Business." Sunday school will be held at 9:30 o'clock this morning and the young people will meet at 7 P. M.

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At the Church of Christ, East Seventy-ninth and Glisan streets, the morning service at 11 o'clock will be on "The First Resurrection," by Ira S. Buchanan, while at 7:30 P. M. "The Second Coming of Christ" will be the subject of a sermon delivered by C. L. Foldz.

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"The Task and Glory of Rebuilding the Church," and "A Pocketbook With Holes in It." These two themes will be presented at the Atkinson Memorial Congregational church today by the Rev. Elbert E. Flint. The one has to do with making the church equal to its task, the other answers the question, "Why the world may utterly starve."

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At Centenary Methodist Episcopal Church, corner East Pine and East Ninth streets, the pastor, Dr. J. C. Rollins, will speak in the morning on "At the Springs and Beside the Palms." Good music. At the evening hour, 8 o'clock, Dean William Pickens, the noted colored orator, will speak on "The Negro and Reconstruction."

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At Our Savior's Lutheran Church, corner East Grant and Tenth streets, the pastor, Rev. M. A. Christenson, will preach at 11 A. M. in English, on the theme: "Gaining Christ."

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The subject of the morning discourse at Grace Baptist Church, Montavilla, at 11 o'clock, is "How May the Christian Receive the Holy Spirit?" Evening subject at 8 o'clock, "Lessons I Am Learning From the War." The old soldiers' quartet will sing at the evening service. Rev. Fred Berry will preach at both services.

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The Realization league will meet today at 146 Fifth street. Rev. H. Edward Mills will speak at 11 A. M. on "Profiting by Example."

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Sunday services at the Third Baptist church, corner Knott street and Vancouver avenue, Rev. Webley J. Beaven, pastor, will be as follows: Bible school, 9:45; Baptist Young People's Union, 6:30. Morning sermon topic, "The Prayer Life of Jesus"; evening topic, "God's Word—Revelation or Opinion."

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Rev. Clarence True Wilson, D. D., general secretary of the board of temperance, prohibition and public morals of the Methodist Episcopal church, is in town and is to preach at Wilbur church in the auditorium of the Multnomah hotel Sunday morning at 10:30.

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At Trinity Lutheran church (Missouri synod), corner Williams and Graham avenues, J. A. Rimbach, pastor, Sunday school meets at 9:15. There will be preaching in English at 10:15; no evening service. A business meeting will be held Monday at 8 P. M.

### Rev. Dr. Hinson Declares He Needs No Vacation.

**Pulpit Will Be Occupied Every Sunday During July and August.**

AT THE East Side Baptist church Dr. Hinson will preach each Sunday during July and August, having declared himself in need of no vacation at the present time. Sunday morning Dr. Hinson will preach about the "King of the Many Crowns."

At night the theme of Dr. Hinson's sermon will be "The Second Coming of Christ," and he will show how there are five judgments in the future instead of the "general judgment," as is often mentioned.

The Rev. Herbert T. Cash, the associate minister of the church, has been away during July, but will resume his ministry with the beginning of August.

Services at this church on Sunday are at 11 and 8 o'clock, with Sunday school in the morning at 9:30 and the young people's services at 6:45 in the evening.

The church is situated on East Twentieth and East Salmon streets and may be reached by Mount Scott and Hawthorne, as also by Mount Tabor and Sunnyside cars.

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Rev. William G. Eliot will preach this morning for the last time before a month's absence from the city, at the Church of Our Father, Broadway and Yamhill street. The service is at 11 o'clock and the subject, "The Earning and Spending of Money." The evening forum and Sunday school are intermitted.

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"Wisdom" will be Dr. Morrison's subject in Trinity church, Nineteenth and Everett streets, at the 11 o'clock service. In the evening a short, simple service will be held at 8 o'clock with a talk on "Visions." During the month of August the evening service will be omitted.

### "Truth," Subject in Christian Science Churches.

**Testimonials of Healing Given in Wednesday Evening Meetings.**

"TRUTH" will be the subject in Christian Science churches today.

Seven churches of Christ, Scientist, in Portland will hold regular services this morning at 11 o'clock and Second and Sixth churches will hold services this evening at 8 o'clock.

At the Wednesday evening meeting, which is held at 8 o'clock in all the churches, testimonials of healing in Christian Science are given.

Two sessions of Sunday school are held in each of the Christian Science churches. Classes for the older pupils in all except Third and Fifth churches are held at 9:45 A. M. and for the younger classes at 11. In Third and Fifth churches the sessions are at 9:30 and 11 A. M.

The churches are located as follows:

First church—Temporarily Scottish Rite Cathedral.

Second church—East Sixth and Holladay.

Third church—East Twelfth and Salmon.

Fourth church—Vancouver avenue and Emerson.

Fifth church—Sixty-second street and Forty-second avenue S. E.

Sixth church—Masonic temple, 588 Yamhill.

Seventh church—Holbrook block, St. Johns.

A free Christian Science reading room is maintained in the Northwestern Bank building, where the Bible and authorized Christian Science literature may be read, borrowed or purchased. The public is cordially invited to attend the church services and visit the reading room.

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The First Divine Science church, Rev. T. M. Minard, pastor, has discontinued services until September 1.

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At the Glencoe Baptist church, corner East Forty-fifth and Main streets, Dr. E. H. East, well-known physician and missionary, will preach at 11 o'clock next Sunday. At 7:45 Rev. F. C. Laslette will give the seventh sermon in the John iii:16 series: "The Way Out." These sermons are attracting much attention and interest. Good music by the chorus choir.

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Dean William Pickens, one of the most outstanding educators of the negro race and an orator of national reputation, will speak at Centenary Methodist church, corner East Pine and East Ninth streets, Sunday evening at 8 o'clock. Dean Pickens has a timely message with the theme: "The Negro and Reconstruction." The public is invited.

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The central convocation of the Episcopal church is to meet in Newport on Monday next for a two days' session. The conference opens Monday night with a mass meeting held on the beach, addressed by the Right Rev. Walter Taylor Sumner, Bishop of Oregon, who is holding confirmation at Toledo and Newport on Sunday. The meeting will be presided over by Rev. E. T. Simpson, dean of the convocation of Corvallis, assisted by the vicar of Newport, Rev. Homer E. Bush. Tuesday morning there will be a celebration of the holy communion, the bishop being the celebrant, assisted by the dean and the visiting clergy.

During the day there will be various meetings addressed by the rector of St. Mary's church, Eugene, who will speak on "The Church's Work in Oregon's Educational Centers." Rev. Charles M. Powell, rector of St. Paul's, Salem, will speak on "The Church's Work in the Scattered Communities." Mrs. J. S. Whiteford, field secretary of the general board of missions of New York, will speak on "Woman's Work in the Church." Rev. E. T. Simpson will preside at all of the sessions. The evening meetings will be addressed by Venerable Archdeacon Chambers on "Missionary Work in the Cities," and Rev. John D. Rice, general missionary, on "Missionary Work in the Outlying Communities." The bishop will make the closing talk after addresses from other visiting clergy.

It is expected that a large number of persons present from all over the state who are summering at Newport will be interested in the subjects presented at the conference, and the attendance will be large.

### SUNDAY SCHOOLS TO PICNIC

**Clackamas Association to Frolic at Gladstone July 29.**

OREGON CITY, Or., July 26.—(Special.)—Arrangements are being made for the picnic to be given at the Chautauqua park at Gladstone July 29 under the auspices of the Clackamas County Sunday School association.

Among the features of the day's programme will be races. The events and cash prizes offered follow:

100-yard dash—First prize, $1; second, 50 cents; third, 25 cents.

50-yard dash, boys over 12—First, $1; second, 75 cents; third, 50 cents; fourth, 25 cents.

50-yard dash, girls over 15—First, $1; second, 75 cents; third, 50 cents; fourth, 25 cents.

50-yard dash, boys under 12—First, $1; second, 75 cents; third, 50 cents; fourth, 25 cents.

50-yard dash, girls under 15—First, $1; second, 75 cents; third, 50 cents; fourth, 25 cents.

Potato race—First, $1; second, 50 cents; third, 25 cents.

Three-legged race—First, $1; second, 50 cents; third, 25 cents.

Sack race—First, $1; second, 50 cents; third, 25 cents.

50-yard dash, women's race—First, $2; second, $1; third, 50 cents.

Tug-of-war, six on side—First, $3; second, $1.50.

Shoe-and-stocking race—First, $1; second, 80 cents; third, 60 cents; fourth, 40 cents.

Broad jump—First, $1; second, 50 cents; third, 25 cents.

Standing jump—First, $1; second, 50 cents; third, 25 cents.

Running hop, step and jump—First, $1; second, 50 cents; third, 25 cents.

Baseball game.

### CHURCH HAS BIG BUDGET

**Wesleyan Methodist Votes Million, Largest Sum in History.**

MARION, Ind.—The largest budget ever voted by the Wesleyan Methodist church, now holding its annual conference at Fairmount, near here, totals $1,000,000.

The appropriation will be available the ensuing year for the following uses: Education, $400,000; missions, $400,000; ministerial pensions, $100,000; general evangelism, $75,000, and Sunday school work $25,000.

The money will be expended through 23 state organizations, and will be based on the membership, with Indiana getting the largest share, North Carolina second and New Yorkthird.

# PROFITABLENESS OF GODLINESS IS TOPIC OF SERMON

## Dr. Stansfield Finds Food for Much Religious Thought in Editorial of Wall Street Journal.

BY DR. JOSHUA STANSFIELD.
Pastor of the First Methodist Episcopal Church.

TEXT—"Godliness is profitable to all things, having promise of the life that now is and of that which is to come."—I Timothy iv:8.

WE SPEAK this morning on "Belief and Character, or the Profitableness of Godliness," the sermon having been called out by a remarkable editorial in the Wall-Street Journal.

Some of the best teaching and preaching, religiously and morally, that we have in America comes through our daily papers and great journals. While the press of America, in a large measure, has fallen from the high standard of newspaper duty—which is not alone to echo thought, but to develop thought—there are some of the great journals of this country that are setting forth, day by day and week by week, some of the wisest, clearest and finest truths of Christianity and righteousness. Some of the great preachers of Christianity of today are in journalism.

This editorial I will read:

**Is There a Decline in Faith?**

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. He is not indifferent to the rewards which may come in this world to industry, endeavor and opportunity; but failure, illness, poverty, abuse—what do these amount to to a man who believes he is to enjoy the sublime privileges of eternity? He measures everything by the infinite.

"Faith in eternal life smoothes out every inequality and injustice of the present life under the great weight of the infinite. It makes the poor feel rich and gives to the unfortunate a sense of heirship to the Almighty. It makes the rich feel a sense of grave responsibility in trusteeship.

"If there has been a marked decline in religious faith, the fact must be of profound, far-reaching significance. It alters the basic conditions of civilization; becomes a factor of the markets; it changes the standards and affects the values of things that are bought and sold. It concerns the immediate interest of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it.

"The question, therefore, is of practical, immediate and tremendous importance to Wall street, quite as much as any other part of the world. Has there been a decline in the faith in the future life; and, if so, to what extent is this responsible for the special phenomena of our times, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, 'the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advances of socialism, that appeals to bitter class hatred?

"Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but it is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, the more and more, to pleasure and labor, the separation of religious from secular education under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then, indeed, there is no more important problem for us than that of either discovering some adequate substitute for faith, or take immediate steps to check a development that has within it the seed of national disaster."

**Faith Powerful Fact in Life.**

The text for this evening from the scripture is a most familiar one—"Godliness is profitable, having the promise of the life that now is and for that which is to come."

The relation of belief to conduct—of faith to character—is most vital. What a man really believes, he is. Faith is a most powerful fact in life. It is a strongest dynamic—a greatest deterrent; a most powerful incentive to action. So that if there be a decline in faith, it will mean a deterioration of moral character whatever be the seeming.

In one of his last writings, "Studies Subsidiary to Butler," William Ewart Gladstone deplored what he called a "decline of the 'sense of sin.'" He said that among his own people—the English—it was very noticeable. Men were speaking and thinking of sin in modified terms. They were calling things by other names. There is not anything that will show the development or the degeneracy of an individual or of a people more than the growth of their language. Take your latest dictionary and note the new words of the last 15 years—and you may get a better view of the development (or otherwise) of America than from any other one source. Whether in the realm of religion, or politics, or statecraft, or economics, or science, or in literature, slang or elsewhere—it is equally true. Men are talking of sin and estimating it otherwise than our fathers did. Take the word "s-r-a-f-t." It was not in your newspapers a few decades ago; it was not in your language. It used to be called "stealing"—now it is "graft."

**Moral Sense Blunted.**

After the days of the reconstruction, when there came into our national life the abominable idea and practice that "to the victor belong the spoils," men developed a new conscience—or rather a "multiple" conscience. And now we have the sad spectacle in many cases of men who in their own personal and family life are clean, straightforward men, but in official life otherwise. There seems to be little sense of sin in the matter at all. The thing has grown and spread until we are told that the average man or woman feels that it is "perfectly proper" if they can gain any advantage over any corporation or highly organized company. One never "robs a street car company," or "steals from a railroad." There is no moral sense in these matters at all. We have developed a "multiple" conscience; and it is because we have allowed ourselves to think and speak of things in modified, minified and misleading terms.

And, with the decay of the sense of sin, there is a deterioration of moral character—personal and public. It used to be thought that the destruction of life—either before birth or after—was murder. That was what your grandfathers and grandmothers thought. We now come, in the "modern growth of knowledge," to think otherwise of the destruction and prevention of life. We can discuss the matter now in such highly eulogistic and euphemistic terms that we are really "somebodies" and quite scientific. But we have gotten a long way from the sense of sin in the matter of child murder. One could mention a score such things. There has been a certain swift, widespread deterioration, and "smartness" does not excuse it; a wonderful ability to do things in some other directions does not minify it.

**Godly Standards Changed.**

I am not surprised that the Wall street editor writes as he does, for these are most palpable facts, well known by thoughtful and observant men or women. As to our standards of Godly lives, they are wonderfully changed, or would it be nearer the truth to say they have been "shamefully left behind"? And what has taken their place? As the editor said, "Religion and the religious sense are not expressing themselves in the same way in these days."

Well, in what way are they expressing themselves? For life expresses itself.

But now to the text: "Godliness is profitable for the life that now is and for that which is to come."

What is Godliness? Godliness is God-likeness in human life. No man hath seen God at any time, the only begotten of the father he hath revealed him. The clearest view or expression of God was in Jesus Christ. He was God manifest in the flesh. He was God in human life. One of the best things about the God-life in Jesus is that it is imitable. Godliness is the imitation or following of the God-life in Jesus Christ. A real Christian is a Christianized person, one who has the spirit and manner of the life of Jesus. So that Godliness is first a spirit and then a life. First, a character; second, conduct. Think of what Jesus the God-man was and the way he acted toward folks and things and times and eternity, and to imitate that, to attempt that, to follow that is Godliness. Not, indeed, that any one of us will ever equal the Christ-life—never. But we may be like him—after his spirit and manner and way of living and doing—and that is Godliness. It is God-likeness in human conduct and life.

To be Godly is far more important than to be religious. A person may be intensely religious and painfully pious, and not very Godly. Some there are so intensely religious and offensively pious that you could not well live with them. But "Godliness" is never offensive or intolerable. The God-man Jesus was "full of grace and truth." So is Godliness. The truly Godly person is not alone good, but good for much. "Godliness," primarily, is for this life, and is a final outcome for the life to come. "Godliness" is first for the here and now, and I had almost said, "only incidentally" is it for the life to come. And yet I must confess that in the interpretations of religion for centuries past the stress has been on the "life to come" rather than on the "life that now is." The doctrine of future life is, without doubt, brought before us by Jesus Christ and the New Testament writers, and we believe it most fully and firmly. But it is not made the basis of ethics or of human conduct in any part of the New Testament.

**Doctrine of Hell Powerful.**

The doctrine of hell and future punishment for the wicked, and the doctrine of happiness and future bliss for the good, has had, and does have, a great power upon the minds and lives of men. But that is not the primary purpose of the doctrine.

"Godliness" is not the fear of hell—or a yearning desire for heaven. Godliness is God-like-ness. And the New Testament teaches that it is possible, and obligatory, and imperative upon every man. No human life comes to its highest and best except in 'Godliness.'

Godliness is profitable for the life that now is. No person can live in the sense of kinship and conscious fellowship with God, without being finer and cleaner in physical health as well as in personal morals. The so-called "New Thought," and "Christian Science," and some other cults that one could mention today, are right—at this point. There is a vital relation between "godliness" and personal health. Further godliness is profitable to keen, clear, fine thinking. There is no theme that quickens the intellect and inspires the higher genius of man more than the themes of God and immortality and eternity.

Godliness is profitable for the life that now is. Now, a person may be intensely religious—painfully so—and not very godly. Godliness is conduct and character in conscious relation to God. Godliness makes for a high, clean, strong personality; it is "profitable for the life that now is."

**Godliness Held Remedy.**

Godliness is profitable for the life that now is because it helps one to understand and interpret and explain and live under the most trying relationships. Godliness could do more for your divorce evil than all your legislation. Godliness could remedy, quite largely, the evils of legislation—and of political graft, and grafting in general. Godliness could do more to give a sure foundation of confidence in financial and social economics than any other one fact of life. Godliness is vital and fundamental—and whether in the the Catholic church, or the Methodist, or the Friends, or the Episcopalian, or the Congregationalist, or in any and all the other churches of this continent—if it be true that people are losing themselves in religion, but losing out in "godliness," they are surely coming to trouble. But they are not doing this much in the churches, the trouble is not so much with the folks in the churches as it is with the folks who ought to be there. In modern American life with the changing conditions of today—conditions in which social standings are sometimes changed in a month—and in which men are suddenly brought into power, wealth and prosperity—if there is one thing that is needed more than any other, it is more of the religious life that makes for "godliness." It is not prayer meeting going that is profitable—it is what prayer meeting going may bring. It is not reading the Bible, primarily, it is what the reading of the Bible brings. It is not devotion and piety—it is what devotion and piety make for. Religion, anywhere, and in any church is in part, and usually in a large way making for "godliness." And "godliness is profitable." Religion as a means to godliness is the best way that has been practiced through all the past.

**Some Questions Pertinent.**

The editorial says that we have gotten away from Sabbath services. What have we in their place? Have we gotten something else? And is that something else tending to make us godly? These are the days of the out-of-doors, and with our interurban cars and automobile facilities, we can hardly keep to the house—or even in the city. It takes a pretty firm purpose these days to stay at home. It used to take effort to get away from home and church. Today, it is an effort to stay inside. And, without any criticism now on Sunday trains or automobiles, etc., I want to ask this—if we have gotten away from the old way, is the new way getting us anywhere religiously? If it is not, somebody is going to lose out. And we may be the somebody?

The end of religion is "godliness." And "godliness is profitable." You may say it is a fine thing to worship God "out in the open." Well, see that you do it there, my friend. Though it does not seem to be as easy with gasoline, and sometimes without and once in a while, a blowout, to worship there, as it was in the old meeting-house. If you can worship well out there, all right—for true "worship," in the church, by the riverside, in the park, in the fields, on the ship, or anywhere—"worship" makes for "godliness," and godliness is profitable. What I am distressed about, is not the fact that we are getting away from religion—but we are not getting anything worthy in its place. That is the sad thing. I have said to some of my professional friends here in the city, "Your successes keep you in your offices Sunday mornings and afternoons, and you are so busily crowded that you are losing out religiously." I did not say they were wicked—they are losing out "religiously."

Religion is the only thing—thus far—that has successfully worked to produce "godliness." If you can find something else to take its place, and do its work, all right. But, up to date, we have not. If you can find anything other or better than religion to produce godly character, report it. Make it known, for godliness is profitable to all things. To personal life, social life, industrial life, national life, international life, or business life—it is profitable through time and eternity—today, tomorrow and forever. The proper functioning of "faith" is a large asset in the life of a free people.

When faith is gone, when honor died
The man is dead.