CITIZENSHIP STEEPED IN FRIVOLITY MORE DEADLY THAN WAR

Christian Life Involves Conflict and Struggle in Which Love, Courage and Self-Sacrifice Overthrow Powers of Darkness and Usher in Kingdom of God Through Moral and Civic Virtues That Make True Conquerors

BY. REV. HAROLD F. GRIFFIS.
First Christian Church.

Text—For though we walk in the flesh we do not war according to the flesh. For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds.—2 Cor. x-3-4.

IN these verses of scripture the apostle Paul assumes that the Christian life is a warfare, but he is careful to point out the true instruments of that warfare, declaring that they are not instruments of the flesh but instruments of the spirit—instruments which are mighty before God to the casting down of the strongholds of wickedness and evil.

The Christian life involves a conflict, but it is a conflict in which the chief weapons are not brute strength and physical force, but moral and spiritual ideas.

The Christian life means a struggle, but it is not a struggle in which might makes right, but a struggle in which love, courage, and self-sacrifice overthrow the powers of darkness and usher in the kingdom of God.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the high places."

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But where did Paul get this conception of the Christian life as a warfare? He got it from Jesus of Nazareth. The Prince of Peace did not shrink from the imagery of war. When men and women gathered around him, asking that they might be included among his followers, his reply was: "What king going forth to make war on another king sitteth not down first and consulteth whether he be able with 10,000 to meet him that cometh against him with 20,000?" That is to say, a man at the beginning of his Christian life becomes a soldier, and the virtues which will make him successful as a soldierly Christian are those which are indispensable to a successful military commander.

On another occasion, when commissioning his apostles to their great world task, the Master said: "Think not that I came to send peace on earth; I came not to send peace but a sword." The apostles needed to be cautioned in regard to the inevitable friction that should issue from their pronouncements and influence and be prepared for hostilities even from their immediate relatives and friends.

By all of which I understand that there is in human nature that which may be called the fighting instinct. Indeed, it seems that man's complete development stands closely related to the exercise of that instinct. Nobody can successfully dispute the fact that fight makes might, that hustle makes muscle, that rigor makes vigor, that strain makes brain. The discipline of army life does tend to cultivate a splendid physical constitution. The maneuvers of the battlefield do call forth deeds of bravery and heroism. The enthusiasm of war does generate the sentiment of patriotism and leads men to sink the interests of self in their loyalty to a common cause.

And in our day these facts have been seized upon and strongly emphasized by those who defend the doctrine of militarism. War has been exalted as the great developer of the race, while peace has been derided as a forerunner of stagnation and decay. Indeed, these proponents of war and of the preparation for war have gone so far as to charge the advocates of peace with being a set of mollycoddles who are trying to destroy in man the fighting instinct and thereby rob human life of much of its glory.

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But does it necessarily follow that when war is banished from the programme of the race, we shall then be left without any opportunities for courage and heroism and strenuous endeavor? I think not. On the contrary, I wish to show this morning that whatever may be the moral values derived from the practice of militarism and war, these values have their full equivalent in the programme which Jesus and his apostles laid down for the life of the Christian. "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." Consider then for a few moments the Christian equivalent of war.

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No less an authority than John Ruskin, universally recognized as one of England's greatest thinkers, has said: The common notion that peace and the virtues of civil life flourish together I found to be wholly untenable. Only peace and the vices of civil life flourish together. We talk of peace and learning, of peace and plenty, of peace and civilization; but I found that those were not the words which the Muse of History coupled together; that, on her lips, the words were—peace and sensuality—peace and selfishness—peace and death. I found, in brief, that all nations learned their truth of word and strength of thought in war; that they were nourished in war and wasted in peace; taught by war and deceived by peace; trained by war and betrayed by peace—in a word, that they were born in war and expired in peace."

The noted German philosopher, Nietzsche, has said: "It is mere illusion and pretty sentiment to expect much, if anything at all, from mankind if it forgets how to make war. As yet no other means are known which call so much into action as a great war—that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and coldbloodedness, that fervor born of effort in the annihilation of the enemy."

And then coming across the Atlantic to our own country we observe that Theodore Roosevelt in his famous book, "The Strenuous Life," says: "In this world the nation that has trained itself to a career of unwarlike and isolated ease is bound, in the end, to go down before the other nations which have not lost the manly and adventurous qualities."

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However extravagant these quotations may sound, it is a fact capable of easy demonstration that peace has its perils and these perils are no less alarming than the wailings of war. A country whose borders are safe from the foot of the invader may nevertheless find itself firmly gripped by the lethargy of selfishness and sensuality. To such a country war may actually come as a great deliverer, its trumpets calling men from the palace of luxury, the house of amusement and the den of vice, out into strenuous service, heroic action and sublime self-sacrifice.

Yes, there are some things in this world that are worse to contemplate than war, and one of them is a citizenship steeped in ease, frivolity and self-indulgence. As between a nation of fighters armed to the teeth and a nation of flanneled fools, give us the fighters every time. I am not indifferent to the horrors of war, to the awful waste of militarism and to the monstrous absurdity in this day of Christian civilization of the arbitrament of arms. But neither am I indifferent to the simple fact that war calls out heroism, that it transforms men of softness and idleness into giants of courage and endurance, that it begets national self-consciousness and fuses into one magnificent whole, glowing with patriotism and the spirit of self-sacrifice, what before was only a mass of self-centered, empty-minded, luxury-loving loafers.

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And so we may say that in a very important sense war actually contributes to human welfare, both for the individual and for society. For the individual it fosters those qualities which we call virility, self-sacrifice, endurance, courage, decision of character and resourcefulness in the presence of great emergencies. For society war promotes those sentiments which we call co-operation, cohesiveness, loyalty to social organization, sympathy in sorrow and suffering, together with simplicity and frugality in manner of living. Pointing out the social values of war, Professor William James said: "What we need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet be as compatible with their spiritual selves as war has proved itself to be incompatible."

Here, then, is our problem: War is horrible, but it has certain moral values; what can we find to take the place of war so that we may retain its moral values and yet eliminate its horrors?

The solution of that problem rests with the son of God. The only true equivalent of the moral values of war is to be found in the programme which Jesus Christ laid down for those who would become his followers. And what is that programme? You will find it on the pages of the New Testament. It is expressed in many different forms, but its dominant note is unmistakable, and that note is self-sacrificing loyalty to the king of kings and lord of lords. There is not a single manly quality that is not provided for in the gospel of Jesus Christ. There is not a single social sentiment that is not honored and exalted in the religion of the son of God. Talk about a man's need of a conflict to bring out the best that is in him, but where will you find a conflict that calls for such courage, such patience, such strenuous endeavor, as that which awaits the man who proposes to take Jesus Christ at his word and is determined to live a consistent Christian life from day to day? Let the professed follower of Jesus get down to business by taking his profession seriously and he will soon find that he has all the conflict that he needs, and perhaps a whole lot more beside. If any man thinks that following Jesus Christ sincerely and conscientiously is an easy task, he thinks it only because he has never tried it.

Christianity, the Christianity of Christ, is not a gas-lighted, flower-scented, easy-cushioned religion, it is a militant religion. Looking toward humanity, Christ came to bring peace; but looking toward the world, the flesh and the devil, Christ came to bring a sword. The church is an army, Christ is the general, and every member is called upon to suffer hardship as a good soldier in Christ Jesus. The Christian life is a fight; the apostle says: "Fight the good fight of the faith." The call of the Christ is a call to war—not a war against flesh and blood, but a war against hatred, stupidity, disease, selfishness and sin. "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but, nevertheless, are mighty before God to the casting down of strongholds."

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To keep clean in body and in mind, to be temperate in all things, to love your neighbor as yourself, to forgive your enemies and to pray for them that despitely use you—ah, my friend, try those things for a while and then tell me whether you do not think they call for a finer courage and a nobler heroism than to face the cannon and bayonet of the battlefield. To subdue the brute within up, to develop a manhood pure in us, to develop a manhood pure in soul, is more than to stand behind great guns.

The Galilean lived 2000 years ago, and today what is the blind courage of the soldier in comparison with the master's touch of little children and the example of his cross? Alexander conquered the whole world, except Alexander. Emperor of the earth, he was still the servile slave of his own passion. Ah, truly did the inspired writer tell us long ago that "he that ruleth his own spirit is better than he that taketh a city."

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There are other ways to fight than by armies and battleships, and there are many other things to fight for as well as the defense of the flag. We need anger, not anger against personal enemies or against foreign foes, but anger against wrongdoing right at hand; against those in our cities who pollute politics and place business above honor and country; against those who heap up dividends by means of child labor; against those who would sacrifice manhood to money by tolerating the liquor traffic; against those who manufacture profits out of flesh and blood by dealing in white slaves; against those who oppress the poor and spread disease and vice. Against all these the fighting blood of the Christian must be kept hot.

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But the Christian's fight doesn't end with himself, or with his community, or with his nation; it reaches out to the uttermost parts of the earth—even to the far-flung battle line of Christian missions. And oh, what a battle is going on out there! Against what tremendous odds of disease and prejudice and idolatry are the missionaries of the cross fighting today! And, thank God, it is not a fight of hatred to destroy human life and promote selfish ambition, but rather is it a fight of self-sacrificing love to destroy ignorance and superstition and build up manhood and womanhood. We talk about the heroes of militarism, but what man since the days of the Apostle Paul has sacrificed more for struggling humanity than John G. Paton, the hero of the New Hebrides? And where in the records of military heroism can be found such a story as that of Dr. Albert L. Shelton, the missionary martyr of Thibet? We say that war captivates the imagination, but, friends, what is more captivating—what is more fascinating—than the programme of Christian missions, a programme that calls into play every faculty of the mind? Missions is the educational enterprise, the social enterprise, the political enterprise, the industrial enterprise, all rolled into one. It is human life in all of its variety and complexity, and to approach the problem of human welfare in the missionary spirit is to find one's self in the midst of the most thrilling campaign that was ever waged by mortal beings.

Men and women, let us learn to see our work as followers of Jesus Christ in the right perspective! Let us beware of false notions about the Christian life! Let us not think of the gospel as something soft and easy, a kind of pink-tea performance, a drawing-room entertainment! Rather let us regard our religion as a call to arms—a call that makes serious demands on our time, our money, our thought, our energy—and then let us resolve that we shall answer that call with a courage that is becoming to those who have for their leader the strong Son of God!

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I am opposed to the policy of military preparedness; I am a pacifist. Some folks get scared at that word "pacifist." They think a pacifist is a quitter—one who lies down in the dust and allows others to trample upon him. But to think that is simply to be bullied by a word. Jesus was a pacifist—a pacifist is a peace maker. The term comes from the Latin words "pacis," or peace, and "ficare," to make. Jesus said: "Blessed are the peace makers, or the 'pacifists,' for they shall be called the sons of God." As a pacifist, then, I am an ardent believer in the cause of international peace, and sometimes I hear the criticism that we folks who are preaching this doctrine of peace and good will believe that there is nothing in the world worth fighting for. But I am here to tell you that I believe there are many things worth fighting for; in fact, that I believe there are few things of any great value that can be obtained without a fight. Justice is worth fighting for; liberty is worth fighting for; prohibition is worth fighting for; yes, even peace itself is worth fighting for; indeed, I don't believe that we shall ever have a peace that amounts to very much unless we do fight for it. Only in this fighting the "weapons of our warfare are not of the flesh" but of the spirit; nevertheless, they are "mighty before God to the casting down of strongholds."

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And now in view of this militant aspect of Christianity, consider how unworthy and how ignoble is the conduct of many people who have enlisted in our Lord's army and have sworn allegiance to the great captain of our salvation, but have given themselves over to murmuring and complaining, to fault-finding and back-biting, to laziness and unreliability! Talk about engaging in a fight—why, some of them haven't stamina enough to keep up the habit of regular church attendance. Going to the house of God is the least part of the warfare, and when an individual can't do that much we may rest assured that when the real fighting is on he will not have courage enough to whip a flea. The only resemblance that I can see between the Christian profession of many folks and the career of a soldier is that they either have deserted the army or have started on a Bull Run retreat.

Friends, believe me when I tell you that you will never know the real joys of the Christian faith until your religious experience has become to you a mighty conflict, a conflict against laziness, indifference and selfishness in your own life—a conflict against greed, oppression and injustice in the life of society—but a conflict, thank God, out of which you may come more than conquerers if you are only true to him that loved you! Yes—

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

SERVICES IN PORTLAND CHURCHES

(Continued From Page 8.)

"Judgments"; December 17, "The Jew, the Gentile and the Church of God."

Tomorrow evening Dr. W. A. Stevenson will be installed as pastor of the Mizpah Presbyterian church.

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At the Mizpah Presbyterian church, corner of Nineteenth and Division streets, Dr. W. A. Stevenson, pastor, will preach this morning at 11 o'clock on "Thanksgiving—Civic or Religious, or Both?" At 7:45, "What Is the State of the Dead? Do the Dead Depart?" will be his subject.

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Phillip A. Parsons will preach at the morning service at the Mount Tabor Presbyterian church. The pastor, W. W. MacHenry, who is meeting with the assembly's committee on apportionments, at Atlantic City, N. J., will return and occupy his pulpit Sunday, December 4.

The evening service will be given over to the pageant drama, "The Winning of Oregon," an original production written by Mrs. W. W. MacHenry, with 63 persons taking part.

There will be scenes from Nez Perce Indian life, one picture showing the five Indians who were so eager for the white man's "Book of Heaven" that they traveled 2000 miles, through pathless forest, from northwest to St. Louis, in search of it, with a song by Harold L. Graham as Ka-ou-pu (man of the morning), Mrs. Margaret Blohm as Sacajawea (the bird woman), famous Indian guide, and others in typical Indian scenes. Many heirlooms and costumes of 100 years ago will be in evidence at the wedding scene of the Whitmans and the Spauldings. W. H. Hollensted, as Marcus Whitman, will sing a solo indicating the departure for the great unexplored northwest.

Interwoven with these episodes is a pretty story of a modern girl who, after volunteering her life as a missionary and having been rejected by the board of foreign missions, because of lack of funds, succeeds in multiplying the usefulness of her life many fold by proving an inspiration to other young lives who in their turn see their responsibility so plainly that they are willing to make personal sacrifices in order that the missionaries already sent out may have money enough more efficiently to carry on their work. Mrs. Fletcher Linn will give a short address. Two interesting musical numbers will be the initial performance of the instrumental trio, with Mrs. George Francis, 'cello; Carl P. Johns, violin; Miss Erma Ewart, pianist, and the Westminster guild ladies' quartet, with Mesdames Beyers and Donahue and Misses Jones and Galbraith.

This evening's entertainment will be the annual praise and thanksgiving service of the woman's society. A large attendance is desired.

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Dr. Walter Henry Nugent, Central Presbyterian church, East Sixteenth and Pine, will preach this morning from the topic, "A Becoming Garment," and in the evening "The Secret of Greatness."

The chorus, under the direction of William Belcher, will sing the following at the two services:

Morning—"I Waited for the Lord" (Mendelssohn); solo by Mrs. L. M. Leland, "My Redeemer and My Lord" (Buck.)

Evening—"There is an Hour of Hallowed Peace" (Barndy), and a male quartet will sing "There is a Church in the Wildwood" (Pitts).

The three churches of the central east side will hold union Thanksgiving services next Thursday morning at 10:30 in the East Side Baptist church. Those joining the East Side Baptist are Central and Centenary-Wilbur Methodist. The sermon will be delivered by Rev. Charles W. MacCaughey of the Centenary-Wilbur Methodist.

Dr. Nugent will speak this afternoon at the Y. M. C. A. at 3:30. The topic of his discourse will be "If I Were You."

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The Millard-avenue Presbyterian church, Seventy-third street and Fifty-fifth avenue Southeast, will celebrate the communion of the Lord's supper at the morning service. There will be infant baptism and reception of members. Rev. Henry White, pastor, will give a short address on "Thanksgiving."

The women's missionary society will hold its annual praise service this evening at 7:30, Miss Alma Hollingsworth presiding. The pastor will give an address on "Interesting Experiences and Observations in Siam." Musical selections for the day will be as follows:

Morning—Quartet, "Cast Thy Burden" (Hamblen); offertory solo, "Oh Eyes That Are Weary" (Brackett), Mrs. Nana Seely Spackman.

Evening—Quartet, "I'll Go Where You Want Me to Go" (Rounsfell); offertory solo, "The Ninety and Nine" (Campion), Miss Lola C. Kernan.

Sunday school at 9:45 A. M. Christian Endeavor society meets at 6:30 P. M. The subject is "Praise God" (thanksgiving meeting). The leader is George Ball. This society is putting on an excellent entertainment and social for Friday evening. All members of the church and congregation are invited.

The organized classes meeting in their respective rooms Wednesday evening are gaining in numbers and popularity. The informal character of these classes and the freedom of discussion adds to the interest.

Special note is asked for the annual Thanksgiving service under the auspices of the Arleta Woman's Christian Temperance union, which will be held in the Millard-avenue Presbyterian church Thursday morning at 10. The preacher of the morning is Rev. Owen Day. Special music will be furnished by the Millard-avenue quartet.

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At the Rose City Park community church, Rev. Donald MacCluer, pastor, will preach this morning at 11 o'clock on the subject, "The Watchtower of Habakuk." The night service will be held at 7:30, a fine Thanksgiving musicale will be given by the choir. Next Sunday, December 3, communion and baptism of children will be observed. There will also be a public reception of children.

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Thanksgiving service will be held Thursday morning at 10 o'clock at Unity Presbyterian church, Seventy-second and Sandy boulevard. Dr. Huett of Rose City Park Methodist Episcopal church will preach. There will be no prayer meeting that night.

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The annual praise service of the Women's missionary society will be held Friday night at 7:30, when Mrs. J. W. McMichael will be the leader. Miss Grace Breck, missionary, recently from China, will speak. Mrs. McCormick will tell a story and the Chinese kindergarten will put on a half hour's programme in costume. At this meeting the annual praise offering will be taken.

Congregationalists to Hear Two Ministers Today.

Dr. Frank L. Moore and Dr. W. T. McElveen Will Speak.

REV. FRANK L. MOORE, D. D., of New York will divide the time of the sermon with Dr. W. T. McElveen at the First Congregational church this morning. They will both speak on "The Church and the Present Crisis." W. E. Robertson, the choirmaster, has arranged a special Thanksgiving musical service of six numbers by the chorus of 25 selected voices, the quartet, the violinist and the soloist. Mrs. Newton will preface the service with a brief organ recital. Dr. McElveen will answer briefly two questions—(1) are the Methodists and Presbyterians going into heresy hunting, and (2) can poor oppressed people give thanks?

The two Endeavor societies will meet at 6:30 o'clock this evening. Catherine Fisher will lead the senior meeting and Louise Green will lead the intermediate meeting. The senior topic is "Individualism" and the intermediate topic is "Thanksgiving." The intermediate union will hold a rally in the parlors of the First Congregational church on December 8. This afternoon a number of automobiles will transport a large delegation of the First church people to the dedicatory services of the St. Helens church. Wednesday there will be no regular meeting of the woman's association. However, a large number of the women will sew for the bazaar. They will bring their own lunches and coffee will be served from the church kitchen.

The First church will unite with the First Baptist and the First Methodist churches and there will be no midweek meeting Thursday night. Friday evening Mrs. C. H. Farrington will present her playlet, "The Heroes," in the spacious church school room. This playlet depicts a scene in the living room of a boarding school on the night before the Thanksgiving vacation. The chief characters are: Miss Maxwell, teacher, Mrs. C. H. Farrington; Elora Barton, Ruth Mangold; impersonator of Jacob Reiss' work, Martha Lewis; illustrator of Meesima's work, Jane Forbes.

Two Congregational leaders from New York city are in Portland to confer with their brethren here on the world-wide work of the Congregational church of America. These leaders are Dr. Frank L. Moore and Rev. W. Knight Bloom. Dr. Moore is the superintendent of missionary extension work for the denomination. He supervised the expenditure of more than $1,000,000 last year and in doing it traveled many thousands of miles. He has oversight of 1447 missionaries and twice as many churches. Dr. Bloom, his associate, is also an executive. He organized last year 146 new Sunday schools and revived more than two dozen others, and he has oversight of 679 Sunday schools.

The Congregationalists have big plans for 1923. They broke eight previous records last year and are out to excel a few more past achievements next year. They are especially proud of the fact that they substantially increased the salaries of their lower paid clergy during 1922. They plan to raise $5,000,000 for all their missionary, educational, medical and church and parsonage building schemes for the year. Three million dollars of this will be spent in work outside the United States. The destruction of many Congregational churches and schools and hospitals in Asiatic Turkey has made this large sum necessary.

The Congregationalists do a many-sided work in the United States among the negroes, Indians, Eskimos, Japanese, Chinese, Hindus and Hawaiians. The mayor of Talledge, Ala., bears this testimony as to the efficiency of their work among the negroes of the southland: "I have for 45 years been a lawyer or a judge or a prosecuting attorney or mayor in this city, and I have never tried or defended or prosecuted a single student of the Talledge college."

During the last 15 years the Congregationalists have specialized in student churches at university centers. In Oregon this year a $50,000 church is to be built in Eugene to minister to the Congregational students at the state university. Similar churches in college towns now minister to 20,000 Congregational students in the United States.

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People of the Waverly-Richmond district will have an especial privilege this morning. Rev. Frank Lincoln Moore, D. D., will speak at 11 o'clock in the Waverly Heights Congregational church. Dr. Moore is one of the great Congregational leaders in America and holds the office of secretary of missions. He is a man of comprehensive vision and Christian statesmanship who had much to do with the success of the Congregational church in surpassing eight records last year.

At 7:30 P. M. the pastor, Rev. Oliver Perry Avery, will give a second sermon on "Life and Power," under the theme, "Changing Human Nature."

A community thanksgiving service will be held Thursday morning at 11. Take Richmond car to East Thirty-third street and go one block south.

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The next in the special series of Sunday evening addresses by Dr. Staub of Sunnyside Congregational church, on the general theme of "Spiritism," will be: "Spiritism and Its Denial of the Scriptures." The male chorus will sing, and Gladys Morgan Farmer will feature the tuba, a new set of pipes recently installed in the memorial organ, her numbers including, "Funeral March and Hymn of the Seraphs," by Guilmant.

At the morning service the pastor's theme will be "Great Faith in Unexpected Quarters." The choir will sing "Righteous Art Thou, O Lord," by Ashford. Bess Owens Runyan will sing "Come Ye Blessed," by Scott.

John Kercher will lead the juniors at 3 P. M., and Donald Nelson, president of the Multnomah Christian Endeavor union, will lead the seniors at 6:30 on the topic "Praise God."

Missionary circle D will meet Tuesday at 2, at the residence of Mrs. F. F. Neimeyer, 323 East Thirty-third street.

A sunrise prayer meeting for all Multnomah county Christian Endeavor will be held in this church at 7:30 Thursday morning. Evelyn McClusky will be the leader.

The union thanksgiving service for Sunnyside churches will be held at the First Friends' church, at 10:30. Prayer meeting will be omitted this week in favor of the services above mentioned.

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The popular Sunday programmes at the Alameda Park Community church are meeting with extraordinary success. This evening Dr. Frank Lincoln Moore of New York, whose early ministry was in the states of Wyoming and Colorado, and particularly with the cattlemen and cowboys, will speak on "Christianizing Cowboys." He is a great admirer of Badger Clark, the cowboy poet, and will read some of his poetry. The Pilgrim Boys' chorus of 24 boys will make their first appearance. Ronald Ravenscroft and Dale Dalton will sing special numbers. Services will start at 7:45.

At the morning service the pastor will preach at 11:15 on "Thanksgivings, Past and Present." Special music will be given by Mrs. Cook and Mrs. May.

Church school will start at 10. The red and blue contest for new members will close December 3 and the interest is keen between the contestants. The attendance grows every Sunday. Young people meet at 6:45.

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At the Atkinson Memorial Congregational church, Rev. Elbert E. Flint, pastor, will preach this morning upon "Men the Size of Grasshoppers." Tonight at 7:15 a community Sunday evening thanksgiving service will be held. Commissioner S. C. Pier will speak on "The Lessons of the Pilgrims," and the five-reel picture, "The Courtship of Miles Standish," will be shown. Large crowds attend these community gatherings. The Atkinson Pilgrim Boys' chorus will sing.

The Sunday school meets at 9:45. The boys outnumber the girls in this school.

The social rooms of the church in the basement have been artistically redecorated, the entire donation coming from Mr. Bothwell and Mr. Brunnell.

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"The Ministry of Books" is to be the subject of the sermon this morning at the Highland Congregational church, Prescott and East Sixth streets, by the pastor, Rev. Edward Constant. The service in the evening will be preparatory to Thanksgiving day and will consist of an appropriate song service and an address on "Thanksgiving in the Old Home," showing how Thanksgiving was celebrated in the earlier days and was made the means of strengthening the home ties.

The Sunday school is beginning work on its programme for Christmas.

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Pilgrim Congregational church, at the corner of Shaver street and Missouri avenue, will celebrate the conclusion of a most prosperous year by holding an unusual service tonight at 7:30 and by a special thanksgiving service this morning.

During the church year 200 children have been in weekly attendance at the Sunday school, which is now departmentalized and fast outgrowing its quarters. It has long since overflowed the church auditorium and plans have been suggested for enlarging the entire church plant.

The pastoral work has become an outstanding feature and in this field alone over one thousand calls have been made in response to need in homes of gladness and in homes of sorrow.

Seventy boys have received musical training and many of them have enjoyed outings under the auspices of the Pilgrim Boys' chorus.

The Sunday night service will be featured by talks by prominent laymen and workers of the church. Miss Elizabeth Benton will give a reading. The Pilgrim Boys' Chorus will sing.

"Our Individual Debts and How to Pay Them" will be the subject of the sermon this morning by Rev. James W. Price. Important announcements will be made at that time in regard to the future work of Pilgrim church.

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The special services at the Lents Evangelical church are increasing in interest and attendance. The pastor, Rev. F. B. Culver, and Evangelist Rev. Fred Cannaday are bringing messages each night in sermon and song. Sunday afternoon at 3 o'clock a rally service will be held, to which all interested in the extension of the kingdom of Jesus are invited. Tuesday night Rev. Mr. Cannaday will give the story of his life. The services will continue all next week.

United Brethren Churches to Honor Thanksgiving.

Turkey Dinner to Be Served at Special Union Service.

AT THE first United Brethren church, Fifteenth and Morrison streets, there will be preaching services at 11 o'clock this morning and at 7:30 tonight.

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Rev. G. K. Hartman will preach today at Second United Brethren church, Twenty-seventh and Sumner streets, on the subjects, "A Part of Our Inheritance," at 11 o'clock, and "Three Great Heroes," at 7:30.

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At the Third United Brethren church, Sixty-seventh street and Thirty-second avenue Southeast, Rev. E. O. Shepherd will preach this morning at 11 o'clock. Rev. B. E. Emerick will preach tonight at 7:30.

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Rev. B. Ross Evans will preach this morning at Tremont United Brethren church, Sixty-ninth street and Seventy-second avenue Southeast, on the subject, "Two Evils." Rev. R. E. Close preaches tonight at 7:30 on "The Supreme Call of the Hour."

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All United Brethren churches of the city will hold union services Thanksgiving morning at 10:30 in the First United Brethren church, at Fifteenth and Morrison streets. A Thanksgiving turkey dinner will be served immediately following the service.

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The regular monthly all-day meeting of the Christian and Missionary alliance will be held in the new gospel tabernacle, East Ninth and Hancock streets, Friday, December 1. Rev. W. W. Newberry, superintendent of the Pacific northwest district and dean of the Simpson Bible institute, Seattle, Wash., will preach at 2:30 and 7:45 P. M. The morning session, opening at 10:30, will be devoted to prayer.

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At the Mystic Church of Bethesda, 409 Alder street, near Eleventh, services will be conducted tonight by Rev. W. W. Aber at 8 o'clock in the hall on the second floor. After the lecture there will be presented a physical light demonstration. Circles will also be formed between 6 and 7:30 P. M. prior to services, where mediums will be in attendance.

Dr. W. H. Nugent to Speak at Y. M. C. A. Today.

Central Presbyterian Pastor Will Address Young Men.

REV. WALTER HENRY NUGENT, D. D., pastor of the Central Presbyterian church, will be the speaker at 3:30 o'clock this afternoon in the auditorium of the Portland Young Men's Christian association at the regular weekly meeting held for young men under the auspices of the social and religious work department. His subject will be "If I Were You." Carrol Hansen, soloist with the Pilgrim chorus, will sing "Prayer Perfect" (Stephenson). The meetings are drawing packed houses. Prominent speakers will continue throughout the winter season to discuss social and religious problems of vital interest to young men.

"The Divinity of God" Is Unitarian Subject.

Church of Our Father Services to Start at 10:30.

"THE Divinity of God" will be Rev. Mr. Eliot's subject this morning at the Church of Our Father (Unitarian), Broadway and Yamhill. Little children will be cared for during the hour of church service in the church parlor. The men's class will meet at 12 A. M. for an address by Norman F. Coleman, president of the Loyal Legion of Loggers and Lumbermen, on the work of that organization. The congregation of this church will join with the congregation of Temple Beth Israel for Thanksgiving service on November 30 at 11 A. M. at Temple Beth Israel. The programme will be arranged by the Menorah society, which is holding a convention here this week.

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The Sunday school of the Clay-street Evangelical church will begin at 9:30 with the superintendent, E. J. Keller, presiding. At 10:45 there will be a special missionary service, when the choir will render special music. The subject of the missionary sermon will be "Who Is Jesus Christ?" At 6:30 the Young People's league of Christian Endeavor will meet. At 7:30 the choir of the church, under direction of Miss Mary Ellen Mullen, will render the cantata, "Ruth," by J. Astor Broad. No admission will be charged. The customary silver offering will be taken. Thanksgiving night at 7:30 the Young People's league of Christian Endeavor will give a programme.

* * *

The Scientific Christian Spiritualist church, 6020 Foster road, hold services each Sunday afternoon at 3 o'clock and each Sunday night at 7:30. The question class meets every Wednesday night at 8 o'clock.

Chapel of Pioneer Days to Be Restored.

Washington Knights of Columbus Vote Fund for Work.

SPOKANE, Wash., Nov. 25.—Paul's Mission Chapel, said to be the oldest church building in the state of Washington, will not be permitted to be destroyed by the elements, according to the decision of the Spokane council of the Knights of Columbus.

St. Paul's Mission Chapel is at Kettle Falls in Stevens county, about 70 miles north of Spokane. The church was built in 1845 by Father Anthony Ravalli, S. J. The building is of hand-hewn logs, mortised, tenoned and pinned, the logs being set up in panels. The building is in an excellent state of preservation with the exception of the roof, which has given away from the weight of many snows.

The Spokane council of the Knights of Columbus has taken steps to restore the church in its original form, place around it concrete memorials with bronze tablets containing historical data about the church, make a park of the grounds around the building and present the completed work to the state.

Father Ravalli, who built the church, was known as a priest, physician and mechanic. The sills of the church are 12 by 16 inches in size, hewn from fir trees and pinned with oak pins. The roof is supported by scissor trusses and the siding is slabbed. Extra heavy cedar shakes were used in the original roof, the doors and windows being battened.

The cost of restoring the church is estimated at $2500. It will be met by members of the 27 councils of the Knights of Columbus in the state of Washington.

COLD WATER GIVES LIFE

Centenarian Finds Fountain of Youth in Icy Plunge.

BELLINGHAM, Wash., Nov. 25.—Alone and unable to speak English, Friday Stikmash, 102-year-old Stiking Indian, takes a plunge in the chilly waters of Friday creek at Bow, near here, every morning, and recommends it for those who seek the fountain of eternal youth.

Despite his longevity, Friday has a few ideas of his own. For one thing, he doesn't believe in letting his hair get too long, but rather holds to the present-day "flapper" style of headdress, which is characteristic of the Indians of his tribe, believed to be descendants of the old Stiking Indians of western Canada, who migrated to the south, drove the Seattle Indians before them and in later years mingled with them in peaceful pursuits.

Friday claims he never has had shoe leather on his feet in all of his 102 years. He has only ridden on a train once in his life, when he had been struck by a locomotive and was being rushed to a hospital for treatment. The treatment which the hospital nurse accorded him at this time made him a strong admirer of girls. He is believed to be the last living member of his tribe.

Prosecuting Attorney Scored.

MOSCOW, Idaho, Nov. 25.—Federal authorities have trouble enough enforcing the prohibition law without having a prosecuting attorney appear as counsel for a man charged with violating the law, Judge Frank S. Dietrich declared in United States district court here in reprimanding Attorney Leo McCarty, who defended Amos Ingraham of Lewiston, found guilty of four violations of the federal prohibition law in Latah county. McCarty, a Lewiston attorney, is the prosecutor for Nez Perce county, Idaho.

SAVING NEAR EAST CHILDREN BRINGS WORKERS HARDSHIPS

Transportation of Hundreds of Starving Little Creatures Through Snow-Covered Areas in Box Cars Related by Mr. Handsaker.

"BEING out of communication with our relief workers as we are by the cutting of the Constantinople cables is no new experience for near east relief," said J. J. Hansaker, Oregon director of near east relief. "Two years ago we were cut off for months from communication with our orphanage at Alexandropol, which, at the last word we had, was housing some 10,500 children, and which had supplies to run them for only a few months. For four months or more we did not know whether the children and the American workers were alive or dead, and when the soviet armies finally expelled the Turks in the spring of 1921, and our first relief supplies came in after the blockade, we were down to 17 sacks of flour for about 15,000 children.

"The story was told me in a very matter-of-fact way at Alexandropol as we sat around the fire at the personnel house and listened to the experiences of the near east workers. It seems that communication had been cut off by the advance of the Turkish armies, and it was impossible to get word out either to the north toward Constantinople or to the south toward Persia. In their advance the Turks took the city of Kars, 60 miles from Alexandropol, where there were 7500 children in some great Russian barracks. On the plea of military necessity, the Turks ordered us to move these children from Kars to Alexandropol. It was in the dead of winter, with two or three feet of snow on the ground. The barracks were two miles from the depot. The children were suffering so from chilblains that they could not wear shoes. The Turks refused to furnish transportation to the depot, so the children had to march down in their bare feet. The train was scheduled to leave at 7:30 on a certain morning; the children were down on time, but had to stand around for an hour or more waiting until the train was brought up. The trip of 60 miles was made in box cars, of course, without heat, and at the rate of 10 to 12 miles an hour. The cars were locked and sealed, but what are locks and seals to a Turkish soldier when 13-year-old girls are on the other side? It took three weeks to transport all these 7500 children.

Train Stuck in Snow.

"The last train to go over were the children from the hospital. For these transportation was furnished to the depot. These trains were stuck in the snow and were three days getting across. Dr. Blythe told me at Alexandropol that when word came to the hospital that a trainload of children had come from Kars that he hurried down with his doctors and nurses and carried out first those who had died on the way. As we walked around over the great parade ground at Alexandropol and he pointed out the children to me and told me their stories, occasionally he would say of one, 'There is a child from Kars,' as much as to say that it was a miracle the child was living at all.

"To add to the terrors of this situation, a situation of which, of course, we were utterly ignorant, the Turkish line moved in front of our fuel supply and we were on a great wind-swept plain with what remained of 18,000 children without heat for their barracks and some days without fuel even to cook their food. On these days they lived on raw frozen cabbage and raw cornmeal. As if this were not enough, the blockade from both directions prevented bringing in fresh supplies, and the rations, never too generous, were cut first to one-half and then to a quarter.

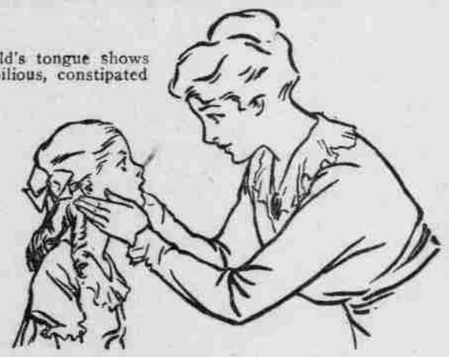
"The most striking thing I saw in all the near east was the death chart in Dr. Blythe's office, showing how the death rate mounted during those fearful weeks until it reached a peak of about 265 one week.

Supplies Rushed to Batum.

"All this time the Constantinople office naturally was much concerned as to the Alexandropol situation, and when word came of the advance of the soviet armies a shipload of supplies was rushed to Batum, although mines still filled the Black sea. The vessel got through safely, unloaded its supplies, and on the first train sent in by the soviets to celebrate their victory went two carloads of near east relief supplies. It is not strange that the Americans who had held the fort for weeks in Alexandropol, calmly facing what looked like certain death, should be longer unable to restrain their emotions at the sight of those supplies. 'We just sat down and cried,' they said to me. That week the death rate began to decrease, and when I was in Alexandropol last August the rate then was down to about 22 a week.

"Until cable communication is restored with Constantinople it is impossible to tell the situation there. I know this, however, that those in charge of the orphans throughout the near east are staying on their jobs in spite of the world, the flesh and—the Turk."

Child's tongue shows if bilious, constipated



MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup," because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup," which has