DISTRICT PRESBYTERY GATHERS TUESDAY IN QUARTERLY MEETING

Boudinet Seeley, Superintendent of Church Extension Work, Will Preside Over Sessions—New Members Will Be Received.

AMONG the significant events scheduled for this week's church world is the regular quarterly meeting of the Presbytery of this district to be held Tuesday. Boudinot Seeley, superintendent of church extension work, will preside and C. W. Hayes, stated clerk, will act as secretary.

Among other ministers to be received in the Presbytery are: Rev. B. J. Gissen, Vernon church; Rev. M. G. Everett, Fourth church; Rev. Ralph McAfee, International church movement; Rev. L. B. Quick, Rev. F. H. Mixell, Anabel church; Rev. W. W. Long, Forbes church; Rev. N. M. Clusky, Buxton, and Rev. J. F. Griffith, Astoria.

The Women's association of the First Presbyterian church will hold a series of lectures and discussions on the subject of "The Meaning of Americanization."

These lectures will be not only interpretative of present-day conditions in America, but will aim to point out specific ways in which the loyal, conscientious citizens of Portland can help establish the finest type of Americanism.

They will be held every third Friday in each month in the chapel on Alder street, between Twelfth and Thirteenth streets, at 1:00 P. M. The lectures will be for about one half an hour, followed by a half-hour discussion. Admission is free to all Portland women.

The following are the subjects for consideration:

October 17—"The Relation Between Americanism and Internationalism."
November 21—"What is Americanism? How May It Be Secured?"
December 19—"Americanism as Affecting the Industrial Unrest—the 'Labor Question.'"
January 16—"The Americanization of the Alien: What Is Involved in It?"
February 5—"The Race Question—The Americanization of the Negro, the Japanese, the Chinese."
March 19—"The American Health Problem." (One-third of our young men found to be unfit physically for any military service.)
April 16—"The National Political Problem." (To develop real Americanism in all parties and classes.)
May 21—"The National Educational Problem." (One-third of America illiterate.)

The first of these lectures will be given next Friday at 1 P. M. in the First Presbyterian chapel, and it is hoped so timely a theme as the relation between Americanism and Internationalism may secure a large attendance.

71st Conference Scheduled.

Congregational churches of Oregon will meet in Oregon City on November 4, 5 and 6 for the 71st annual conference of this Congregational district. The conference will observe the 75th anniversary of the founding of the district. Oregon City has been chosen as the place for the meeting, as its Congregational church is the oldest church of that denomination west of the Rocky mountains.

The programme for the conference will be as follows:

Tuesday, November 4.

Annual meeting of Oregon branch Women's Board of Missions for the Pacific.
10—Devotional—Miss Belle T. Hoge. Reports: Home secretary, Mrs. Hale Bliss; foreign secretary, Mrs. Eleanor Palmer; secretary of literature, Miss E. Penfield; treasurer, Mrs. W. H. Phillips.
Joint officers: Secretary of K. P. work, Miss Jessa Hoge; superintendent of cradle roll, Mrs. Dona Morgan; thank offering, Mrs. J. R. Knodell.
New business.
Election of officers.
11—Solo, Mrs. Paul Holfman; address, "Jubilee Campaign," Mrs. W. H. Phillips; address, Rev. E. L. Allen of Persia; address, Dr. H. H. Kelsey.
Installation of officers.
Adjourn for luncheon.

Tuesday Afternoon.

Annual meeting Oregon Women's Home Missionary union.
2:00—Devotional, Mrs. Flint. Reports; Recording secretary, Mrs. S. L. Lane; treasurer, Mrs. L. J. Murdock; secretary of literature, Mrs. M. E. Tobey.
New business; election of officers; installation; roll-call, Mrs. G. W. Snider.
3:00—Solo, Mrs. Paul Holfman; "The Schauffler Campaign," Mrs. W. K. Royal; address, Dr. McElveen; reception to new officers; adjourn.

Evening.

7:30—Devotional, Rev. Herbert G. Crocker; anthem, by the choir; address, "The Centennial of Missions in Hawaii," Dr. George W. Hinsman; solo, Miss Beatrice Palmer; pageant, "The Spirit of Missions"; prayer.

Wednesday, November 5.

Morning.

9:00—Call to order, Moderator, President Robert Fry Clark, Forest Grove; hymn and prayer; organization; enrollment; business.
10:00—Address by moderator.
10:20—Report of church, Rev. Daniel Staver, Forest Grove.
11:00—Address, "The Work of the Denomination as Reflected by the National Council," Rev. Arthur J. Sullens, state superintendent of home missions.
11:30—"The Inter-Church Movement," Rev. Ralph McAfee, Portland, regional secretary inter-church movement.

Afternoon.

1:45—Devotional services, Mrs. J. J. Handsaker, Laurelwood church.
2:15—Address, "The Modern Man and His Interpretation of the Message," Rev. John P. Clyde, Corvallis.
2:45—Address, "The Church's Responsibility in Regard to Industrial Conditions," Rev. R. S. Gill, Portland.
3:15—Music; business.
3:30—Address, "The Church School of Missions," Rev. Robert Murray Pratt, Portland.
4:00—Address, "The Larger Field," Rev. Henry H. Kelsey, D. D., secretary A. B. C. F. M., San Francisco.
4:30—Adjournment.
6:00—Pastors and delegates are guests of the church for dinner.

Wednesday Evening.

7:30—Service of song.
7:45—Address, "The Day's Work," Rev. J. J. Staub, D. D., Portland.
8:15—The conference sermon, Rev. Mr. Constant, Portland. Communion, conducted by Rev. A. M. Spangler and Rev. C. S. Johnson.

Thursday, November 6.

Morning.

9:00—Devotional service, Rev. George L. Zocher, Portland.
9:15—Business.
9:35—Address, "Our Individual Responsibility," Rev. C. H. Johnson, Portland.
10:00—Address, "Lessons From the History of Our Church During the Past 75 Years," Rev. W. C. Kantner, D. D., Salem.
10:20—Armenian Relief, Rev. J. J. Handsaker, Portland.
10:50—The Pilgrim memorial fund, Mrs Egbert, Portland.
11:00—The church's use of useful enthusiasm.
11:30—Address, "Christian Americanization in the Mid-Pacific," Rev. George W. Hinsman, D. D., secretary A. M. A., San Francisco.

Afternoon.

1:45—Devotional services, Rev. H. C. Stover, Salem.
2:15—Address, "Has Congregationalism a Distinct Message for Today?" Rev. F. B. Flint, Portland.
2:45—Address, "The Church Life and Activity Now as Compared With Before the War," Rev. Oliver P. Avery, Portland.
3:15—Music.
3:20—Address, "The Beginnings of Congregationalism in the Northwest," Mrs. Eva Emery Dye, Oregon City.
3:50—Election; business; reports.
4:15—Visit to the paper mills, Oregon City.

Evening.

7:30—Prayer and song.
7:45—Address, "The New Family and the Old Church," Rev. W. Walter Blair, Forest Grove.
8:10—Report of resolutions committee. Music.
8:20—Address, "The Faith of Our Fathers and Our Faith," Rev. William T. McElveen, Portland. Adjournment.

Methodists Hold Conference.

Members and delegates of the Women's Foreign Missionary society of the Methodist church will complete today the 27th conference of the Columbia river branch which opened last Thursday. The concluding services will be a conference sermon preached this morning by Dr. Joshua Stansfield and the dedication service this evening at which Mrs. Mathew Simpson will preside and which will solemnize and authorize the sending of Miss Aetna Lizetta Emmell to India as a missionary. Delegates at the conference represent four northwestern states.

Church Neglects Many Districts.

Astonishing revelations of how the 149 or more Protestant evangelical denominations of the United States have overlooked vital religious needs in this country came to light at a national conference of religious leaders at Wallace Lodge, Yonkers, N. Y., which has just ended. It was discovered that, while each denomination had been working intensively in its own fields, because of a lack of cooperation in methods and purposes among them many fields had been overlooked entirely.

The conference was called by the Interchurch World Movement of North America which has undertaken a comprehensive census and survey of religious conditions throughout the world. It was composed of the men appointed to supervise the rural survey in each state. Although the men came from a great number of denominations, it was remarked as an instance of the spirit of the interchurch movement that nobody thought at the time to find out which particular churches were represented.

Each delegate was asked to make a brief preliminary statement of present conditions in his own commonwealth. Practically without exception they reported whole communities, counties and even larger districts in which Christian work is at a standstill and in which there were no living churches or active ministers. Not infrequently these would be surrounded by communities so full of churches that they got in one another's way, but struggled along ineffectively without any well-developed sense of community usefulness.

The discussion resulted in agreement as to all the details of the survey to be made in each rural county in the country. Scientific standards were revised for a statistical investigation of the existing environment of every American family with relation to all the religious and social agencies of the country.

When the census is complete, the facts will be analyzed and tabulated. They will then be available for every denomination. The interchurch world movement, it was agreed, exists for the strengthening of every denomination and not for the weakening of a single one of them. It was hoped that the ascertained facts would afford basis for local, statewide and national co-operative efforts that would enable Protestantism to see its tasks as a whole and undertake them in a sane and business-like way.

Interdenominational advisory councils were reported as complete in 29 states and in process of formation in the others. More than 200 county councils have been formed. Surveys are complete in 26 counties and half or three-quarters complete in more than 150.

Dr. Edmund de S. Brunner, of the Moravian church, an expert on rural church work and head of the rural survey department of the interchurch world movement, presided.

Jewish Paper Makes Debut.

"The Scribe," which describes itself as a publication as a "record of Jewish life and thought," made its appearance early this month. It is the outcome of the Jewish Tribune, which has now gone out of publication. Publishers of "The Scribe" are Jonah B. Wise and David E. Cohen, with the former editing it. The current number contains articles by Leon Wolfson, Lewis Brown, S. C. Kohs, A. Irma Cohn, Israel Zingwill, Elkan Voorsanger, Diaspora and editorials, book reviews and short news stories.

Publication has again been renewed on "The Bulletin," published by the Church of Our Father every month except June, July, August and September. The new copy tells of the Unitarian conference to be held in Baltimore, Md., October 14-17, inclusive.

The place is chosen in recognition of the centennial of Channings "Baltimore Sermon."

The program will deal with the solution of the problems of faith, and with concrete methods of church work in the new age which is now beginning.

The council of the conference aims to make this the greatest Unitarian conference ever held. Among the speakers already promised are ex-President William H. Taft, Rev. Henry Gow of London, Rev. Paul Revere Frothingham and Dean William Wallace Fenn.

An extra session will be held at Charleston, S. C., October 19-21, where a Unitarian church was organized in 1817.

Student Assistant Engaged.

Pursuant to action by the trustees of the Church of Our Father, Frank C. Flint was engaged on part time as student assistant to the pastor and has taken up his duties in that office. Mr. Flint graduated with distinction at Reed college last June and is now working for the master's degree there.

On Tuesday evening, September 27, about 200 Multnomah county Intermediate Christian Endeavorers held their fall rally at the Sunnyside Congregational church with the Sunnyside intermediates acting as host.

The Endeavor room was decorated in green and white, the intermediate colors, and autumn leaves and the big fireplace lent a cheery glow to the room. Miss Elma Rhewalt, Multnomah county intermediate superintendent, presided over the meeting, which opened with a song service.

During the evening a committee was appointed to draw up a constitution, which was adopted. Likewise a nominating committee proposed the following officers, which were duly elected: President, Vernon Duncan of the Young People's circle, First Presbyterian church; first vice-president, Howard Stansbury, Woodlawn Christian church; second vice-president, Gertrude Lanning, First Congregational church; secretary and treasurer, Doris Ogden, Sunnyside Congregational.

Four-minute talks were given by intermediates as follows: "Purpose of an Intermediate Union," Lloyd Reynolds; "Joy of Service," Lillian Wollett; "I. C. E. Goal," Clark Adylott; Rev. Mr. Long of Forbes Presbyterian church made the main address of the evening, clearly depicting the good and evils of organizations. The climax of the evening was when Dr. J. J. Staub installed the newly elected officers of Multnomah county's first Intermediate Christian Endeavor Union. He solemnly admonished all to hold sacred their trust, and stand firm as "Inner Circle Endeavorers." The evening closed with games.

NORMAL SCHOOL FOR PORTLAND CHURCH WORKERS TAUGHT BY LOCAL MINISTERS AND TEACHERS HAS FOR ALL ITS DEPARTMENTS ENROLLMENT OF 171.

1—Miss Georgia Parker, instructor in the children's division. 2—Rev. Robert Murray Pratt, pastor of the Pilgrim Congregational church, who is acting as dean of the training school. 3—Miss Winifred Bassett, registrar of the school. 4—Mrs. M. B. Meacham, teacher.

"Christianity" Topic of Dr. F. B. Short Today.

Services at Various Methodist Churches of City Announced.

A. E. DAVIDSON, baritone, has returned from a trip to the Coos bay section and will be heard again this fall and winter in the Wilbur Methodist church.

The pastor, Dr. Francis Burgette Short, will speak today on "Christianity; Has It a Mission? What Do You Expect of It?" The male quartet will present special selections and it is expected that the Leach sisters will resume their places in the music of the church next Sunday, October 19, which will be rally day at Wilbur.

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Beginning today services will be held at Lincoln Methodist church both morning and evening. Rev. F. A. Ginn has been returned by the conference and will preach this morning on "God's Plan for Lincoln Church," and in the evening "The Prodigal Son." Special music has been prepared for both services. Epworth League will convene at 7 P. M. instead of 8 as heretofore.

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At Centenary Methodist church, corner of East Pine and East Ninth streets, Dr. J. C. Rollins will speak at the morning hour and at the evening service, 7.30 o'clock, Dr. T. W. Lane, a former pastor, will preach. The public is cordially invited.

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At the Swedish Methodist Episcopal church, Beech and Borthwick streets, Rev. Abel Eklund, pastor, will conduct services today at 11 A. M. and 8 P. M. The morning sermon will be by the pastor and the evening sermon by Rev. E. A. Lind, district superintendent. Holy communion will be observed.

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At the First Norwegian-Danish Methodist Episcopal church, corner of Hoyt and Eighteenth streets, the pastor, Rev. Elias Gjerding, will speak at the morning service at 11 o'clock on "How a Person May Know If the Teaching of Any Religion Be of God." At the evening service the subject will be "The Magnetic Christ." The mid-week service will be held Thursday night.

"How to Keep Well" Topic of Dr. Byron J. Clark.

"Pay Day" Also Announced as Subject by United Brethren Pastor.

DR. BYRON J. CLARK, pastor of the First United Brethren church, Fifteenth and East Morrison streets, will speak Sunday morning on the subject, "How to Keep Well." His evening subject is equally important: "Pay Day." A chorus choir under the direction of Professor W. H. Moore will render special music.

"Power Unsurpassable" is the subject to be used by Rev. Ira Hawley, pastor of the Second United Brethren church, Twenty-seventh and Sumner streets, Sunday morning. In the evening he will speak on the subject, "Tasting Death for All Men."

Rev. E. O. Shepherd, pastor of the Third United Brethren church, Sixty-seventh street and Thirty-second avenue Southeast, has selected for his morning discourse the subject, "The Law of Service." The evening discourse will be based on the subject, "Out of the Depths."

At the Fourth United Brethren church, Tremont station, the pastor, Rev. C. P. Blanchard, announces rally day services both morning and evening. The Sunday school will have charge at 11 o'clock, and the Christian Endeavor in the evening.

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During the absence of the pastor, Rev. Harold H. Griffis, who is attending the national convention of the Disciples of Christ at Cincinnati, O., Rev. L. F. Stephens will act as temporary pastor for the First Christian church. His sermon subjects for today will be: Morning "The Divorce Magnet," evening "The Fourfold Gospel." The church quartet will furnish special music at both services.

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The first quarterly meeting of the Portland society of the New Christian church (Swendenborgian) was held Wednesday evening at the church home, 331 Jefferson street, with a supper beginning at 6:30 P. M. Plans were laid for the activities of the society during the coming year. These include several series of sermons by the pastor, Rev. William R. Reece and a course of lectures at the public library, to begin November 5.

The subject of the sermon Sunday morning is "Your Essential Self; Neither Sinner Nor Saint." This is fifth in a series on the subject "The Divinity in Humanity." There will be special music Sunday morning by Dr. and Mrs. George H. Wardner. The Lord's supper will be observed at the close of the service. The pastor is also conducting a study class in the book of Revelation under the general head of "The Present Day Message of the Bible's Last Book."

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The Rev. J. C. Kunzmann, D. D., president of the Pacific Lutheran Theological seminary of Seattle will preach at the St. James English Lutheran church, corner West Park and Jefferson streets, today at 11 A. M. Rev. W. E. Brinkman will preach at the evening service at 7:45 o'clock.

The Sunday school session is held at 9:50 A. M.

The St. James Young Peoples' Luther league holds its Sunday evening devotional service in the church chapel at 6:45 o'clock.

Mrs. Crawford to Give Lecture This Evening.

Editor of The Comforter Returns From Southern Visit.

MRS. FLORENCE CRAWFORD, editor of "The Comforter," has returned to Portland after an absence of six months, during which time she was lecturing and teaching in San Francisco, Oakland, Santa Barbara, Los Angeles and San Diego. Beginning with this evening Mrs. Crawford will give four Sunday evening lectures in the assembly room of the Portland hotel. Her topic for this evening is "The Open Road." The lecture is open to all.

Speaking of her experience, Mrs. Crawford said: "In every city I found a great eagerness for some satisfying realization of the meaning of life. The hunger of the world for truth is very pitiful and everywhere I found the same intense interest. I spoke two and three times a day, sometimes even four, during almost the whole of the six months."

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The Independent Bible (Spiritual) Society and church will hold services today at 3 and 8 P. M., at the east side Woodmen's hall, 112 East Sixth, corner Alder. The lecture subject at 3 P. M. will be "God and the True Life"; at 8 P. M., "How to Find Yourself." All are welcome to the meetings. Rev. Mr. and Mrs. J. C. Schori are the pastors. Mid-week meetings will be held at 15 East Fifteenth street North, at 8 P. M., on Tuesday and Thursday of each week, corner East Fifteenth and East Burnside streets.

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There will be two services at the Men's Resort today. At 4 P. M., James F. Ewing, superintendent of First Presbyterian church Sunday school, will give an illustrated lecture on the closing days of the life of Christ. The men will sing songs with the aid of the orchestra. Tonight at 8 o'clock Rev. Levi Johnson will conduct the services and Mrs. Ella Hoberg Tripp will lead the singing.

'Optimism' Sermon Subject at Unitarian Church.

Professor N. F. Coleman of Reed College to Speak in Evening.

AT THE Church of Our Father, Uniterian, corner of Broadway and Yamhill, the pastor will speak at the 11 o'clock service on "Optimism, Travesty and Reality." At the evening forum, at 7:45, Professor Norman F. Coleman of Reed college, who has recently returned from war work in France, will speak on "France as the A. E. F. Saw It." The meeting will be followed by open discussion. The church school meets at 9:45 A. M. and a primary class for the benefit of small children whose parents attend church at 11 A. M. The public is cordially invited to all of these services.

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The subject of the lesson-sermon in Christian Science churches in Portland today will be "Are Sin, Disease and Death Real?"

All the Christian Science churches will hold services Sunday at 11 o'clock and all except Fifth and Seventh will hold Sunday evening service at 8 o'clock.

Meetings, including testimonials of Christian Science healing, are held in all the churches Wednesday evening at 8 o'clock.

Sunday school for pupils under the age of 20 is held in all churches, except Fifth and Third, at 9:45 A. M. for the senior classes and 11 A. M. for junior classes. Third and Fifth churches hold Sunday school sessions at 9:30 and 11 A. M.

"Life's Scale of Values" Subject for Tonight.

Rev. W. W. Willard to Speak at First Presbyterian Church at Morning and Night Services.

AT the First Presbyterian church, Rev. W. W. Willard will preach today and tonight. At 10:30, his subject will be "The Law of Supply and Demand in the Spiritual Realm." Tonight at 7:30 he will speak on "Life's Scale of Values." At 12:15 the Sunday school will meet, with all classes and departments organized for the winter work. The young men's class is having a series of studies on "Christian Americanization" which is arousing a good deal of interest. The subject for tomorrow will be "The Present Question of Americanization, What Does it Include," and the speaker of the day will be Judge Wallace McCamant. All young men are invited.

The new choir at the First Presbyterian, under the leadership of Otto Wedemeyer, is composed as follows: Organist, E. E. Coursen; director and bass, Otto Wedemeyer; soprano, Mrs. Blanche Williams Segersten; contralto, Mrs. Virginia Spencer Hutchinson; tenor, J. MacMillan Muir.

This quartet will sing at both the morning and evening services. A special feature of the morning service will be a duet for soprano and baritone, "Jesus, Thou Joy of Loving Hearts," by Gotze. Preceding the night service, Edgar E. Coursen will give the following programme of organ recital, beginning at 7:30:

(a) "Prelude and Fugue in E Minor" ..... Bach
(b) "Intermezzo" ..... Mascagni
(c) "Maestoso" ..... Merkel
(d) "Offertory" ..... Lemmens

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The Woman's Missionary society of the First Presbyterian church will meet on Westminster Guild day, Tuesday. The meeting will be in the form of a reception to the new members and to Miss Julia Palmer, who is about to go to Alaska as a missionary. Mrs. Forrest Fisher has made arrangements for discussion of current events and an interesting programme has been arranged on "What It Costs to Be a Christian." The different nations will be represented by Mrs. W. L. Paul, Mrs. W. C. Montgomery, Mrs. Kenneth Tomlinson and others.

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The Warren Bible class, composed of several hundred young women, met last Sunday at 12 o'clock in the First Presbyterian church, enrolling for the year's work. The young women having charge of the social features this year are: Miss Margaret Bowie, Miss Jessie McLaughlin and Miss Katherine Keim. These members will be assisted by ten social helpers each to carry on the membership contest. Dr. Angela L. Ford Warren will give a special talk on "Personal Improvement." Visitors are invited to take advantage of the special course of instruction.

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Miss Gertrude Hoeber, assisted by Paul Mahoney, with the full Vesper orchestra, will give a musical programme at the Warren Vesper class today at 4 o'clock. This will be the second meeting since the vacation. Mrs. Marguerite Moore Bourne last Sunday sang "Know Ye The Lord." Miss Hoeber gave a violin solo. Dr. Angela L. Ford Warren will give a special talk on "Individual Advancement." All denominations are represented in the membership of this class.

Visitors will receive a cordial welcome.

"Lessons in Fidelity" to Be Dr. McElwen's Subject.

First Congregational Church to Give Reception Friday Evening.

AT the First Congregational church, the pastor, Dr. W. T. McElveen, will take for his 11 A. M. subject "First Lessons in Fidelity," and in the evening at 7:45 o'clock, "Desirable Thought Transference." The reception for Dr. and Mrs. McElveen will be held in the church parlors on Friday evening, October 17, from 8 to 10 o'clock. A cordial invitation is extended to the members of the church and congregation, to friends in other churches and to the ministers and their wives of the churches of Portland.

The Sunday school will meet at 9:45 this morning under the direction of J. L. Bowlby, superintendent. The women will meet all day Wednesday for sewing. The monthly missionary meeting will be held Wednesday at 2 P. M. An interesting programme is being prepared. Mrs. O. B. Riddle will be the soloist. The Amicitiae Christian Endeavor will meet at 6:30 o'clock this evening with Elizabeth Dycke as leader. "Training in Citizenship" is the subject.

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Dr. J. J. Staub of the Sunnyside Congregational church at the morning service will speak on "Christ's Present Relation to the Believer." The subject for the evening will be "The Place of Prophecy in Christian Thought and Experience." The recently reorganized and enlarged chorus choir will give selections at both services and the public is cordially invited.

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At the annual meeting of the Intermediate Society of Christian Endeavor of the Sunnyside Congregational church the following officers were elected: Floyd Reynolds, president; Ruth Davis, vice-president; Virginia Bliss, secretary; Florence Gustafson, treasurer; Fern Hudson, historian, and Florence Jacobs, organist. The fall work is starting off with much enthusiasm. One event in the near future will be a Hallowe'en party to be held at the Mann home Thirty-second street and Sandy boulevard.

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Columbus day will be recognized at the Highland Congregational church, Prescott and East Sixth streets, when a service in keeping with that event will be held this evening at 7:30 o'clock. The pastor, Rev. Edward Constant, will speak on "America's Debt to Columbus." The address will be preceded by a song service. There will be other music. The topic of the morning sermon will be "Prayers Without Words."

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Atkinson Memorial Congregational church has plans laid for important work today. Two special church services for the day are: In the morning the pastor, Rev. Elbert E. Flint, will preach on "The Reconstruction of Our Faith," and in the evening, "Europe as I saw It," by J. G. Kilpack, recently returned from overseas. This will be one of the Sunday evening forums which will be a feature of the year's work. The church is at East Everett and Twenty-ninth streets.

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Old Home Sunday will be observed at Pilgrim Congregational church today. At 11 o'clock the pastor, Rev.

(Concluded on Page 12.)

DR. JOSHUA STANSFIELD INTERPRETS CHURCH ONENESS AND UNITY

Purpose of Federation Is to Make Forces of Christianity Felt in Civic Life, First Methodist Pastor Declares in Sermon.

"One Lord, One Faith, One Baptism."

BY DR. JOSHUA STANSFIELD,

Pastor of the First Methodist church, delivered on September 14, in observance of "Church Federation" Sunday.

I WANT this morning that we shall think together upon the oneness and unity of the church. The text you will find in the letter to the Ephesians, chapter 4, verse 5—"One Lord, one faith, one baptism."

The prayer of Jesus as recorded by John that the church might all be one as "I and the Father are one" is one of the greatest prayers recorded in the New Testament, and expresses one of the hopes and consummations of the church of Jesus Christ in the world. We all believe that some time the church will be one. It is very desirable that it should be. But that oneness will not be physical and organic and corporate: it will be a oneness in spirit, and faith, and hope and aim and purpose. That is the oneness that is desirable; a unity which will show the world that Jesus Christ is our Lord and the one Savior; and that is the only kind of unity that is either desirable, or practical, or wise.

The church has never in past days approached anything like physical, corporate, visible unity without spiritual deterioration and much loss. The larger the church became, either the Roman units or the Greek church, the larger and mightier and more visible it became—the weaker, more degenerate and false it became. As it gained in bulk it lost in power, as it increased materially it diminished in spiritual stature. It has been so through all the Christian centuries.

Oneness Is In Spirit.

The oneness of the church is not in visible organism, it is in Jesus Christ. The oneness of the church is not corporate, it is in the spirit of him who is head over all. Wherever the spirit of Christ is, in whatever form of person or life, it is one. Christ in a Quaker meeting house; Christ in Liturgical church; Christ in a rescue mission; Christ in the large cathedral; Christ in a Methodist or Baptist chapel or church; Christ is one. The oneness of Christ in the world is, and will be, in a common experience of the spirit of Jesus in the lives of those who are his followers:

"That they all may be one as we are one"—Christ and the Father. Now this brings me directly to the words of our text, there is "One Lord, one faith, one baptism."

A Christian worker came to me the other day, a teacher in one of the Christian organizations in our city, and said: "Doctor, I wish you would tell me something if you can as to the trinity; we believe in God the Father, God the Son, God the Holy Ghost, and I am to talk about this to some of our boys. It comes in a text book we are studying now, and I confess to you I do not know what to say." A fine, good, straight, young Christian, perfectly orthodox, that is, if he knows what orthodoxy is. He said, "I confess to you I do not know what to say or how to begin to say it." Now that young man said what scores of us here present would have to say in a like situation.

Proof Texts Many.

Let us this morning start out with a clear statement of scripture, "One Lord." "There is only one God high over all blessed for evermore." This man said to me, "Can you give me any passage of scripture that clearly teaches the doctrine of the trinity?" I said no, I do not think anybody else can. I have never heard of one. "Why," he said, "are there not certain proof texts?" Oh, yes, there are certain proof texts, but they are in no one passage of scripture. The formal doctrine of the trinity is not stated in the bible. Certain things are stated about God from which the church formulates the doctrine of the trinity. The doctrine of the trinity is not a metaphysic; it is an experience in the Christian religion.

I said to this man, "We know that God is our Father, we have never seen him, no man hath seen God at any time. God is a spirit, and he may be here, or there, or everywhere, experienceable and provable and known by a million people in a thousand different places, at one and the same time. Because he is a spirit. No man hath seen God, the father at any time. Jesus Christ hath revealed him. Revealed what? Revealed who? Revealed the Father, the divine spirit of life.

Jesus Christ hath shown him, and we saw the spirit and manner and life of the Father, whom no man could see, we saw in Jesus Christ. Jesus was so full of that spirit, and so manifested that divine character that the best view of God the world has ever had is in and through Jesus Christ. Would you know what God is like? Then know Jesus Christ, the only begotten of the Father who hath revealed him. Jesus Christ was God manifest in the flesh.

Purity Seen and Felt.

Now Jesus Christ never said that he was divine; he never told others to say that he was divine; he never instructed or authorized the disciples to preach that he was divine; but he was divine. So divine that they could not help seeing it and feeling it, and when Jesus asked them, "Whom say men that I the son of man am?" They answered, "Some say thou art Elias, and some say one of the prophets." "But," said Jesus, "Whom say ye that I am?" They answered, "Thou art the Christ, the son of God."

This was the testimony of persons who had seen and known Him, and all through the New Testament writings where the divinity of Jesus Christ is taught and shown and proclaimed, it is out from the experience of disciples and believers who knew Jesus. Christ lived in such a way, and acted in such a manner, he did such things for people as no one but the divine one could do.

And what has the world experienced since then? I mean Christian believers. Why, they have experienced that Jesus Christ can and does forgive sins. Now we cannot prove that to anybody. I can know it myself. My Christian friends here this morning cannot prove that to anybody else, but they do know it themselves; and we have the testimony of thousands of the finest people of all generations who have said "Jesus Christ has forgiven my sins. He is my savior and my lord."

Now no one can forgive sins but God. That is a divine act, and Jesus Christ is proven to be divine by what he can do, and what he has done for folks, and in folks. It is the holy church throughout all the world that doth acknowledge Thee, the Father almighty, and thine adorable and only son Jesus Christ."

The divinity of Christ is known and proven in the experience of Christian believers. So we know first that God is our father, though we cannot prove that to anybody else; but we can know it in our own hearts, and the other person also may personally prove it.

As Jesus has taught us, we pray daily, "Our Father which art in heaven." We know God as Father. Further, we know God as Savior in Jesus Christ; the same God, for there is only one God, but known in different ways and terms. We know him as our Father; we know him as our Savior; we know him as God over all; we know him as God with us in our human life. And that is not all, we know God by the Holy Ghost, the Holy Spirit within us.

"The Spirit beareth witness with our spirit that we are the children of God." There are a hundred men and women in this house, reputable and good people, who could tell you that they prove day after day and year after year the Spirit of God in their hearts, prompting, inciting, directing, comforting, strengthening and helping them. They know that by his spirit God is in their life.

Trinity Is Analyzed.

Now, that is the Trinity. It is not a formal word doctrine stated specifically anywhere in the Bible, but there are a hundred passages of Scripture which say these things we have now been saying. How many passages of scripture one could give which teach that God is our Father, and how many passages of scripture there are which teach that Jesus Christ is our Savior and Lord; and how many passages of scripture there are which teach that God by his Spirit, the Holy Ghost, dwells in human hearts, comforting, strengthening, keeping, guiding, inspiring, saving. We know it. The doctrine of the Trinity, we repeat, is not a metaphysic, it is an experience. In the Christian church you hear the children of God singing and rejoicing in God as their Father and Christ as their Savior and the Holy Spirit as their indwelling Comforter. "One Lord, one Lord."

But, as Christians, we stress the Lordship in Jesus Christ. And in the present redemptive mediatorial dispensation, in which we are living, it should be so; Jesus Christ is Lord. But there will come a time, the scriptures say, "Then cometh the end." That is the end of this dispensation, "then cometh the end." When he shall have delivered up the kingdom to the Father, and God shall be all in all."

Jesus Christ we call "our Lord," because he is the clearest and fullest expression and fact of God that we have ever seen and known, and "it is the redeemed in earth and in heaven which crown him Lord of all." It is not the scholars that crown Jesus as Lord. It is not the theological teachers who crown Jesus as Lord; it is not the dogmatists or doctrinaires who crown Jesus as Lord. No, it is the redeemed in heaven who sing "unto him who has loved us and washed us from our sins in his own blood, to him be glory and honor, and worship, and dominion and power forever and ever, and it is the redeemed in the earth who are singing the song already. "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem, And crown him Lord of all."

Redeemed Crown Christ.

It is not the scholars and the debaters, and theologians, and logicians, but the redeemed and saved, who coronate Christ as Lord.

The only truth upon which there can be any real Christian heterodoxy is in belief as to God and Jesus Christ and the Divine Spirit. A person might believe that the judgment will come at some certain time somewhere when Christ comes in visible glory and power, and be a good Christian; and a person may not believe in any such day of judgment at all, and yet be a good Christian. One person may believe in punishment by everlasting fire, literal and fierce and eternal, and be a good Christian; and another person may be unable to believe a word of such stuff and yet be a good Christian. A person may believe that the body in which he now lives, or at least the body that he last has, shall be gathered together again at some time and place and in that body glorified he will stand in the presence of the redeemed and be with the good forever. One may believe all that and be a good Christian; and another may refuse to believe thus and say, rather, that when this old body dies it is gone forever so far as he is concerned and he will never need it any more, but will have a body far better—"There is a natural body and there is a spiritual body." He believes this fully and he, too, may be a fine, good Christian.

I might stand here for 30 minutes and tell you many things around and about the Christian faith that are not fundamental at all. The one great doctrine upon which we shall either break or build, in Christian life, is Jesus Christ. Who is Jesus Christ? The son of God with power. Who is Jesus Christ? The divine life in human flesh. Do you believe these two things—that Jesus Christ is the divine One, the Savior, and that God has come in the flesh and may live in and with you? If you do you are in the unity of the faith. Do you believe that as surely as God came in fullest power and fact in the life and person of Jesus Christ, so God may come and live in you? Do you believe that?

John says in his last writing to his friends, "The person who is anti-Christ is the one who denies that God has come in the flesh." That is the specific utterance in all the New Testament on the matter of anti-Christ. Some say the pope is anti-Christ; some say the kaiser was anti-Christ; some say this is anti-Christ and others that, but the Bible says that he is anti-Christ who denies that "God has come in the flesh." To deny that God has come in the flesh and that God can live in human personality—that is heterodoxy. Whether it is unitarian or trinitarian or any other "arian," if he does believe those two things about Jesus Christ, I had almost said it matters little what else he believes, or rather thinks, or his opinions about seven or twenty-seven other things.

Belief Only Matter.

You know when we find persons who truly believe, and know that, it does not matter much what church they may belong to.

And there is one baptism. The Roman Catholics say more—infant baptism and baptism of the dead. Others say but one baptism but they urge we do not get it too early or until the person is old enough to know what it means to be "buried with Christ in baptism." None should have baptism until they are old enough to choose, and will to go "go under." Others say it is not enough to "go under," they must go under once, twice, thrice. Many devout people all throughout the Christian world do that. And again there are others who say that for a perfect baptism, not once, or twice, but seven times they must be dipped or plunged, or sprinkled or poured upon.

We have not heard of any more yet but there may be later on, for when it comes to baptisms there seems to be no limit of interpretations and demands.

In genuine Christianity, however, there is but "one baptism." Sometimes you get it through water, sometimes under water, sometimes in water, sometimes without water. Some of my good friends the Baptists are fully satisfied that you can only get it by going "under and through," and I will not have controversy with them about so small a matter. And then some others, Anglicians, Romanists and the Liturgical wing say, No, you can only get into the "church" and the "elect" by the touch of holy water administered by consecrated hands, it must be by an accredited administrator, as well as by a proper administration, and I will have no controversy with my ritualistic friends.

Baptism Forms Vary.

And some of the Methodists say, we will either sprinkle or immerse or pour water on them. They may have it any way they will. A very obliging lot of people, the Methodists. There are, indeed, all kinds and varieties of baptisms within the Christian church; but I come this morning to say with all possible emphasis there is essentially but one baptism. Some have it through three times dipping and some through seven, and some without any dipping at all, and others without any water at all. The Quakers have it without water, and in very fact, they they have it. The spirit of Christ and spiritual interpretation of religion has been known and experienced by the "Friends" in Protestant Christianity to a marked degree.

Some of the finest interpreters of the deep things in the kindgom that we have in Protestantism are with them, and it has been so for two hundred years. They do not have any water at all, and some can scarcely get enough water. So some have it by much, some by little and some without any. "There is one baptism," and it is not a baptism of water at all. "When he comes," said the Baptist, "He will baptize you with the Holy Ghost and with fire." The one essential baptism in the Christian religion is the baptism of the Holy Spirit. And if a person has that, whether he has been seven times dipped, good, and if he has it after he has only been sprinkled, good; and if he has it without being sprinkled or dipped, or immersed, good! In every case it is good and the Lord be praised.

"There is one Lord, one faith, one baptism." Do you know that Lord? Is he your Lord? Do you know that faith, the faith that Jesus is your savior, and that God lives in your life? Do you know that baptism, the baptism of the Holy Spirit, which is like fire, purging, refining, inciting, empowering and dynamic?

Do you know the one baptism? Do you know the one faith? Do you know the one Lord? If so you are Christian, whatever name of church you belong to.

Sects Draw Together.

We are now living in times, I close with this, in which persons of many religious communities are coming together, and becoming one, and they are not coming together to debate doctrine, or discuss forms or formulas, but they are coming together in one hope, and one spirit. The Federation of Churches as we have it in the world today, and particularly in America, and now in our own city of Portland, is the finest and latest approach of the church of Jesus Christ to the fulfillment of the prayer of Jesus, and to the real