

### Religion is Human Trait Only, Declares Minister in Sermon

"Religion; In What Does It Consist?" is the subject of the sermon delivered Sunday, November 14, by Rev. W. G. Lienkaemper, of the Reformed church of Tillamook. Next Thursday will appear in The Headlight the sermon "Increasing Crime; Why?" by Rev. Allan A. McRea of the Presbyterian church.

(By Rev. W. G. Lienkaemper)

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Religion is a universal fact in the history of the world. "Religion is the life of God in the soul of man."

Everywhere we see it. In every age, in every land, in every social condition, among savages as well as among civilized people, among the enlightened and unenlightened. You often hear people say they have no use for religion, or even, that they do not believe in it. But they are denying that is distinctly a human trait. For, as has been said, religion is the one and only trait in man by which he is separated from the animals. Many other qualities belong to animals as well as to man. They have a kind of language, as we have, or the power at least of communication with one another by sounds.

They have governments and their laws. But do we see anywhere among them this notion of religion, or even the faintest suggestion of it? It is therefore, as I have said, a distinctly human trait, which cannot be denied or explained away. Religion has indeed often been attacked violently, yet it remains as ever. Here it is today, as it always has been. "Scorned and mocked and derided, and perverted, and abused, and yet persisting; cast down, but not destroyed and conquering even those who think they have conquered it."

The question concerning the reality of religion does therefore not concern us, needs not to be considered. That question is settled. But we ask: What is religion? In what does it consist? That is the question, and the answer to this question is given in the words of our text. It is an old answer in an old book, but this Book is the Book of books and the answer is the best that has ever been given. It is: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"To visit the fatherless and widows in their affliction." In other words: Religion consists first of all in charity, in acts of benevolence. These may however be done without love, merely for the sake of getting a reputation for benevolence. Such is not charity and cannot claim to be a part of true religion. Such benevolence is indeed often practiced. It goes under the name of charity, but is everything else but charity. Those who practice it will on the final judgment day appear before the King of Kings saying "Lord, when saw we Thee an hungered, or athirst, or a stranger or naked, or sick or in prison and did not minister unto Thee?" But the Lord will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And all because their ministrations which seemed to be acts of charity, lacked love, were not done in His name. Men are benevolent in the hope, that their benevolence might cover up their many sins. If a man is punctual in his religious observances, is a liberal giver to churches and benevolent causes, he is considered a good man. But to put so much weight on mere outward observance is running risk of overlooking the real tests of character and godliness. Going through the motions of religion and now and then contributing something to a benevolent cause, does not make you religious, nor does it improve your chances of heaven.

Outward acts of benevolence, without the spirit of love, is not charity, the first requirement of religion. But what then is charity? It is giving, but not giving our money alone to a needy cause, nor is it giving our time alone to the vis-

itation of the fatherless and the widows, the sick and the imprisoned. It is first of all giving ourselves in human service and ministry to others, not for the sake of stoning for or covering the multitude of our sins, but for love's sake, because it constrains us to do so. The service of love is, that the Lord requires of us. That is the only service he wants. And if you have this spirit of love, the spirit of true religion, observance of religious customs, outward acts of benevolence must and will follow. Let us press home these questions until they are answered: Is the spirit of human service the controlling power of our lives? Are we using our money only for ourselves or to relieve the distressed and to make others happier and better? Are we using our strength in the service of those, who need it, or wasting it for selfish ends?

Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." This is charity, and religion first of all is charity.

But there is another element in religion. It is expressed in the latter part of our text: "Pure religion is to keep himself unspotted from the world." The other element then in religion is purity. The first requirement of religion is, as we have seen, serving the world and the second, to keep oneself unspotted from the world. It is obvious therefore, that we do not keep ourselves unspotted from the world by shunning or avoiding it. For in order to serve humanity we must be in the world. Opportunity to serve can only come through knowledge of the need. This cannot be obtained in the cloister, but only as we live among men. How then, while in the midst of the world, can you manage to keep yourself unspotted from the world? There is a possibility or Jesus would not have prayed concerning his disciples: "I pray not, that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil."

In order to attain to purity, shun not the world, but shun sin and wickedness, which you can whilst living among men. Cultivate and cherish and aim at what is good, aim at what is best. "Aspiring toward the highest, the lowest will not defile you," seeing it and hearing it, you will see and hear it not, walking in its midst at times, moving and going through it, it will leave no stain upon you." This is what Paul means when he says: "Walk in the spirit and ye shall not fulfill the lusts of the flesh." But purity is not innocence. We cannot remain innocent and after we have lost the innocence of our childhood we cannot recover it again. The object of redemption is not to keep us in innocence or to put us back into a state of innocence. It is to carry us forward through temptation and trials into the power of virtue. The ultimate goal is not childhood, but manhood, not innocence, but virtue; not exemption from temptations but victory over it. It is an idle thing therefore to long for the days of childhood innocence and purity and say: "I would I were a child again!" You are called for something else, and that is the purity and virtue of manhood and womanhood.

But if, in the attempt to reach this goal, you have become discouraged; if you have tried hard and fallen, that at last you say: "It is of no use, I cannot be anybody, I cannot do anything," let me ask you to fix your gaze upon Him, who is your strength. That is the glory of the Gospel of Jesus Christ. When man has fallen again and again, there is still a chance left for him. Like a father says to his child, who has stumbled and fallen, "I put you on your feet again, son." So Jesus does to the weary and weak. Therefore "ask the Savior to help you, comfort strengthen and keep you. He is willing to aid you, He will carry you through." Yes, He

Himself will keep us from evil, our souls from defilement. He will thoroughly wash us of our iniquity and cleanse us from our sins.

This then is religion, purity and charity as revealed in Jesus, who gives unto us the spirit of love and human service and through whose blood we are made pure.

#### Episcopal

Venerable H. D. Chambers, archdeacon of the Episcopal church, will be in Tillamook the first Sunday in December and will hold services in this city at the Chamber of Commerce room in the city hall. Should sufficient interest among Episcopalians be taken in the matter a mission will be started, and for that reason all who belong to that church are earnestly invited to be present at the services the first Sunday in December, the 5th. A few years ago regular services were held in this city for several months and at that time an Episcopal Guild was organized which is still holding monthly meetings.

#### Presbyterian

Sunday School, 10 A. M. Morning Worship, 11 A. M. Subject: "The Master's Need." Evening Worship, 7:30 P. M. Subject: "Increasing Crime, Why?" Everybody more than welcome.

Allan A. McRea, Minister.

#### Christian Church

Services Sunday morning and evening will be helpful to all and you have a cordial invitation to attend. Strangers will find this the home-like church.

Bible School at 10 A. M. Preaching and communion at 11 o'clock.

Evening service at 7:30. Harry E. Tucker, Minister.

#### Reformed Church

Sunday School at 10 A. M. Public Worship at 11 o'clock. The pastor, W. G. Lienkaemper, will preach the closing sermon in the Sunday morning course of sermons, on "The Commandments Up To Date." Subject: "Thou Shalt Not Covet." You are cordially invited to these services.

#### Methodist Church

Sunday School at 10 A. M. The Rev. R. E. Gornall will speak at the 11 o'clock hour. Dr. Gornall is representing the "Centenary Movement" in its various lines of service and desires to speak to all, especially to Centenary subscribers.

The Pastor will preach the evening sermon at 7:30. Subject of the evening discourse "Opposition to the Kingdom of God."

We cordially invite you to all of these services. C. L. Dark, Pastor.

#### TAKE NOTICE.

Citizens of Tillamook and vicinity: Until further notice I will carry passengers from Tillamook Hotel to Fourth and Alder Streets, Portland, for \$4.00 leaving Tillamook at 7:30 A. M. Tuesday, Thursday and Saturday. E. A. Ellis. 11-18p3

#### ADMINISTRATRIX NOTICE TO CREDITORS

NOTICE IS HEREBY GIVEN that

by order of the County Court for Tillamook County, Oregon, duly made and entered, the undersigned, Bertha M. Johnson, has been duly appointed administratrix of the estate of Ella J. Shattuck, deceased, and has qualified as such.

NOTICE IS FURTHER GIVEN that all persons having claims against the said estate must present them to the undersigned administratrix, together with the proper vouchers, on or before six months from this date.

Nov. 11, 1920. BERTHA M. JOHNSON, Administratrix of the Estate of Ella J. Shattuck, Deceased, Bay City, Oregon.

S. S. JOHNSON, Attorney for Administratrix. 11-11-14

#### Notice to Creditors

Notice is hereby given that the undersigned has been appointed administratrix, with the will annexed, of the estate of David O'Donnell, deceased, by the County Court of Tillamook County, Oregon, and that the undersigned has qualified as such administratrix. All persons having claims against said estate are requested to present the same to the undersigned for allowance as required by law at the office of Botts & Winslow, in Tillamook City, Oregon, within six months from the date of this notice. Dated November 4th, 1920.

Margaret O'Donnell, Administratrix. 11-4-15

#### Notice

In the County Court of the State

of Oregon, for the County of Tillamook.

In the matter of the estate of P. H. Mesner, deceased, otherwise known as P. H. Messner.

Notice is hereby given to all to whom it may concern that the undersigned has been, by the County Court of Tillamook County, Oregon, duly appointed Administratrix of the estate of P. H. Mesner, deceased; and all persons having claims against said estate are hereby notified to present same, duly verified, as by law required, to the undersigned, or to her attorney, John Leland Henderson, at Tillamook, Oregon, within six months from this date.

Dated October 14th, 1920, the first publication of this notice. Mary Mesner, Administratrix of the estate of P. H. Mesner, de'cd. John Leland Henderson, Attorney for said estate.

#### Notice to Creditors

Notice is hereby given that the undersigned has been appointed administrator of the estate of John Larson, deceased, by the County Court of the State of Oregon, County of Tillamook. All persons having claims against said estate are hereby required to present the same for allowance to the undersigned at his place of business in Bay City, Oregon, within six months from the date of this notice.

This notice. Dated this November 11, 1920. John A. Nelson, Administrator of the estate of John Larson, deceased.

#### Dr. E. L. Glaisyer, VETERINARIAN, County Dairy Herd Inspector

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