ANSWER TO RABBI WISE

JEWISH TESTIMONY TO THE DI-VINITY OF CHRIST.

Dr. Ghormley Says the Hope of Israel Is in the Acceptnnce of Jesus.

The subject of Rev. J. F. Ghormley's sermon at the First Christian Church last night was "Jewish Testimony to the Di-vinity of Christ." It was a reply to Rabbi Wise's answer to Dr. Hill. Dr. Wise was invited to be present, but did not attend, Dr. Ghormley hoped that all Israel will ultimately accept Christ. His text was from John v:38-46;

Search the Scriptures, for in them ye think have eternal life, and these are they which For had ye believed Moses, ye would have lieved me; for he wrote of me. Dr. Ghormley said:

The extreme liberality of Rabbi Stephen S. Wise, in offering his syna-gogue to the Rev. Mr. Mills, or to any one honest in his convictions, in which to set forth his views of faith or doubt, has no practical bearing on the important question at issue. The pulpit which up-lifts the world is more than an Athenian Acropolis, where brilliant orators spend their 'time in nothing else, but either telling or hearing some new things, 'and playing billiards with the stars.

With the great audience which assem bled to hear the Rev. Dr. Wise, on Friday evening, April 19, I listened with pleasure to his eloquent address. It was admirable in spirit, elegant in diction, massive in argument. However, when you weigh his admissions concerning the noble character of Jesus of Nazareth, against his arguments that this same Jesus was not the Messiah, you are left in doubt as to whether the admissions are not stronger arguments to the divinity of the Christ than his arguments are proofs against it. The rabbi will take it kindly if we dony that this is the 'same old fight' between Judaism and Christianity, He will not call it 'eloquent and copious wrath' if we remind him that Jesus was condemned for blasphemy and crucified for treason, and his grave sealed and guarded as that of a public enemy; and that now he is proclaimed 'a noble man'; Jesus, the living man, the teacher and practicer of the tenderest love; the para-

gon of Dicty.

"In repudiating the Messiahship of Jesus I do not stand alone, said Dr. Wise. It was his Messiahship which was in question before the Sanhedrim of old. The priests and rabbis of that day were against him. Before the court of Pliate has confessed that he was a King but not he confessed that he was a King, but not of this world, and the powers that be were against him. If the splendid things which are being said of him today are true, then Jesus is what he claimed to be. If Jesus had told his accusers that they were mistaken, that he did not claim to be the unique Son of God, there would have been no crucifixion and on Christianity. 'The' cardinal teaching involved in the Messiahship is that of the atonement for the sins of men by the sacrifice and death and blood of the Son of God, Jesus Christ, is the statement of Habbi Wise, and then he proceeds to state the premises upon which this doctrine rests, according to his view of the

This is the doctrine of original sin, and that an offering must be made to appeare God's wrath. Let me say once for all that the atonement rests on no such doc-trine. No one is to suffer for another's sins, in the sense of being guilty of these sins. But there is a sense in which the innocent do often suffer for the guilty; this law is well understood. That is in the world no one will deny. That there is such a thing as forgiveness no one will dispute. Love and mercy prompt forgiveness but further demands the full contracts. forgiveness, but justice demands the ful-fillment of the law. When the 'thou shalts' and the 'thou shalt note' were thundered from Sinal, the people trembled, for there was a law given-perfect-but which they could not keep. The tabernacle with its priesthood and sacwas a provisional atonement taught 'that without the shedding f blood there was no remission of sins Not that the wrath of God was to be appeased, but that righteousness, in this world of sin, could not be attained withthe shedding of blo has been taught not only by the sacrifices on Jewish altars for 2000 years, but upon fields made crimson with the blood of heroes for the uplifting of the

"We cannot now enter into the discussion of the philosophy of the atonement— the being made at one with God. We must deal first with the fact. The record of this, the most stupendous fact of history, is found in the New Testament, written by Jews, disciples of Jesus, Early in his ministry the 12 were chosen, and save one, they continued with him, beheld him after his resurrection, and, for the most part, sealed their testimony with their blood. We are told the miracles ascribed to Jesus and everything supernatural recorded in these books are legends and myths. These positions have been given up by their strongest advocates as being untenable. Four epistles of Paul are indisputably his. While these are opistolary, yet they have a historic background. Paul was a Jew. Time and again he alludes to his own conver-sion. To preach 'Jesus the Christ, and him crucified,' to the gentiles was his mission. In these episties the miraculous birth of Jesus, his miracles, his cruci-fixion, his death, burial, resurrection and ascension are clearly set forth, and to attempt to show that the apostles of Jersus did not believe in his divinity is to turgle with words and to falsify history, Rev. Mr. Wise repudiates the Messiahship of Jegus because of what Jesus says of himself: "The Lord our God is one Lord": There is none good save one, that is God; 'I ascend to my Father and to your Father, to my God and to your God'; "The son of man."

Jesus was human as well as divine "Jesus was human as well as divine-as human as his mother, and as divine as his Father. If he was born in Beth-lehem, he declares: "Before Abraham was, I am." He had, as a human, not where to lay his head; as the Divine One he possessed all things. As a mar he grew in wisdom and knowledge; as the Messiah he knew all things. Rev. Mr. Wise attempts to explain the term 'virgin' by saying the Hebrew word 'almah' does not saying the Hebrew word 'almah' does not mean 'virgin.' Two hundred years before Christ, learned Jews translated the Hebrew scriptures into Greek, and that translation is called the Septuagint. The word for 'virgin' in this, in Isalah vii:14, is 'parthenos,' and it is the word for 'virgin' in Matthew 1:23. Parthenos means a virgin daughter, pure, untouched. Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel," which, being interpreted, is 'God with us.' That Jesus made this claim for himself of he evaded unless we reject every book of the New Testament, all the writings of the apostolic fathers, the early profane historians, the testimony of the enemies of the early church, and deny that testimony of the Lord's supper, which proclaims his sufferings and baptism, which is emblematic of his burial

and resurrection. The inquisition of Torquemada cannot be justified, and the persecution of the Jews in the Old World is a matter of regret, but with their history of wanderings and awful sufferings before me. I take up the utterances of the Man of Gaillee concerning the temple at Jeru-salem, its being trodden down of the gentiles until the fullness of the gen-tiles be come in, and the scattering of the Jews among all nations of the earth, and I cannot evade the conclusion that Jesus was a mighty prophet—the Messiah, I am glad that we have come upon these happy times, that the learned among this noble people are claiming Jesus as their own. They saw him first a Jew, now they behold him as a prophet—a great will accept its responsibilities and distoacher, and while many of them are charge them as do the best of its citizens receiving him as the Messiah, let us in such matters.

Indulge the hope that all Israel will final-

BRITISH CLERGYMAN WELCOMED. Rev. Richard Harding Heard at Taylor-Street Church.

The Taylor-Street Methodist Church was filled with an attentive audience yester-day morning that warmly greeted the Rev. Richard Harding, a prominent member of the British Wesleyan Methodist conference, and one of the leading clergy-men of Birmingham, England. Many of the British citizens of the city were in attendance, among them several of Mr. Harding's friends and acquaintances. The sermon he delivered was interesting and delightful, the text being Isalah, lxv:25, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." The speaker drew an eloquent and beautiful simile, comparing the human life to the growth of a tree, and dwelling on the fact that religion made the long and whole life, and drawing parallels from the history of trees to the effect of careless, thoughtless acts in the career of indi-

The Rev. Mr. Harding has been engaged in the Methodist ministry for the past 42 years, during which time he has been pastor of Methodist churches from Yorkshire, in the North of England, to Corn-wall, in the south. Temperance work has claimed his special attention, and he is now engaged in spending a well-earned vacation in visiting different churches throughout the world. He reached Oregon on his way from Australia, and while in Ceylon he particularly interested himself in studying the workings of the foreign mission field. If the work there is a fair sample of mission effort in various cities throughout the coast of Asia, he says, the criticism recently made regarding missionaries in that far-away field is not based on fact. He has visited different centers of church work in Australia and has preached in most of the ominent pulpits in the new confedera-n. Mr. Harding has been accompanied on his trip by his daughter, and at preson his trip by his daughter, and at pres-ent they are spending a few days with Mr. B. Lee Paget. They will leave for the East by way of Colorado, Eastern cities and Canada, arriving in Birming-ham about July 1.

A NEW CLOCK FACE.

One Man Who Objects to the Time pieces Now in General Use.

Philadelphia Record. Objecting to the features of the clock face which we have been consulting for centuries a New England man is at-tempting to bring about a change by the introduction of a new system which he thinks is more sultable for Twentieth century people. This man is Samuel P. Thrasher of New Haven, Conn., who has developed a clock mechanism radically different from that in use at present,

Mr. Thrasher makes several objections to the present type of timepiece, princi-pal of which is the fact that there is an embarrassment of figures, which are nev-er necessary at one time for hour indication, and further, some of these figures are right side up and other are upside



lown, while some repose on their sides and others are placed at various angles. Mr. Thrasher's artistic sense is very much disturbed at this, and he wants to change it and sell clocks of his own design. One of the greatest recommendations for his proposed innovation is that there are never any unnecessary figures displayed. There are never more than four under any circumstances. These al-ways indicate the time and there is no possibility of mistake, which he says often arises from persons taking a hasty glance at a round dial and thinking it is 19 minutes past the hour when it is really 24 minutes after. The second hand travels across a half circle divided into 60 parts, so that the necesity of placing any figures upside down is also avoided here, as in the case of the hour and minute indica-

WOULD DISFIGURE THE CITY Protest Against Advertising On Street Signs.

PORTLAND, April 28.—(To the Editor.)

—I notice in today's Oregonian that the street committee of the City Council was disposed to look favorably upon the proposition of an advertising agent to furnish street signs free in return for the privilege of attaching to the sign the advertisement or advertisements of manufacturers of articles. The city is already so disfluenced with its discrements. so distigured with its disgraceful streets miserable sidewalks and unsightly tele-graph poles that the pride of most of its inhabitants seems to be completely crushed, but surely there is enough left in the community to raise a protest against the proposed new prostitution of

our streets. The people have remained passive until, now in the form of telegraph and street railway poles, there is more straight timber standing within the city limits than there was within the same area when the place was a forest. Bicycle racks, individual advertising monstrosities. block the walks and add to the general bad appearance.

Would the Councilmen accept a free sult of clothes upon condition that they become walking advertising mediumssandwich men-with placards fore and aft, crying out the virtues of Smith's

It could be arranged. Now if, throwing all sense of decency aside, we are to go into this business of raising revenue and are to become the butt of ridicule, let us go into it in a business-like way The privilege for twenty years is worth vastly more than the cost of the signs. If the advertisements are not to be limited as to space, the value can only be estimated by the amount of space granted. Competitive bids should be solicited from persons desiring such an advertising priv-lege, and through such a procedure, I loubt not, the sum of \$100 per month, at the very lowest, could be obtained. This would amount to \$24,000 for the 20 years' term stated in The Oregonian. The signs when placed would cost about \$2000 and if the proposition is accepted this would be the consideration. It is not one-tenth what it is worth. If the city will accept

a proposition of this nature, an oppor-tunity to bid is desired, and I give notice now that there will be a cash offer in addition to furnishing the signs. Why not paint the City Jail and other public buildings? It will cost nothing, in fact we could raise revenue. It is only necessary to advertise some article in return. It is to be hoped that the entire proposal will be rejected and that the city will accept its responsibilities and dis-

ly accept him, and that there may be a DUTY OF THE CITIZEN

MEAN- BETWEEN THE PRACTICAL MAN AND THE CRITIC.

Political Adventurers and Profes sional Office-Seekers a Danger to Civilisation.

At the invitation of Rev. Alexander Blackburn, Jerry E. Bronaugh filled the pulpit of the First Baptist Church last evening, and delivered an interesting and thoughtful address on "Better Citizens." Mr. Bronaugh is a member of the law firm of Bronaugh & Bronaugh. His address was one of a series by practical men that is being given at the First Baptist Church. He contended for a golden mean of citizenship between that of the intense, practical man absorbed wholly in affairs, who looks not to the future, and the idealist, who falling into the error of becoming a ceaseless critic, withdrawing from the active duties of life. The danger of modern civilization, he pointed out, is of modern civilization, he pointed out, is that citizens, tiring of eternal vigilance. should turn over affairs to political ad-venturers and professional office-seekers. The standard of citizenship which he suggested was that in all affairs citizens should conduct themselves according to the advice of St. Paul: "Acquit your-selves like was." elves like men."

selves like men."

Mr. Bronaugh said in part:
"In what I shall say upon this subject.
I have no disposition to harshly criticise that great body of our citizens, who when they have paid their honest debts, have given their families the necessities and as many of the luxuries of life as they can afford, and have observed the laws of mine and thine in doing these things, feel that they have done their duty to the state. Such lives are not commonplace, and they are rather heroic. commonplace, and they are rather heroic, and fortunate is the nation whose constituency is such as these, for out of them and through them may be produced the highest type of differential.

the highest type of citizenship.
"As we pass to these comparative terms, better citizens, higher types of citizen-ship, we pass from the realm of the in-tensely practical to that of the ideal or theoretical, and here we are met with serious opposition, an opposition which I believe to be founded in misapprehension.

believe to be founded in misapprehension.

"The intensely practical man asserts and contends that he can have nothing to do with those things, the immediate result and effect of which upon his life may not be seen today. He is unwilling to walt until the morrow, or if need be, until future generations shall declare the results of his actions. The horizon of his life is a limited one, and he may not climb the mountain peaks and look off-for fear of seeing those regions to which his feet may not go, and thence there spring up in his life dissatisfaction and discontent.

"This is a mistaken theory of life and

"This is a mistaken theory of life and is hurtful in its influences. Those thus actuated are open to serious error in every department of thought and action.

"And yet the idealist is as apt to fall into as grievous error, setting before him his ideal of civic purity and virtue, judging perhaps his fellows more harshly than himself, unwilling to compromise with the best attainable in life, seeing the inability of human nature to measure up to his of human nature to measure up to his standard, he becomes dissatisfied, dis-gusted and disgruntled, and seeks to with-draw himself from life's active duties into some Utopia of his own, and so becomes a us-less, fruitless factor in the world's moral development.

"There is a medium between these two extremes which I believe may be accom-plished by all; it is when in affairs of state, both small and great, National, state, county and municipal, we shall, in the language of St. Paul 'Acquit our-

"This condition is certainly broad enough; it certainly affords ample room for individuality. Analyze it for a moment: in these matters, act like a man; act, not as a man rather than as a woman would act, though this is probably in-tended; act not as a man rather than as a senseless, consciousiess brute would act, though this is certainly included; but act like a man among men, a noble, high-minded, thoughtful man. The Latin and the Greek with their beautiful shades of meaning will assist us: the word used is not anthropos nor homo, which mean all mankind in general-acting as all mankind would naturally act, will not satisfy this injunction; but the word is aner and vir. which mean the highest and noblest of their type, and nothing short of this will satisfy Paul's condition which is outlined for you.

"And therefore without presuming to suggest to you upon which side of practi-cal questions to throw your influence if you, with a conscience quickened by a study of the life and teachings of the great teacher of mankind, shall apply this touchstone to your political actions, shall acquit yourselves like men, you shall not

be found far from right.
"A few suggestions which may assist us in working towards this condition: Going beyond our own immediate spheres of action, we must study the philosophy of events. The political libertles which we now enjoy have not been gained in a day nor by the turn of a hand, but by centuries of bloody strife and unremitting toil. Other people have enjoyed a liberty much like our own who have either passed away or are but shadows of their former national greatness. Shall we like wise men profit by their experiences, or shall we like the fatalists, be deceived into believing that our political affairs are in some powerful, unseen hand which will carry them to success and that will carry them to success, and that, though nominal actors, we are but spec-tators in our own life's drama? Nay, rather let us come to know that definite, definable course of action produce na-tional destiny rather than accident or

chance, "But I have the greatest confidence in the sturdy, studious manhood of America. I believe they are alive to civic conditions and civic tendencies; otherwise what of those groups of earnest men and wo-men gathered all over this country in classes to study municipal government; what of our civil service, our Australian ballot system, our law and order leagues, what of the presence of the third party in our politics? What, but that there is righteous spirit of leaven working in

our body politie? "I know that our National enemies have predicted that our form of government would prove incapable of coping with great masses of mankind when collected cities, and that municipal corruption would be the cause of the downfall of the republic-but another form of the contention that the masses are unable to govern themselves and therefore we should have kings and princes rule over us. They have predicted our downfall but the passing years have only added to our National greatness. The republic still lives and self-government is still here to bless and inspire the children of men. I can conceive of no more trying ordeals which may come upon us than we have already successfully met; we have freed ourselves from the yoke of colonial tyr-anny and taken our place among the nations of the earth; we have met our haughty enemies upon the seas and their navies have vanished; our armies have waged foreign war, and the Stars and Stripes have never trailed; we have put down civil strife and the fratricidal wounds have healed; peace has had its victories no less renowned than war; our commercial prestige has been established; our educational facilities are unsurpassed; our scientists have revolutionized the physical world, our missionaries have cargospel to the uttermost parts

"Our only danger lies in this: that our citizens, our business men, our religious men, all who have our country's honor and welfare at heart, tiring of that ceaseless vigilance which has been the price of liberty throughout all the ages, should turn our affairs of state over to political adventurers and professional office-seekers. From that moment will our national

"Christian men have excused themselves from political duties by asserting that the New Testament if not prohibiting certain-ly does not enjoin political activity but the Savior was talking to men whose only

function in government was to pay the Roman tax-gatherer and join in the cry, 'Long live the Caesar;' but the charge to rulers to perform well and worthily their God-given tasks and the scathing anathemas against those who misused and abused their authority, so frequently pronounced throughout the Scriptures, apply with all their force to you in whose with all their force to you, in whose hand has been placed the sovereign ballot, upon you has fallen the royal purple, you are the kings and princes here, you are the rulers of this mighty empire.
"With this magnificent heritage, children of the Anglo-Saxon, the favored race of earth, does it not behoove us to foster and encourage every movement whose purpose is to purify and elevate, to establish and make secure our homes, our in-stitutions, and our country—and in so do-ing, we will have reached that worthy condition outlined for our better citizens, in so doing we shall have acquitted our-selves like men."

ADVERTISED.

List of Unclaimed Letters Remaining in the Postoffice at Portland, Or. Free delivery of letters by carriers at the residence of owners may be secured by observ-ng the following rules: Direct plainly to the street and number of

Head letters with the writer's full address, ncluding street and number, and request an swer to be directed accordingly.

Letters to strangers or transient visitors in
the city, whose special address may be unknown, should be marked in the left-hand corner, "Transient." This will prevent their being delivered to persons of the same or simi-

Persons calling for these letters will please state date on which they were advertised, April 29. They will be charged for at the rate of 1 cent each

Antill, Mrs Laura
Anderson, Mrs Helen
Anderson, Mrs Ella E
Anderson, Mrs Ella E
Baker, Miss Mona
Barrett, Mrs A
Baker, Miss Mona
Bernier, Mrs Jenie E
Bettendorf, Miss Sophia
Billington, Mrs D
Bliby, Miss Dude
Booth, Miss Mary
Bow, Mrs H G
Borought, Miss Mary
Bow, Mrs H G
Brown, Alice L
Breyman, Mrs Phoeba
A
Brown, Frances
Brown, Frances
Brown, Mrs M S
Brown, Mrs M WOMEN'S LIST.

A McIntyre, Mrs Hugh
Brown, Frances McCarter, Mrs Evelyn
Brown, Mrs M S McKechine, Mrs HarByram, Mrs Wm
Parnahan, Miss Genevamaxon, Miss Gertrude
Barter, Mrs Flora Marbuch, Mrs T H
Casey, Helen C Mast, Mrs Lillie
Chambreau, Mrs CathMay, Mrs Allie
Serina Casey, Heien C
Chambreau, Mrs Catherine
Chapman, Mrs Addie
Church, Mrs Masgie
Cline, Mrs Eva Ford
Colline, Mrs Bartea
Colline, Mrs Bartea
Colline, Mrs Bartea
Colline, Mrs Martha
Collins, Mrs F A
Conrad, Miss Anna
Cooper, Miss Laura
Cooper, Miss Laura
Cooper, Miss Laura
Cooper, Miss Emma S
Miller, Miss Meller, Miss Mella
Meyer, Mrs Henry
Nechols, Mrs
Ore, Mrs Nettle
Orth, Lina
Ore, Miss Myrtle-2
Dearborne, Miss Mary Pauler, Miss Myrtle-2
Dearborne, Miss Mary Pauler, Miss Eva
May
Dearborne, Miss Delia Peterson, Mrs Tora
Dozler, Miss Lillie
Matheny, Katle
Meter, Miss Emma S
Miller, Miss Della
Moehnke, Miss Mary
Meyer, Mrs Henry
Newer, Mrs Nettle
Orth, Lina
Ore, Miss Mary
Paterson, Mrs Nettle
Orth, Lina
Ore, Miss Nettle
Orth, Lina
Ore, Mrs Nettle
Orth, Lina
Or

May Peterso
Dill, Mrs Maud
Dill, Mrs Maud
Dozler, Miss Luretta
Drew, Mrs Johnella W Price,
Dusenbery, Mrs V Paff,
Edwards, Mrs B P-2
Fielder, Miss Marie
Franklin, Miss Kid Ridenot
Freeman Mrs Lulu
Garing, Mrs Anna Saylor,
Gates, Miss Helena Schuide
Gilbson, Miss Neille
Gilbert, Miss
Godfrey, Miss Margaret E
Gordon, Mrs Maude Speed, Peterson, Mrs Tora
Potter, Mrs J L
Powers, Mrs Nannie
Price, Dr Heiena J
Priaff, Alice
Randolph, Mrs R
Reynolds, Mrs Octavia
Reynolds, Mrs J Fred
Ridenour, Lillie
e Royal, Mrs L L
Ross, Mrs L L
Ross, Mrs L L
Saylor, Mrs Lettie
Schulde, Mrs
Scott, Mrs J A
Shumway, Mrs P Gibert, Miss Neille
Gilbert, Miss MargaGodfrey, Miss Margaret E
Gordon, Mrs Maude
Groves, Mrs Ella
Stewart, Miss Dalsy-2
Guenther, Miss Marie Stone, Mrs Dealina
Haggblom, Miss Lena
Harder, Miss Loute
Harder, Miss Lou
Hayes, Mrs K
Heninges, Mrs J
Hendricks, Mrs S
Hendricks, Mrs S
Hille
Hill, Miss Neille
Higley, Mrs Lillie
Hopkins, Mrs Neillie
West, Mrs Liber
West, Mrs Lusen

ME YS
LIST.

ME.VS LIST. S LIST,
Koehler, John
Konkle, D
Krebs, Jacob
Layd, E
Lapham, Fred
LaMoree, Dr D M
Lemons, Mr and Mrs
Alle
Leyungood, Prof D P
Lee, J A
Lee W T
Led, Fred
Lewis, A L
Lingegone, Mr American Benevolent American Ben Assin Andersen, N Andersen, Siv Bays, Sidney Bankston, C Barr, Harry Barker, M V Beard, Mr Bennedom, Wi Bennedom, William Bertrand, I Bingham, James Bowen, J E Bowman Lewis, A L Lingegone, Mr Lindeman, H H Lynds, C W Lyons, J D McInarney M McDonald, D J S McFarland, W A McKenzie, Dr Alexan-der rd. Mr. and Mrs srown, J Shleids srown, Salmon Buckler, Joseph A Burke, J C Bush, H W-2 Hjarnason, Jakob-2 Cistro, Ernest

McKenzie, Dr Alexander
McLeod Charlie
Madding, Jno L
Marquam, Dr L M
Master, V P
Matje, Hermann
Mathinson, E P
Medvinnie, Fred
Mirror Plate Polish Co
Milioy, G B
Miller, Richard
Minor, W S
Mott On
Moore, C H
Morrill, Dr Frank B
Morton, J E
Morrison, Walter
Morris, R
Mueller, J P
Muir, R R
Murray, B
Meyer, Dr Fred A
Myers, Goo
Nardiner, Arthur
Nelson, Dr Augusta R
Nilsson, Augusta R
Nilsson, Augusta R
Nilsson, Augusta R
Nickolis, H M
Ohleen, T H
Pavne, Dr Martin V Cromwell, Dean B
Daugherty, Chas H
Davis, Eari
Dernbach, Joe W
DeBorde, Ben
DeYoung, Dr David D
Deming, Dr H H
Doyle, B M
Dolph, A M Machinery Co
Donaldson, H T
Donaldson, H R
B Nickolis, H M
Ohlsen, T H
Payne, Dr Martin V
Pac Const Photo Jew
Co
Parke, Jno S
Patterson, Fred
Petterson, Erick
Petterson, S
Phillips, Mr
Phillips, W
Pixmey, Ray
Pick, Dr Henry
Pierce, Howard M

Ficher, Johannes
Ficher, Johannes
Fiemings, Frank
Fruechtenloht, Henry
Flerce, Howard M
French, Dr Augustus Pert Hard Brick &
E
Fuller, N A
Gensh, Gus
Gescher, Hen
Geer, F G
Grady, W J
Grego, Michael
Grady, W J
Grego, Michael
Green, C W
Hyde, A W
Hazen, E B
Haines, B F

Sammons, W D Smith, P Speake, Frank P Stater, W J Starey, Ed Starr, Rert Stewart, Thos J Straus, Fred Straus, Fred Sutherland, Tom Suhl, G W Thompson, Joe Thompson, Joe Titus, S. P. Tracey, L. Tully, Albert-2 Jeppsson, Jakot Jewhinger, J Jenne, W G Johnson, C M Johnson, N H Jones, J Q Kelley, James Kilgore, Emil King, A Knapp, E H

PACKAGES. Brown, Salmon Gage, Mrs B W Heater, Miss Anna Meyer, Mrs Henry ITALIAN LETTERS. Francisco Pogolotti Al Signor Peano Gio-Al Prof D Boffa Do- vanni

A. B. CROASMAN, P. M. BUSINESS ITEMS.

If Baby Is Cutting Teeth, Be sure and use that old and well-tried remedy, Mrs. Winslow's Southing Syrup, for children teething. It southes the child, softens the gums, allays all pain, cures wind colic and diarrho

When you feel bad, take Hood's Sar-saparilla. It will make you decidedly better.

SURVEYS OF COLUMBIA

UNITED STATES WILL CONTINUE THEM THIS SUMMER.

Has Also Mapped Out a Big Summer's Work in Alaskan Waters.

WASHINGTON, April 23.-The United States Coast Survey will continue its work of surveying and charting the Co-lumbia River during the present Sumner. It is now issuing orders for getting its field forces together, in order to begin operations about May 1. It is hoped between then and the late Fall to survey and chart that section of the Columbia above Vancouver as far as the cascades, a stretch of 35 miles or more. Aside from making numerous soundings of the river and charting the channel and shoals, this surveying party will also cover the shore for some distance back on either side of the river and mark all prominent objects, besides giving a general description of the river, its channels, bars and banks in an accompanying report. The scientific men of the Columbia River party have for the most part been engaged in Eastern work during the Winter. The laborers and field hands will be secured along the river or at Portland. The Coast Survey has also mapped out a big Summer's task in Alaskan waters, and will have five different vessels mak-ing soundings and charts in those waters. The steamers Peterson and Gedney will survey Icy Straits and Cross Sound, which comprise the main channel traveled by steamers which make the inland run to northern ports. As yet no detailed survey has been made of this region, which, on account of its general use, needs prompt attention. The work of these two vessels will be confined to taking frequent soundings in this dis-trict, and marking not only the channels, but shoals, prominent landmarks on Islands in the vicinity, and also reporting upon any currents that may be found in that waterway. In scientific language, these parties will make hydrographic and

The steamers MacArthur and Pathfinder will devote the Summer to charting the waters around Sannack Island and the eastern portion of Fox Islands, particu-larly Unimak Pass and the vicinity of Dutch Harbor. This pass is the main waterway traversed by vessels on their way to St. Michael and Nome, and as yet but little is known of the channel. Through Unimak Pass proper there is an abundance of water, but a strong current runs through there, and in foggy weather navigators have experienced some difficulty in getting their bearings. On the adjacent islands are numbers of on the adjacent islands are numbers of mountains, but their peaks are clouded in fog almost the year round. One of the prime objects of this party is to lo-cate and describe certain other landmarks which will assist navigators in getting their bearings, so as to make the pass in safety even in bad weather. On account of the growing importance of Dutch Har-bor, that vicinity also will be carefully charted. While there is plenty of water in the harbor, there are some shoals which are indefinitely described and charted. By the end of the season the survey hopes to have had this section so cov

topographic surveys of the regions they visit, as well as making complete trian-

gulations in marking the different points

ered that reliable charts can be prepared. The third party will be aboard the Taku, and will continue the work of surveying in Prince William Sound, principally with a view to better charting the approaches to the port of Valdes. There seem to be many evidences of a great de-velopment at Valdes, and the different bureaus of the Government desire to do everything possible to assist this port at the entrance to the all-American route to the interior.

MR. MILLS' RELIGION. It Finds an Earnest Champion in Oregon City.

OREGON CITY, April 28 .- (To the Editor.)—It must appear strange to most persons that such a hue and cry should be raised among the clergy in reference to Mr. Mills and his church founded on love to God and love to man as his highest ideal of religion. As far as I understand it Mr. Mills does not propose it to take the place of any other established church, but will stand it on a broad, free platform, open alike to all-holding no creed but the one inculcated by Jesus, 'The Golden Rule'—and in that humanitarian spirit of one who said: "The world is my church, to do good my

religion." These principles are to be the cornersame time recognizing all that is good and true in the churches of the past and present and seeking to preserve whatever may be of use to us morally and spiritually. It is a hopeful sign of the 20th century that so many of the elergy are coming out of their musty theologies and seeking for fresher springs of truth by which to satisfy the growing demands of the age.

We would not disparage any method of teaching that would be of service to society, but we fall to see how forms, customs and opinions of people living thousands of years ago can possibly be of any benefit to us in this age. Our life and duty is with the living present. Churches that are of value to the world today must contain principles adapted to the welfare of humanity itself, to its laws and requirements, its arts, sciences and industries and all that constitutes our every day life and duty and assist in breaking the chains of superstition that have bound and paralyzed the moral power and energies of mankind in placing dogmas and creeds before honest lives

There never was a time in the world's history when people were seeking for more light and liberty on every question pertaining to religious subjects, and these inquiries are becoming a mutual bless-ing in demonstrating the moral and spir-itual growth of the race and in giving a broader view of life, its duties and ob-

It has been said by a wise writer on this subject: "The many discussions that are agitating the world at this time may overthrow much that is deemed sacred in custom and association and to the revolution of the traditions of past ages, and some honest souls may fear for the safety and sanctity of institutions held sacred by them, but they need not be alarmed, for whatever of divine fundamental principles, absolute truth in the popular creeds of today cannot be done away with, but whatever customs, laws and opinions founded upon false foun-dations shall crumble and fall when found to be contrary to the common right of mankind, and those principles of jus-tice which our country poasts of."

The stream of humanity progress has always been fed by the growing necessities of every age. We see it flowing out from the pens and voices of the people today. We see it in such brave think-ers as Mr. Mills, Helen Newton and Mr. Savage, Swing and Thomas, of Chicago, And in our own city of Portland we have Rabbi Wise and Rev. Mr. Lord, noble teachers who are trying to make the world wiser and better by sowing the seeds of truth and wisdom in the souls of their hearers in place of so much theological dogma that some churches still persist in dealing out to their mem-

We fully believe that just so long as theology will picture God as revengeful. fust so long will the people be revengeful, and just so long as we are told that God requires us to cringe and beg for mercy, so long will men in power do the

better and loftler idea of God. Every age has always manufactured its own according to spiritual development. What the world requires today is a cording to spiritual development, and no

doubt did the best they could from the light within; but it is folly for us to insist that this kind of a God, who wo consign us to eternal torments for speak ing and practicing our highest convic-tions of truth, should stand unquestioned by the thinking minds of today. And it

by the thinking minds of today. And it is our duty as intelligent people to raise our ideas of that Supreme Being whom we call God up to the standard of at least our present civilization.

Is it any wonder that the people are waking up and demanding a better, wiser and more humane interpretation of what religion really means, to explore new fields of thought and to gain all the new fields of thought and to gain all the knowledge spiritual as well as material that their minds are capable of receiv-

Anything in this advanced age must be a complete failure. Only principles founded on truth, justice and liberty will

outlast the changes of time.

We fully believe this church of the future, this gospel of humanity from out the dust of discussions and fogs of speculation will shine clear in the human firmament until the godden rule becomes the star of our redemption and all earth's children shall truly feel and say "Our Father," and know how true were the words of Christ, "I and my Father are one," one in protection to all humanity, one in freedom and in justice, until every right shall be merged into one grand human right. one grand human right. And the Father-hood of God and the brotherhood of man shall become the universal government of the world.

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