BIBLICAL DOCTRINE OF INCARNATION OF SUPREME BEING EXALTED

Startling and Beautiful Truths, Enshrined in Poetry and Song, Afford Consolation to Many Hearts Despite Bitter Opposition by Certain Scientists and Philosophers of Scoffing Schools.

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THE biblical doctrine of the incarnation of God in human form is, in its conception, as startling as it is beautiful. It has been enshrined in poetry and song, and has afforded consolation to many hearts; and it has also encountered bitter opposition, on the ground it is unscientific and unphilosophical. It is our hope to portray the incarnation as a consistent factor in the sublime drama of redemption, and true also to science and philosophy.

Cosmogony an Allegory.

The story of the fall of Adam in Genesis presents an interesting situation, with some knotty problems for solution in which God, man and the devil are deeply involved. We should bear in mind the cosmogony of Moses is an allegory in the form of an epic poem. Its purpose was to teach the emancipated Israelites the Fatherhood of God, to arouse in them the pride of ancestry and a national spirit based on their descent from Adam, and that Adam and Israel were to be progenitors of the promised Redeemer. Genesis takes up the history of mankind, not with the Neanderthal race, but with Adam a member of homo sapiens, the modern race. Adam was the first man to receive from God a revelation of the import of virtue and sin, of their merit and demerit before the moral law. Paul said, "Through one man sin entered the world—for until the law sin was in the world, but sin is not imputed where there is no law." Adam was that man. He was, therefore, the first man to receive such knowledge mental and moral illumination by divine revelation; and the first to receive the promise of a Redeemer.

The divine revelation to Adam opened the doors of a new and better civilization among men. Having thus received mental and moral illumination, and being now prepared to undertake dominion over nature and its resources; having thus been "made in the image of God"—a splendid career awaited mankind in the march of progress.

Tragedy in Eden.

But now the startling episode of the fall of Adam occurs, and the unfolding of an amazing drama begins. We perceive at once the character, and motive, and moral law of God have been impugned by the devil. They have been slandered by the slanderer, for devil signifies slanderer. Adam and Eve, the founders of the higher type of civilization, have abused their moral freedom and incurred the penalty of the law. The dream of human perfection and dominion has been shattered, and the divine executioner stands at the door.

Several interesting questions force themselves upon us here: Would God stand impeached in motive, character, and law before the universe by the slanders of the devil? Would he inflict the penalty of the law upon the guilty, thus satisfy the demand of justice, and so maintain the honor and power of moral government? In this situation God must do something. Could he in his wisdom devise some method of absolving the guilty from the doom of the law? Could God offer any adequate warrant and justification for an offer of pardon to sinners doomed to death?

We readily understand God could easily vindicate his character, motive and law in the estimation of the rational universe by inflicting the penalty according to the law. But if he would vindicate moral government, and at the same time proffer forgiveness to the guilty, he must provide a sufficient warrant for the annulment of penalty, otherwise God would stand impeached before the universe. Vast beyond computation were the interests at stake in that day of Adam's fall, and unfathomable was the depth of the father's love which prompted the gift of such a ransom. Great was the suspense of the guilty gods in hiding from God that day, pursued by an accusing conscience. But what was the scene in heaven?

Hero of Redemption.

Here the imagination may paint its most marvelous picture. The trumpets have sounded on the eternal battlements, wakening the echoes of infinitude. Swift-winged couriers have been dispatched to all the frontiers of creation. Soon will the universe assemble in mighty conclave before the throne of the creator. Then come angels and archangels, and all the kindreds of the skies trooping with banners and songs before the great white throne. Then Orion and Pleiades and the noble constellations of the firmament draw near. The assembled universe awaits in silent expectation; for the anthems died away and the brilliant stars grew dim when Jehovah in solemn words announced the degradation of mankind. Silence and awe fell upon the stupendous conclave when in trumpet tones Jehovah cried: "Where shall be found a ransom for the guilty?"

We behold mercy, tender-eyed and with outstretched hands, standing beside the throne, with pleading mien; and on the other side grim-faced Justice stands with drawn sword and with bandaged eyes, holding aloft the trembling balance which weighs the destiny of the soul. Darkness veils the earth—and then the morning seems to dawn and hope brightens—for Arcturus leads his glorious galaxy before the bar of God. They come as a ransom for the transgressors. Justice bears aloft her trembling balance—but no, the balance does not turn. The sacrifice of worlds could not atone for sin.

Ransom for Transgressors.

Where shall be found a ransom for the transgressors? Hope kindles anew its flame in human hearts, and angels strike their golden harps with shouts of praise—for from the bright-robed throng come forth Gabriel, the prime minister of God, and Raphael, the poet laureate, and Michael, the captain of the host. They prostrate themselves before the bar of God. They offer themselves a willing atonement for a lost race. Justice lifts again her trembling balance—but the balance does not turn. Even the death of archangels could not atone for the sins of man.

How profound was the silence in the heavens—and how deep the darkness upon the human soul. The star of hope was veiled in clouds. But in that hour when there was no eye to pity and no arm to save, then the eternal word who nestled in the bosom of the father, stepped down from the throne and knelt at the bar of the infinite. He laid aside "the glory he had with the father before the world was." Solemn-faced Justice again lifted the balance which weighs the soul—and lo! the trembling balance quickly turned!

Then beamed again the stars in all their ancient splendor. Consolation filled despairing hearts like the light at dawning. The thrilling promise had gone forth: "The seed of the woman shall bruise the serpent's head." And from the tongues of angelic hosts burst anthems of joy, which echoed so sweetly over the fields of Bethlehem, when Christ was born.

Philosophy of Atonement

The dignity of justice and the power of moral government could not be maintained by issuing to the sinner an arbitrary and unconditional pardon. Moreover God could not destroy a world and thus pay a fine and atone for sin, because a fine to be efficient must be a real sacrifice and impoverishment—but God cannot be so impoverished. A holy angel could not atone for human sin, because justice could not permit a disinterested third party to intervene. This was a matter which lay between the lawmaker and the lawbreaker. Moreover the devil could not atone for human wrongs and serve as ransom for man. The devil could no more than atone for his own sins

It is apparent therefore, if God would preserve the majesty and power of moral government, and at the same time offer pardon to lawbreakers doomed to death by the law—God himself must suffer as an atonement for sin. We exalt Jesus Christ therefore, as the God-man who atoned for the sins of man. But if Jesus is not God, then God has not atoned for our sins. We must then atone for our own sins by suffering the doom of the law, ourselves. The incarnation of God therefore, as a basis for human redemption, was a measure of the profoundest necessity.

Human Incarnation Indispensable.

The only manner in which we can conceive of God, who is pure spirit, suffering as an atonement would be in the actual and vital union of God with one of his creatures, in a real incarnation in the life of that creature. We may imagine God might have incarnated himself in the form of an angel, or a tree, or a lion, or an eagle. But it would have lacked the highest efficiency. While it might have been a sacrifice, and humiliation of God, serving as an atonement; while it might have satisfied the legal demands of justice and moral government—still other interests were involved. The moral interests of man were involved. Man by sin had fallen in degradation. He now needed such an expression of God in an atonement as would restore his soul, awaken his love, quicken his faith, and arouse his energies for the work of righteous dominion in the world

The devil also must receive attention in this atonement for human degradation. The devil had slandered the law, and motive, and veracity of the Creator to Adam and Eve in Eden. The atoning God must therefore refute those slanders and vindicate himself.

It is apparent, then, the most efficient form in which God could incarnate himself for the redemption of mankind, would be in the form of a man. He then could be to man a teacher, an example of piety and righteousness, a sympathetic brother, and a fellow-sufferer. So we are told, "It behooved him in all things to be made like unto his brethren."

Incarnation Is Mystery.

How was the incarnation of God in human form effected, that the unique creature might be a true God-man? It could not be accomplished by the creation of Christ a full-fledged man by an act of God. Such a special creation would be distinct from man, and not a member of the sinful race. As a fellow-sufferer, a sympathizer, and personal example in the trials and triumphs of daily life, such a creature would be of little value to us. No. It becomes certain this unique creature to be an efficient redeemer, must be both God and man, and must be born of woman. He must be born of woman to hold a vital relation to mankind; and he must be born of God to hold a vital relation to Deity. Professor Conn, the eminent biologist of Wesleyan university, declares that man is born of the union of the male and female elements of generation. The incarnation of God in human form therefore would require the union of such elements of generation—the one, however, being derived from God by a distinct act of creation.

Incarnation Miraculous.

This would be a miracle pure and simple. But our contention is that the conception of Christ, the incarnation of God in human form, was a miracle. The biologist can find no fault with this conclusion unless he would deny God a place in the universe. Scientists usually deny God as the creator, more on account of their opposition to religion, than because theism is unscientific. In the last analysis, the original parent stock of organic life came into existence in one or many comprehensive types, either by the act of Gor, or by chance. It is more logical to believe in the infinite God than in chance as the explanation of organic life in the world. We conceive that the infinite God originated by his direct action the parent forms of organic life in this world. He is the antecedent life from which all organic life in all worlds had its rise. The processes of evolution in operation since the original acts of creation, moreover, are God's They are not the work of chance.

Atonement Through Suffering.

The atonement for human sin by the incarnate God was effected through suffering. The God-man took the sinner's place before the broken law—although himself without sin. He endured the woes included in the penalty of the law—yet not as a penalty. The God-man endured physical death. The cruel murder of Jesus, and the barbarities attending his death formed no part of the demands of the broken law. They were simply inflicted upon him by the inhumanity of man. His natural death would have fulfilled the legal demands of the law. The God-man, moreover, experienced the spiritual woes of the damned, as a lost soul would experince them—though for a brief period. So it was in suffering and humiliation the God-man met the demands of the broken law, and vindicated God and moral government. He thereby made the offer of pardon possible to the sinner.

Was it the suffering of the human nature or the divine nature of the God-man, that made the atonement efficient? It was the divine factor in his personality that suffered, and so gave efficiency to his atonement. No atonement was possible as a warrant for the offer of pardon to the sinner, except the suffering of God himself. The suffering of his human nature alone could not suffice as an atonement; and the humiliation of God, a purely spiritual being of infinite attributes, was possible only through his vital union with the finite human nature. It was the suffering God who atoned for sin.

The incarnate God came into the world through the doors of human birth. He came bearing both heavenly and earthly credentials. He was a child of prophecy. His career was not commonplace for he was a worker of miracles. Sometimes he worked and spoke as God—sometimes as man. We would expect this. But the rationalist scouts the miraculous—and yet he would reject Christ absolutely had he been merely commonplace. So would we. In this our contention is: No miracles—no God-man!

Christ the eternal word, became Christ the Son of God when he was born of Mary. He came into the world—a heavenly king disguised by human poverty, that by vital contact with humanity God might know the burdens of the poor, and speak the beatitudes. He came—a heavenly philosopher disguised by rustic simplicity, that he might preach good tidings to the meek. He came to live among men—a brother, to demonstrate brotherly love in a selfish world. He lived among men—a suffering man, to prove God's sustaining grace. He walked the earth—a suffering God, to atone for human follies and open heaven's doors to all returning prodigals.

CHURCHES GENERALLY ARE SHARING IN CHRISTMAS CELEBRATION

Choirs, Directors and Organists for Weeks Have Been Preparing and Rehearsing Music to Be Rendered in Portland Churches Today.

THIS year, Christmas falling on Sunday, practically all religious denominations share in its observance. In late years, when Christmas fell on week days, it was observed only in Catholic and Episcopal churches, while people in other churches had Christmas services on the nearest Sunday.

For several weeks past, church choirs, musical directors and organists of the different churches of this city have been busily rehearsing music to be rendered today, and so faithful has been their work that the selections will be well worth sharing. There will be morning and evening services to suit all.

Today's programmes of Christmas music at churches in this city follow:

Baptist.

First, East Twentieth and Salmon streets, A. M.—Chorus, "Arise, Shine" (Nevin); quartet, "All My Heart This Day Rejoices" (Coombs); duet for soprano and alto, "The Dawn of Hope"; quartet, "Cradle Song" (Barnby), with violin obligato by Carl Gunsen; chorus, "Angels From the Realms of Glory" (Shelley). P. M.—Chorus, "Sing O Heavens" (Marzo); quartet, "O Quiet Night" (Neidlinger); chorus of women's voices, "There Were Shephords" (Foster). Members of the quartet are: Mrs. Miles D. Warren, soprano; Virginia S. Hutchinson, contralto and director; Louis Schunke, tenor, and Reuben R. Adams, bass.

Arleta, A. M.—Cantata, "The Manger Throne" (Manney), by a chorus of 40 voices, directed by Joseph A. Hinley.

First, Twelfth and Taylor, 11 A. M., organ prelude, "The Pilgrims Sing of Hope" (Batiste); carols, "Adeste Fidelis" (Portogallo); "O Little Town of Bethlehem" (Ridner); carol, the Herald Angels Sing" (Mendelssohn); "It Came Upon the Midnight Clear" (Willis); anthem, "Glory to God" (Strelebe); anthem, "Calm on the Listening Ear of Night" (Marzo); two solos from the "Messiah" (Handel), "He Shall Feed His Flock," Miss Miller, and "Come Unto Him," Miss Wolfe; organ prelude, "Fanfare" (Dubois). 7:45 P. M., organ prelude, "The Christmas Hymn" (Nevely); cantata in four parts, "The Manger Throne" (Manney); "The Annunciation," "The Vision of the Shepherds," "The Wise Men" and "Bethlehem"; organ postlude, "Marche Romain" (Gounod); quartet, Phyllis Wolfe, soprano and director; Reatha Fowler Miller, contralto; Granville Morgan, tenor; Axel Osterholm, basso; Margret Motz, organist.

Third, Knott street and Vancouver avenue. Morning, "Adeste Fidelis"; "O Holy Night" (Adams); "Sing, O Heavens" (Simper); "The Angelic Message" (Stults); "It Came Upon the Midnight Clear" (Willis); "Hark, the Herald Angels Sing" (Mendelssohn). Miss Gertrude Sharpe, Miss Mabel Downs, Rodney X. Meyers, soloists; Lauren Sykes, pianist, and Paul T. Stucks, organist and director.

Catholic.

St. Lawrences, Third and Sherman streets—6 A. M. mass, in charge of the children's choir; 11 A. M., solemn high mass: "Adeste Fideles" (Werner), "Kyrie," "Gloria," "Credo" (Marzo); "Noel" (Adam); "Sanctus" (Marzo); "Bendictus" (Gounod); "Agnus Dei" (Marzo); "Silent Night" (Gruber); "Benediction," "Salutaris," "Tantum Ergo," Christmas anthem (Cranmer). Soloists, Misses Irene Martell, soprano and Eva Remilard, contralto; Robert Barrett, tenor, and August Fleming, bass. Chorus, Misses L. Ronchetto, Sylvia Chelak, Rose Wank, Esther Gardner, Mary O'Connell, Frances White, Margaret Schoppe, Winifred Cowan, Katherine Lusich and Itryes Gardner and Mrs Pulicella. F. Hana, Ed Breidenhagen, F. De Biase, Dante Mosca, Fred McKuwan. Violinist, Irene Martell; organist, Elsie Wank; director, Bertha Gardner.

St. Francis, East Twelfth and Pine streets—5:30 A. M. mass: "Adeste Fideles" (Novello); "Kyrie," "Gloria" and "Credo" (Loesch); "Noel" (Adams); Sanctus "St. Cecelia" (Gounod); "Benedictus" (Monestel); "Agnus Dei" (Gounod); "Holy Night," carol (Haydn); "Glory to God" (Galbraith). 11 o'clock A. M. mass—"Adeste Fideles" (Novello); "Kyrie," "Gloria" and "Credo," first mass in F (Monestel); "Noel" (Adams); "Sanctus," "Benedictus" and "Agnus Dei," first mass in F (Monestel); "Holy Night," carol (Haydn); benediction of the most blessed sacrament; "Glory to God" (Galbraith). Catherine Covach Fredrich is musical director. Miss Elsie Mayer and Charles Hames, violinists. Soloists, Miss Julia Blanc, Miss Catherine Galvin, Mrs. George Jackson, Miss Gertrude Kunz, Catherine Covach Fredrich, Secondo Destefanis, Frank Thomlinson and E. Louis Fredrich.

Holy Rosary, East Third and Clackamas, 5 A. M., high mass; "Adeste Fideles"; Christmas carol; pastoral solo (McKinney), Eloise Hall Cook; high mass, "St. Cecilia"; 11 A. M., benediction; "O Salutaris Astri," and "Santum Ergo," sopranos, Eloise Hall Cook, Mrs. Coles, Mrs. Tibbett, Miss Mayfield, Mrs. Hobson and Miss Darnley; mezzo sopranos, Misses Albera, Parker, Zanders and Gibbs; tenors, A. Bell, Arthur Cook, B. Cales and M. Novak; bassos, A. King, E. Moskofsky, A. Weyd, and Roberto Corruccini, baritone and musical director. Solo, violin, Mrs. M. Larking; cello, Miss Pozzi, and organist, Miss Josephine Hoben.

St. Stephen's, East Forty-second and Taylor, A. M.—A setting of Weber's "Mass in G," revised and rubricated under supervision of Cardinal O'Connell, with solo parts by Herbert Smith, Leonard Brady, Al Beauchamp, tenors, and Theodore Schommer, bass; offertory, "O Mira Nox" (Noel), tenor solo by Herbert Smith and chorus by the male choir; La Hache's "Veni Creator," from the "Missa pro Pace." Benediction of the blessed sacrament will follow high mass and the singing of "Adeste Fideles" will be the finale. A distinctive feature of the services is the singing of the responses in four-part male voices, without organ accompaniment, and the choir takes the musical key from the chant of the priest.

Christian.

First, Park and Columbia, 11 A. M.—"O Come, Let Us Adore Him" (Calver); "Te Deum in B Minor" (Buck); "The Lord Is King" (Marston); tenor solo, "O Little Town of Bethlehem" (Scott); contralto solo, "The Virgin's Lullaby" (Buck); baritone solo, "Calm on the Listening Ear of Night" (Harker); violin obligato, Mrs. Waldo. 7:45 P. M.—"Arise, Shine, O Jerusalem" (Dicks); "Shout the Glad Tidings" (Wooler); a pageant entitled "The Bethlehem Story," by members of the church and Sunday school and choir. Members of the choir: Ethel Wilbur Freeman, soprano and director; Winnifred Skulason, contralto; Paul Gelvin, tenor; W. G. Mannan, bass, and Margaret Holden, organist.

Episcopal.

Trinity, Nineteenth and Everett, 11 A. M.—Processional, "O Come All Ye Faithful," "Holy Night," "Kyrie," "Gloria Tibi," "Creed," "Sursum Corda," "Sanctus," Agnus Dei," "Gloria Excelsis" (J. B. Calkins); anthems, "Sing, O Heavens" (Tours) and "King All Glorious" (Barnby); recessional, "Hark, the Herald Angels Sing." Soloists are: Soprano, Mrs. G. Pullin; contralto, Mrs. R. Corruccini; tenor, Harvey Hudson; Fred Brainard, organist, and Dr. A. A. Morrison, choral director.

St. David's, East Twelfth and Belmont, 7 A. M.—Low celebration of the holy communion. 9:30 A. M.—Children's Eucharist and singing of carols, when the children's vested choir will sing. 11 A. M.—Full choral Eucharist, when the vested choir of the parish will be present. Communion (Hice, Adams in D major), and offertory anthem, "O Come, Redeemer of Mankind" (West). 7:30 P. M.—Choral evensong and singing of Christmas carols by choir and congregation. The anthem, "Arise, Shine" (Elvey). Tom G. Taylor is organist and choirmaster.

St. Stephen's pro-cathedral, Thirteenth and Clay streets, 11 A. M.—Prelude: processional, "O Come All Ye Faithful"; communion service in C, Intrilt, "O Little Town of Bethlehem" (Tours); anthem, "There Were Shepherds" (Foster); recessional, "Hark, the Herald Angels Sing"; postlude, Carl Denton, organist and choirmaster.

Church of Christ.

First, Rodney avenue and Knott street. Morning, anthems, "There Were in the Same Country" (Lansing), and "Unfold Ye Portals" from "The Redemption" (Gounod). 7:30 P. M., "Hark, Hark, My Soul" (Shelley), with soprano obligato, "The Heavens Are Telling" from "Creation" (Haydn) and "Gloria" from "Twelfth Mass" (Mozart). Maude Springer Bowen, musical director.

Methodist Episcopal.

Sunnyside, 180 East Thirty-fifth street—11 A. M., organ prelude, "Venite Adoremus" (Buck); "It Came Upon the Midnight Clear" (McPherson-Davis), Miss Wilkins, Mrs. Kepcha, Miss Beard, Mrs. McPherson and Mrs. Walter R. Anderson; violin solo, "Prize Song" (Wagner), Robert Louis Barron; solo, "The Christ Child" (Coombs), Miss Genevieve Gilbert, with violin obligato by Mr. Barron; cantata, "Hope of the World" (Schnecker), chorus; "Hallelujah Chorus" (Handel; "March in G" (Smith). P. A. Ten Haff is choirmaster and Mrs. S. F. Grover organist. 7:45 P. M., a 15-minute pipe organ recital by Mrs. S. F. Grover and singing of Christmas carols by the audience under direction of P. A. Ten Haaf, presentor.

First, Twelfth and Taylor streets—A. M., special music by quartet and choir; 7:30 P. M., choir of 40 voices will give a cantata, "The Christ Child" (C. B. Hawley) and the soloists will be: Soprano, Mrs. Vernon H. Wessler; contralto, Mrs. Esther Collins Chatten; tenor and director, E. Trevoe Jones; baritone, B. L. Markee. The organist is Mrs. Gladys Morgan Farmer.

Centenary-Wilbur, East Ninth and Pine, A. M.—Selections from Handel's Messiah": recitative, "Comfort Ye My People," and aria, "Every Valley," J. MacMillan Muir; chorus, "And the Glory of the Lord"; recitative, "Thus Saith the Lord"; aria, "But Who May Abide," Maldwyn E. Evans; recitative, "Behold a Virgin Shall Conceive"; aria and chorus, "O Thou That Tellest Good Tidings"; recitative, "For Behold! Darkness"; aria, "The People That Walked in Darkness," Maldwyn E. Evans; recitative, "There Were Shepherds," "And Lo! the Angel of the Lord," "And the Angel Said Unto Them," "And Suddenly," Mrs. MacMillan Muir; chorus, "Glory to God"; recitative, "Then Shall the Eyes of the Blind"; aria, "He Shall Feed His Flock," and "Come Unto Me," Mrs. Ferrin and Mrs. Muir; chorus, "Behold the Lamb of God."

Mount Tabor, East Sixty-first and Stark streets, 7:30 P. M.—Organ voluntary, "The March of the Magi Kings" (Dubois), Miss Helga Hansen; "Star of Bethlehem" (Stephen Adams), Mrs. A. R. Miller; "Our Lord Emmanuel" and "O'er Judah's Hills" (Meyer) and "Christmas Times" (Robertson), choir, "The Song of Ages," violin obligato by Miss Helga Hansen and sung by U. S. Yerex; "Hark, the Herald Angels Sing" (Towner), and "Proclaim Him Ye Heavens" (Judson), choir.

Presbyterian.

First, Twelfth and Alder streets, 10:30 A. M.—Organ prelude, "Andante" (Goldner). The Christmas story in scripture and carols: Bethlehem, Matthew ii:3-6; "O Little Town of Bethlehem" (old melody); the Christ child, Luke ii:1-7; "What Child Is This?" (old melody); the wise men, Matthew ii:1-2, 9-12; "We Three Kings of Orient Are" (old melody); the shepherds, Luke ii:15-20; "Holy Night" (old melody); offertory, baritone solo, "Nazareth" (Gounod); organ postlude, "March" (Valenti). 7:30 P. M.—Organ recital: (a) "Marcia Fantastica" (Barglei) and (b) "Christmas Offertory" (Grison). 7:45 P. M.—"Christmas Oratorio" (Saint-Saens), quartet and chorus; organ offertory, "March of the Magi" (Dubois) and organ postlude, "March" (Clark). The quartet is: Blanche Williams Segersten, soprano; Mary Wylie, contralto; Halfred Young, tenor; Otto Wedemeyer, baritone and director; E. E. Coursen, organist. The chorus: Sopranos, Misses Evelyn Drewery, Marguerite Russel, Delta Hinchman and Mrs. E. A. Densmore and Mrs. L. W. Zimmerman; contraltors, Misses Enid Kimball and Frances Fenimore and Mrs. L. H. Hansen; tenors, G. H. Charters, George E. Cochrane and Gordon Onstad; bassos, W. A. Stebbins, F. T. Richards, T. W. Zimmerman and L. H. Hansen.

Westminster, East Seventeenth and Schuyler streets, 10:30 A. M.—Carol anthem, "Noel, Noel! The Hallowed Day Hath Shined Upon Us" (Selby); anthem, "When Christ Was Born to Earth" (Davies); "Three Offertory Sentences" (Martin); baritone solo, "Nazareth" (Gounod); anthem, "Sing, O Sing This Blessed Morn" (Leslie). There will be no evening service. Quartet, Mrs. Jane Burns Albert, soprano; Mrs. Palmer L. Fales, contralto; Joseph P. Mulder, tenor; Don J. Zan, baritone. The organist and director is J. R. Hutchison.

Mizpah, East Nineteenth and Division streets, 11 A. M.: "Joy to the World" (Watts); "Shepherd Abiding in the Fields" (Lansing); "Adeste Fideles" (Oakley); "The Birth of the King" (Neidlinger); "Gesu Bambino" (Pietro Yon), baritone solo, Mr. Holleated; "Hark, the Herald Angels" (Mendlessohn-Wesley).

Central, East Thirteenth and Pine, A. M.: Anthem, "Unfold, Ye Portals" (Gounod), and "Hark, Hark My Soul" (Shelley). J. William Belcher, musical director.

Piedmont, Jarrett and Cleveland avenue, A. M.: Quartet, "Unto Us a Child Is Born," "Oh, Little Town of Bethlehem" and "Glory to God in the Highest." Lola Kerman, soprano; Alice A. Aldrich, contralto; Allan B. John, tenor, and Walter J. Hopkins, basso. A soprano solo, "Bethlehem Town," will be sung by Lola Kernan. George C. Baker is organist.

Rose City Park, East Forty-fourth and Hancock, P. M.: Prelude, "Paraphrase on a Christmas Hymn" (Faulkes); "Hark, the Herald Angels Sing"; cantata, "The Star of Bethlehem" (Harker); instrumental introduction: "Darkness and Light"; reading, "The Angel and the Shepherds," from "Ben Hur," Miss Evadine Harrison; benediction, "Nunc Dimittis"; postlude, "Fraternal March" (Lindsay).

Mount Tabor, East Fifty-fifth and Belmont streets, A. M.: Christmas carols, special music and a short Christmas talk by the Pastor, Ward W. MacHenry. 7:30 P. M.: Christmas cantata, "The Morn of Glory" (Pence), under the direction of Chester A. Muir; Miss Emma O. Ewart, organist. The soloists will be: Miss Katherine Ensey, soprano; Mrs. E. M. Ringer and Mrs. M. Churchill, contraltos; W. P. Downing, tenor, and Harold L. Graham, baritone.

Congregational.

First, Park and Madison, 11 A. M.: Organ preludes: "Christmas Pastorale" (Lefiure-Wily) and "Elegie" (Ernst); hymn response, "Joy to the World" (Watts); Christmas carol, "We Three Kings of Orient Are," soloists, Masters John Veach, Edward Robinson and Ralph Richards; Christmas carol, "The First Noel" (traditional), quartet and church school chorus, with Miss Dressel soloist; quartet, "Sing O, Heavens" (Tours); Martin Luther's "Christmas Hymn," soloist, Bobby Riddle; offertory solo, "The Birthday of a King" (Neidlinger), W. E. Robinson; Christmas carol, "O, Little Town of Bethlehem"; organ postlude, "Hosanna" (Wachs). 7:30 P. M.—Brief organ recital, "Christmas Offertory" (Grifon), "Andante Cantabile" (Tours), "March of the Wise Men" (Merkel); Christmas cantata, "The Manger Throne" (Manney): Organ, "The Annunciation," Mrs. Newton; baritone, "The Angel Gabriel Was Sent," Mr. Robinson; tenor, "Hail Thou," Mr. Crosby; "And the Ransomed of the Lord," quartet and chorus; "The Vision of the Shepherds," Miss Dressel and Mr. Robinson; "There Were Shepherds," chorus; "And Lo, the Angel," Mr. Robinson, with obligato; "Glory to God," quartet and chorus; "The Wise Men," Mr. Robinson; "Where Is He?" male quartet; "And Lo, the Star," Mrs. Fisher; "As With Gladness," choral verse, quartet and chorus; "Bethlehem," Mr. Robinson; "No Pomp of Earthly Kingdom," quartet and chorus.

Sunnyside, East Thirty-second and Taylor, 7:45 P. M.—Organ, "Christmas Pastorale" (Dinnelli); anthem, "Sing, O Heavens" (Tours); solo, "Star of Bethlehem" (Weatherley), Jacob Ferguson; anthem, "O, Holy Night" (Adams); solo, "Blest Be Thou, O Christ Eternal" (Gaines), Mrs. Sigrid Carl; solo, "Hail, Holy Light" (Mills), Henry Lettow; anthem, "Hark, Hark My Soul" (Shelley); solo, "Peace on Earth," J. Scott Milne; offertory, "Gesu Bambino" (Yon); solo, "Birthday of a King" (Neidlinger), Marian Bennett Duva; chorus, "Silent Night" (Gruber); postlude, "Gloria" (Mozart). J. A. Hollingsworth is musical director and Miss Martha B. Reynolds organist.

Atkinson Memorial, East Twenty-ninth and Everett, 11 A. M.: Children's carols: "Prelude in D Flat" (George F. Gear), Miss Jeanne Harper; "Offertory" (Schumann); "Postlude" (Archer); numbers by the choir: "O, Little Town of Bethlehem" (John Prindle Scott), quartet; solo, "Star of Bethlehem" (Stephen Adams), Miss Audrey Logan; violin solo, "Ave Marie" (Schubert), Miss Helen Harper. In the evening, Christmas music by the quartet and Christmas carols by the congregation, and a picture on Christmas

IN THE PORTLAND CHURCHES

(Continued From Page 2.)

On the subject of the pastor's morning sermon in Bethlehem church, the Sunday school will take a prominent part in these services, and a talk will be given to the children on the "Divine Gift as the Basis for Christmas Joy." Inspiring singing is assured at all services.

"Not Jesus, But Jesus the Christ," will be the theme for the evening service. While Christmas is a day of joy to all, and especially to children, this fact is not to be forgotten, as tomorrow evening will again find members and friends of Bethlehem uniting with the Sunday school for their Christmas tree festivities. Joy, peace and good will will radiate for all. A full and varied programme has been arranged for this occasion.

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Grace Lutheran, East Broadway and Twenty-fourth street, will have special Christmas services today at 11 A. M. The pastor will speak on the subject, "The Mystery of Jesus' Birth." Holy communion will be celebrated. At the confessional service at 10:30 the pastor will address the communicants on the theme, "Is Christmas a Fit Time to Celebrate the Lord's Supper?" Special music has been arranged. The choir sings "Shout the Glad Tidings" and Mrs. George List sings "O, Little Town of Bethlehem."

There will be no Sunday night services.

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The society for spreading the knowledge of true prayer, as organized by F. L. Rawson, has quarters at 415 Fliedner building. The office and reading room are open daily from 12 to 4. The class in "Life Understood" meets Monday evening at 8 o'clock. All interested persons are invited.

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"The Greatest Miracle of All Time: The Incarnation of the Son of God," will be Rev. Mr. Beyer's sermon-subject for the special Christmas service for the deaf Sunday afternoon at 2:30, corner Rodney avenue and Ivy street. All who are deaf are most cordially invited to attend. The service will be beautified by the rendering of several hymns in the sign language:

"Sweet Fields of Bethlehem".....
.....Misses Palmer and Olhus
"While Shepherds Watched Their Flocks by Night"...Miss Hulda Isaacson
"Let Us All With Gladsome Voice"....
.....Misses Zeipp and Alseth
"Silent Night, Holy Night".....
.....Miss Alice Campbell

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The Church of the Truth will hold services at 201 Central building, Tenth and Alder streets, at 11 A. M. today. Mattie Taylor Kloh will speak at 3 P. M. John Dew will speak on "Biblical Law."

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The women's organizations will issue half a million seals early in the new year. These will bear the date and place of the general convention with a cross. It is planned to have these on sale throughout the entire province of the Pacific. These little purple messengers will go far and wide to herald the great historic event in the Episcopal church of the great northwest.

* * *

The Christmas service at the Mizpah Presbyterian church will be at the hour of morning worship, 11 A. M. At the night service, 7:45 o'clock, the high school chorus will sing and Miss Helen Harper will render a violin solo.

The theme for the morning address is "The First Peace Conference," or "Bethlehem's Demand for International Good Will." The night theme is "Christmas With Christ Left Out."

The Sunday school sermon precedes the Junior Christian Endeavor service. The topic for the sermon is "The Angel's Song."

The intermediate society of Christian Endeavor will meet at 6:45. The topic is "Following the Star, What Do Men Find?" The leader is Miss Bernice Henderson. Six well-filled baskets were sent out by this society, with the help of the Sunday school, into needy homes. The distribution was made by the society en masse, and Christmas carols were sung. Food, clothing and toys filled the baskets.

The Christmas exercises for the sabbath school will be held in the auditorium Wednesday at 8 P. M. The children of the school have prepared an interesting programme.

Next Sabbath, the first day of the New Year, will be observed as communion Sunday at Mizpah. Members will be received into membership of the church both by letter and on profession of faith.

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Rev. Henry White of the Millard avenue Presbyterian church, Seventy-third street and Fifty-fifth avenue Southeast, will give an address to the children of the Sunday school during the Sunday school period on "The Meaning and Message of Christmas." Dr. White will have for his 11 o'clock service the subject "The Angel's Message to the Bethlehem Shepherds." The subject of the night discourse will be "Glad Tidings to All the World." Special music will be furnished at all services of the day.

The Christmas exercises of the Sunday school, the Christmas tree and the White gifts were held Thursday night. The church was filled to capacity.

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The Kenilworth Presbyterian church plans a "Go to Church" year beginning with January 1, 1922. Every member is expected to be present on the first and register for the year the service or services they will attend regularly. Any who are not present will be visited and given a chance to pledge themselves. Not only does this apply to church members, but to all in the community who owe allegiance to this church.

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Dr. Harold L. Bowman, pastor of First Presbyterian church, will be the speaker at the Men's Resort meeting today at 4 P. M. Dr. Bowman will give a Christmas talk. Ray McAuley, the men's baritone, will sing, and an orchestra will give Christmas music. Singing will be led by R. Desmond, with Alice Johnson as pianist. At 7:30 there will be another meeting with Rev. Levi Johnson as speaker and Lillian Datesman as pianist.

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At St. Patrick's Catholic church Christmas morning masses will be at 5, 6, 8, 9:30 and 11 o'clock; the 6 and 11 o'clock are high masses, at which the choir, assisted by the boys' vested choir, will furnish the music. Christmas carols at the other services, including those on Christmas night at 7:45 o'clock.

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Rev. F. A. Scarvie will preach both morning and evening today at the First Norwegian-Danish Methodist Episcopal church, corner Eighteenth and Hoyt streets. Morning subject, "Joy and Song at the Birth of Christ" Evening, "A Visit to Bethlehem's Manger." Rev. Elias Gjerding will preach tomorrow evening.

The young people's society will have a Christmas social with Christmas tree, Wednesday evening. Special music at all services.

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The Epworth Methodist church, at Twenty-sixth and Savier streets, will have its Christmas programme this evening. Some dramatic presentations will be given by the Sunday school. The choir of the church will assist.

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Sunnyside Methodist church will feature music and singing today. Wednesday night the men's forum will have a dinner. During the evening a fourfold programme for the church, from now to Easter, will be presented, in which the men will have a large part.

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The Christmas message at the Vancouver Avenue Norwegian Danish Methodist church, Vancouver avenue and Skidmore street, will be given at 11 o'clock this morning by the pastor of the church, Gustav A. Storaker The text will be "Let Us Go to Bethlehem." The Sunday school festival will be tomorrow evening at 7:30. A good programme will be given by the Sunday school classes.

Friday evening a Christmas fest will be given in the church parlor at 7 o'clock; a supper will be served by the central ladies' aid and at 8:15 the Christmas festival will begin. Saturday evening at 9 o'clock there will be "watch night" service.

Churches Well Represented in Congress.

Only 24 Representatives and Four Senators Are Non-Members.

CHICAGO, Dec. 24.—That the churches are well represented in both houses of congress is evidenced by a statement issued by the board of temperance, prohibition and public morals of the Methodist Episcopal church, which recently made a survey and issued the following statement today:

Out of a total of 435 members of congress 24 are non-members, and church affiliation of 98 could not be ascertained. The following are the church affiliations:

United Brethren, Mormon, Independent, Mennonite, Dutch Reformed, Evangelical have one member each. There are 2 Universalists, 3 members of the Quaker church and 3 of the Jewish church; 5 Unitarians, 10 Disciples, 10 Lutherans, 11 Christians, 18 Catholics, 23 Congregationalists, 35 Episcopalians, 29 Baptists, 56 Presbyterians and 99 Methodists.

In the senate the survey showed that out of a total of 96 senators the church affiliations of 23 were unknown and only 4 were non-members. There was 1 Protestant Episcopalian, 1 Christian, the Lutherans, Dutch Reformed, Unitarians and Mormons all have 2 members each. There are 6 Catholics and 6 Baptists, 7 Congregationalists, 11 Presbyterians, 12 Episcopalians and 17 Methodists.

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Pilgrim Congregational church, corner Shaver street and Missouri avenue, announces that as part of the Sunday morning service the pastor will baptize a number of children whose parents will present them in the church for that sacrament. The pastor, James W. Price, will preach a sermon appropriate to the occasion. "Our Children's Birthright" will be the theme. The evening service will be omitted in order to give a chance for reunion of families.

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Christmas observance began in the Wa