

FOR YEARS THE **WIENER BRAND OF**
BLATZ BEER
The Star Milwaukee
Has been held in the highest regard by beer drinkers everywhere.
ROTHCHILD BROS., Agents, 20-26 North First Street

I CARRY IN STOCK
And can ship at a moment's notice, cooking outfits for
Steamship "Galleys" or Hotels, John Van Ranges and Steam Tables from 3 to 20 feet long.
W. G. McPHERSON,
Heating Engineer, 47 First Street

CAMERAS
PREMO · POCO · RAY · MONTAUK
CYCLONE AND ADLAKS MAGAZINES, WHOLESALE AND RETAIL, EASTMAN'S FULL LINE OF KODAKS
BLUMAUF-FRANK DRUG CO.
144-146 FOURTH ST., NEAR MORRISON

CARPETS EXCLUSIVE CARPET HOUSE.
J. G. Mack & Co.
88 Third St.
Opposite Chamber of Commerce
PHIL METSCHAN, Pres. C. W. KNOWLES, Mgr.

Imperial Hotel Co.
SEVENTH AND WASHINGTON STREETS, PORTLAND, OREGON
CHANGE OF MANAGEMENT.
European Plan: \$1.00, \$1.50, \$2.00 per Day

JAMES LAIDLAW & CO.
(Incorporated)
J. ERNEST LAIDLAW, President.
Agents for...
Lancashire Insurance Co.
Magdeburg Fire Insurance Co.
Hartford Steam Boiler Inspection and Insurance Co.
Metropolitan Plate Glass Insurance Co.
206 STARK ST. PORTLAND, OREGON

Studebaker Traps
ABSOLUTELY THE VERY BEST
In style, material, workmanship and general appearance. Fitted with solid rubber, cushion or pneumatic tires.
Studebaker
320 TO 338 EAST MORRISON ST.

THE PORTLAND
PORTLAND, OREGON
AMERICAN PLAN \$3.00 PER DAY and up.
COST ONE MILLION DOLLARS
HEADQUARTERS FOR TOURISTS AND COMMERCIAL TRAVELERS
Special rates made to families and single gentlemen. The management will be pleased at all times to show rooms and give prices. A modern Turkish bath establishment in the hotel. H. C. DOWERS, Manager.

ANTI-FOREIGN RIOTS.
Many Native Christians Killed by Chinese Boxers.
LONDON, May 18.—The Peking correspondent of the Times says:
The anti-foreign movement, headed by the Boxers, has attained alarming proportions. There have been serious anti-Christian outbreaks near Pao-Ting-Fu. Provinces of Peking, 73 native Christians being murdered, including women and children. Many were burned alive. The Catholic missionaries reported that the intention in the most serious known for years. The danger is increased by the apathy or connivance of the government.
The Universalist Church.
NEW YORK, May 17.—The Board of Trustees of the Universalist Church, consisting of 11 members appointed by the Universalist General Convention, which met in Boston last October, is in session at the Manhattan Hotel. The Board of Trustees considers all matters concerning the progress and advancement of the Universalist church, but its deliberations are not made public. One of the most important questions which will come up before it at this meeting is the establishment of a 20th-century fund of \$200,000, which is to be used in the advancement of home missions. The trustees are very sanguine of success in raising this fund, as they have already received several large donations.

STILL HOLDS OUT
But the Siege of Mafeking Has Not Yet Been Raised.
BOER REPORTS OF ITS FALL UNTRUE
England Breathlessly Awaiting News of Rescue of the Town—Operations in Free State.

LONDON, May 18, 3:30 A. M.—England still waits with intense and almost breathless interest for news of the relief of Mafeking. A crowd, remarkable for its number of men, women and children, including many ladies, lingered around the War Office even after midnight, hoping for some announcement. Only reluctantly did the people disperse when the release of the War Office was finally cleared with the word that nothing had been received. One thing seems clear. The town still holds out. Were it otherwise, the Boers' wires laid to the camp of the beleaguered camp would have flashed the news.
Skeleton messages from Lourenco Marques, based on information that leaked out at the Pretoria War Office, show that the Boer storming Saturday fell on the trap. Colonel Baden-Powell permitted them to seize one fort, and he then surrounded and overbore them before the large force near at hand perceived the Boer strategy. It was thus that Sarel Blied, President Kruger's grandson, and part of his commando were taken, and 50 Boers killed.
The Canadian artillery contingent of the Rhodesia force, which has been ordered to Bulawayo May 2. The distance from Bulawayo to Mafeking is 400 miles. As the railway is open all the way to Pitsani, 25 miles from Mafeking, where Colonel Plummer's Canadians may yet take part in the relief.
General French, scouting northward, found the Boers in strong force at Rhensdorp Spruit, 20 miles from Kroonstad. Generals Botha, Delare and Olivier, with artillery, were holding the position.
President Steyn, according to one dispatch, has gone to Pretoria. Another says he is a fugitive at Lindler. The Free State is in a state of confusion.
A dispatch from Cape Town says that proclamations are being printed there, to be published on the Queen's birthday, May 24, annexing the Free State. One of President Steyn's advisers, General Baron, of General Brabant, says that the Free State will accept annexation. Those who look up arms the second time, he explains, had to do so under threats of instant death.
Five hundred rifles have been surrendered at Kroonstad in excess of the number of Boers who have taken the oath of allegiance. Lord Roberts has directed the British commando to receive all commandos in good spirit, and to issue to them passes to go to their farms.
Buller Aims at Laing's Nek.
General Buller is pushing straight ahead without hesitation. He has only lost five wounded during the movement. Apparently he is aiming at Laing's Nek, which is the direct route to the Transvaal, though he may diverge to Botha's Pass. General Hunter's movements in Western Transvaal are rather puzzling. He has returned to Fourteen Streams with one brigade, leaving another, General Barton's, at Christiansburg. Lord Methuen is said to be advancing along the south bank of the Vaal. Colonel Kekewich is with him. The loop railway line between Vaal is fast nearing completion. The probability is that General Hunter took back a brigade to Fourteen Streams, owing to the scarcity of transport.
General Buller has captured 10,000 bags of corn. He is marching slowly through a district which is described as "literally swarming with cattle, sheep and horses." Michael Davitt, was at a dispatch from Lourenco Marques, is said to have advised the Boers, while he was in Pretoria, that if they could hold out until the President returned to the Transvaal, "they might feel pretty sure of intervention."
The Federal's Last Stand.
At Johannesburg the women are forming a police corps so as to release every man for fighting purposes at the front.
Dr. Archer, who was at Dundee during the Boer occupation, asserts that there are several hundred Englishmen serving in the Boer forces who would desert if assured of pardon from the British. The Pretoria list of foreigners shows 180 Englishmen who are not fighting, but hold their residence in the Transvaal by special permission. They are bank clerks, engineers and shopkeepers.
Durban reports the receipt of a telegram from Lourenco Marques, saying that a Boer plot to blow up the British cruiser Forte was discovered, and that in consequence the warship steamed out seven miles nightly.
President Steyn saw the fight at the Zand River. The impression he got there was that his burghers could not face Lord Roberts in a pitched battle, and this resulted, according to advice from Lourenco Marques, in his decision to evacuate the Kroonstad works without a battle. The Standard says:
"From pro-Boer sources we learn that the first great stand by the Federalists will be on the ridge near Johannesburg. This position has been strongly fortified, and the burghers believe they can hold it for some time. If driven from that point, part of the force will be thrown into Pretoria to withstand a siege, while the main body will retreat to the Lydenburg district, with the intention of keeping up a guerrilla warfare from that mountainous region. They believe that they can indefinitely postpone a pacification of the country."
This view is partly supported by a dispatch to the Times from Lourenco Marques, which says:
"There is general talk in Pretoria of immediate departure from the capital. There seems no longer a doubt of the intention of the Transvaal to transfer the seat of government to the Lydenburg district, and to endeavor to make a final stand there. The Raad is reported to have endorsed the plan."
The Times also says that a number of the Transvaal officials are preparing for flight, and that State Secretary Retz has fled to South Africa as his future home.
It is unofficially asserted that Lord Kitchener is in command of the Mafeking relief column, and that news of the relief of the town cannot be received until Monday.

GOVERNOR SMITH PROTESTS
Charges Fraud in the Appointment of Clark—He Will Name a Senator.
CHICAGO, May 17.—A special to the Times-Herald from Helena, Mont., says: When the United States Senate committee on privileges and elections meets tomorrow, it will have to face another complaint against the appointment of Clark as Governor of Montana. The Governor desired to consult the Attorney-General as to the form in which he will put a protest that he will write to the Senate tomorrow against the acceptance of the credentials of Mr. Clark in the appointment of Lieutenant-Governor Spriggs. Governor Smith will base his protest on the ground that the appointment is vitiated because of fraud. He will allege that the resignation of Senator Clark was written in April and that the date that it now bears, May 11, was the result of the erasure of the original date, which, it will be alleged, can be easily proved by examination of the documents.
He will allege also that the resignation was in the possession of Charles A. Clark, son of the Senator, for several weeks, and that the resignation of Senator Clark at the time he did resign, and his appointment by Lieutenant-Governor Spriggs, was part of a plan to insure his appointment by the Lieutenant-Governor. In the carrying out of the plot, it will be added, misrepresentation and other devious methods were used to get the Governor out of the state. The Governor will hold that, owing to alleged fraudulent practices, followed in the appointment of Mr. Clark, that appointment is void, and he will himself make an appointment to fill the vacancy from Montana.
While it is not positively known whom the Governor will appoint, it is believed that Martin Maginnis, who represented Montana in Congress in the early days of the territory, will be chosen. He is not allied with either Democratic faction, and has always been a strong party man.

YESTERDAY'S GOLD SHIPMENTS.
NEW YORK, May 17.—The French line steamer La Cassiope, which sailed today for Havre, carried \$3,200,000 in gold.

GENERAL ASSEMBLY
Presbyterians Are in Session in St. Louis
RETIRING MODERATOR'S SERMON
Dr. Dickey, of Philadelphia, Elected Moderator—Northwest Delegates—A Sudden Death.

ST. LOUIS, May 17.—The Presbyterian General Assembly began its 112th annual session today. Nearly 1000 commissioners and delegates, representing all the Northern and Western states and territories and many of those in the South, with the synods of Central and South China, North China and India, are in attendance. Special interest centered in the election of the successor to Rev. Robert F. Sample, moderator of the assembly. Rev. A. M. Echols, of Middleport, O., commissioner to the General Assembly, representing Athens, D. C., Presbyter, dropped dead at 10:30 A. M. in the auditorium of the church. He was seated in a pew in the rear of the church, when attacked with heart disease. Before going to the church he complained of being ill, and consulted a physician. The church was crowded at the time of Rev. Mr. Echols' death, there being nearly 2000 persons present, and the sad incident cast a shadow of gloom over the assemblage and delayed the opening exercises.
The first session opened when Musical Director D. J. McDonald arose and led in the singing of the doxology. Rev. John M. Wooray, of Danville, Ky., delivered the opening prayer. Rev. Dr. Craig, of McCormick Theological Seminary, read a Scripture lesson and Dr. Massau, miscellaneous from China, delivered the formal invocation.
Retiring Moderator's Sermon.
Several selections were sung by the quartet of the church, at the conclusion of which Rev. Dr. Sample, the retiring moderator, delivered his sermon. He said in part:
"Moses waved his mysterious rod over the sea, and down the long line of Israel went the divine command 'Forward.' Israel obeyed, and having descended the shelving beach, the waters divided as they went on. Thus God triumphed gloriously and the pursuing hosts of Pharaoh, horse and rider alike, were overthrown in the sea, and Israel saw their enemies no more. The typical scene of the text suggests our duty, and God, through his word and works and guiding providences, bids us go on to the world's conquest, and Messiah's glorious reign. Protestant Christianity has planted itself under the eaves of the Madeleine and Notre Dame in Paris, and under many of the eaves of France. In Russia religious toleration has been greatly extended and Protestant churches have been erected in St. Petersburg, near by St. Isaac's Cathedral. Protestantism builds its sanctuaries in Rome, and the Bible House on the Corso looks across the Tiber on the towers of St. Peter's and the Vatican. In the Spain of liberty of worship has found a place. In South America, in the old homes of the Aztecs, in Madagascar and the once pagan islands of the Pacific, the truth has been joyfully received."
"To limit our views to the last decade we observe this significant fact that during the year 1894, in which the church was occupied with two important ecclesiastical trials, there occurred the greatest number of additions on confession of faith in the entire history of the denomination. The year following, publicity having been given to doctrinal errors, and confidence in the essentials of Christianity have been weakened, there set in a period of spiritual decline. Yet the net increase of our church in 1898 was about 260,000. The Congregational church being about 240,000, whilst the Methodist Episcopal church, North, had a net loss of 350,000. In later years a great majority of the Christian denominations, there has been, so far as indicated by conversions, a marked religious decline, and for this condition, some general, not local, cause must be assigned. Here let it be observed that divisions in our church have never resulted solely from doctrinal differences, but mainly from opposing views of administration, or questions of National government. This fact indicates the prevailing and steadfast loyalty of our church to its doctrinal standards. Notice some of the problems that confront us. The problem of the city: the centralization of population, rapidly advancing, has been a marked feature of this century. One hundred years ago 3 per cent of our population was urban, now nearly 50 per cent. Vice is sure to stimulate vice, and crime begets crime. Here we find general moral corruption; the idleness of wealth; devotion to sinful pleasures, wickedness in high places, the baseness of open immorality, cloaked skeletons of virtue, every

shameless form of iniquity, and absolute indifference to all we save its own.
"The problem of intemperance, most appalling in great cities, still waits a solution. Liquor interests dominate Legislature, corrupt courts, bribe executives, debauch rulers, desecrate the Sabbath, and turn many away from the house of prayer. Just now the traffic in innocents, as in Manila, Havana, Porto Rico and Alaska, misrepresents Christian civilization and sets the world's salvation far down the years. Another problem demands solution. The most thoroughly organized hierarchy in the world, Rome accepted, hides among the mountain ranges of Utah, builds its harems in secluded valleys, defies the Government, which would suppress its crimes, and seeks to establish an empire of its own, and sends its missionaries throughout the civilized world, to delude the ignorant and entrap the unwary. This is Satan's masterpiece, and one of the darkest blots on civilization the ages have known. Another problem. Xander it lies, in our beautiful Southland. It is a condition for which generations gone and ourselves are responsible. Eight millions of our population belong to the colored race, 80 per cent of whom have been born

since slavery ceased to exist. A stupendous onerous task confronts us. Patriotism, philanthropy and pious demand action to solve the anxious question, 'What shall be done?'
"There is a philosophy so called, a seemingly misguided reaction from materialism. It denies a person God, an incarnate Christ, a Savior from sin, and is largely a revival of ancient gnosticism. It is gaining ground with a startling rapidity, and is wrecking souls, homes and communities, over which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a serious problem. Still another problem is associated with the rationalism of the age. It threatens the foundations of public morality and of all saving truth. Wherever it extends, religious experience loses in depth and in power; revivals are few or unknown; worldliness increases; symbolism gains ground, and formal ceremonies impair spiritual worship.
Again, we cannot detach ourselves from the Christian faith, and the light of the church, which once fell the light of happiness and peace. The increasing desecration of the Lord's day presents a