

DR. GUE AT CENTENARY

HE PREACHED TO A VERY LARGE CONGREGATION.

Rev. Arthur W. Ackerman on Church Music—Dr. Blackburn Discusses the Need of a Revival.

Rev. George W. Gue, D. D., the 107th pastor of Centenary Methodist Church, delivered his opening sermon in the church yesterday morning to a very large congregation that had gathered there for a long time.

The text suggests the influence of God, and I shall not attempt to prove a self-evident fact by a long and a more elaborate sermon. But I shall call attention to a few things which I believe are of great importance to the church and to the world.

When a man is called to God's work in his business, he is called to devote his entire time to his chosen profession. If he is to be successful and accomplish any good as a minister, his mind, thought and whole attention must be given unreservedly to the work.

The question of financial recompense should not be the uppermost thought in the minister's mind. It is not how much money can be earned, but how many souls can be saved for God? I was once sent to a church in Illinois where there was scarcely a living. A member came to me one day and said, 'I've got a big potato patch on my place, and if you will dig them for me, I will have all your sins forgiven.'

The prevailing conditions need not be ignored or the reforms necessary in our city brought to bear upon the existing evils in such a way as to aid in their suppression. Christ's gospel is wide, and everywhere it should be proclaimed. It should not be brought before the public in a sensational way.

In the church let harmony prevail. God requires of church members that they shall be united in their hearts, in their work. It is a work so vast that it requires the efforts of more than one man to accomplish it.

At the close of the services many came forward, and in the afternoon Dr. Gue welcomed him to his work at Centenary. From the reception he received and the large congregation out to hear him morning and evening he must have felt much encouraged.

NEED OF A REVIVAL.

Morning Theme of Rev. Alexander Blackburn.

"Does Portland Need a Revival?" was the subject of the sermon by Dr. Alexander Blackburn at the First Baptist Church yesterday morning. The text was, "O Lord, revive thy work in the midst of the years," was the text. Dr. Blackburn said, in part:

"If our city is in a satisfactory condition spiritually, if there are as many converts as there ought to be, if the business of the city is in righteousness, and there is no oppression of the poor, and no sin in the streets, then there is no occasion for a revival of the day. But if there is anything wrong, if there is dishonesty and oppression, if sin abounds, and vice is visible on every side, then it is high time something was done."

congregations were almost entirely professing Christians. I draw no conclusions; only state the facts. The new men not new men, but new doings, but new life in a mind when we speak of a revival. 'They shall revive as the corn; the word of Zion. How does corn revive?' It is restored to life within. The heart of the plant revives first. So in a real revival, it is life from within the soul.

"Allow me to state some of the things that a revival would bring to the city, and then we can answer the question before us. First, as to restored faith. Now faith is not blind, but clear-visioned. It depends on the promises of God. It seeks to know his conditions, and hence a revival means a new study of the word of God. Faith also seeks to know the adaptation of means to the end sought. I cannot, if I truly believe that the rays of the sun will remove this building from its place and set it across the street, because my notion of the sun's power does not permit me to believe, but if I see you with 100 men and jack-crows, with all the machinery for moving a great building, I can believe it. Our faith fails because we do not comprehend the power

THE LATE MRS. MAHALA BELKNAP.

she was born in Allen County, Ohio, September 11, 1829. When she was a child her father, Jeremiah Starr, moved to the spot in Illinois where Bloomington now stands. In 1842, in Iowa, she was united in marriage to Ransom A. Belknap. Five years later they emigrated to Oregon, with the Chapman company, and in 1848 took up a donation claim, in what has since been known as the Belknap settlement. Deceased was the mother of 10 children, six of whom survive here. These are: Mrs. Rev. M. S. Anderson, of Tacoma; Rev. L. F. Belknap, of Woodburn, Or.; Mrs. Ira Anderson, of Spokane; W. C. Belknap, Mrs. Robert Kyle and E. H. Belknap, of this place. Her husband died here some four years ago.

AN OREGON PIONEER OF 1847.

MONROE, Or., Sept. 28.—Mrs. Mahala Belknap, who died here September 22, was a pioneer settler in this county. She was born in Allen County, Ohio, September 11, 1829. When she was a child her father, Jeremiah Starr, moved to the spot in Illinois where Bloomington now stands. In 1842, in Iowa, she was united in marriage to Ransom A. Belknap. Five years later they emigrated to Oregon, with the Chapman company, and in 1848 took up a donation claim, in what has since been known as the Belknap settlement. Deceased was the mother of 10 children, six of whom survive here. These are: Mrs. Rev. M. S. Anderson, of Tacoma; Rev. L. F. Belknap, of Woodburn, Or.; Mrs. Ira Anderson, of Spokane; W. C. Belknap, Mrs. Robert Kyle and E. H. Belknap, of this place. Her husband died here some four years ago.

of the truth, or the mighty force of the Holy Spirit. A revival will open our eyes to these things.

"A revival means renewed power in prayer. The old prophet accounted for the low religious life of his people, by saying, 'No man stirs up himself to lay hold on God.' There is always much prayer in a true revival. It must be so, for God will be inquired of concerning his richest gift, that of the Holy Spirit.

"A revival means new loyalty to the commands of Christ. There would be honesty in business, the suppression of crime, the shutting of the saloon and the closing of the gambling houses. It would reach the palace and the hovel. Nob Hill and the North End. Righteousness would take the place of iniquity, and where in abundance grace would much more abound.

"A revival means renewed love to our brothers. Christian love is the most attractive of forces. I had rather have a church of which it was said, 'Behold, how they love each other,' than to have the finest building on Christ's earth, if it is not a church of love. His church part is the most eloquent preacher in the land, because it would draw men more. There is no influence so potent as love to draw men. A revival would put an end to our miserable bickerings and jealousies in the church, and we would be one, as the Master prayed we might be.

CHURCH MUSIC.

Sermon by Rev. A. W. Ackerman at Congregational Church.

As the musical service at the First Congregational Church in evening was the first of a series of special programmes to be rendered during the winter. Rev. A. W. Ackerman, pastor, chose for his subject, Ambrose: Music as a War-Cry. This historic sketch of church music was very apt, as well as instructive. Mr. Ackerman said, in part:

"When Ambrose entered public life as judge, the Emperor was orthodox. He believed that Christ was of the same substance as the Father. His wife was Ariana; she believed that Christ was of different substance from the Father. Ariana, the bishop of Milan, was zealous for the doctrine of Ariana. He was not the same nor different, but like in substance with the Father. Hillary, of Pottiers, came to Milan to oppose the bishop, and found the Ariana parading the streets singing their belief. He had already adapted certain hymns of the orthodox faith to the cadences of the Greeks for the use of the Spanish Christians. As in a time of great need, shouting their faith in these songs. When Valentinian II, the son of the Emperor's second wife, became Emperor he demanded the use of two churches for the use of Ariana. Ambrose refused to allow the service, could not be intimidated, and when the Emperor ordered his lieutenants to prepare a church for him the orthodox party crowded the building, and although soldiers were sent to surround the church, there were constant services from morning till night. When Ambrose saw the spirit of the people flagging, he led them in singing the hymns that had been used on the streets, and thus singing, repeating psalms and praying they wore out the patience of his adversaries, and the Emperor confessed himself defeated.

which are used in this service tonight, the 'Gloria in Excelsis,' the 'Sanctus' and the 'Te Deum' had large places. It has been generally understood that this service is still used in the cathedral in Milan, but Professor Dickinson, probably the best authority on the history of church music in this country says, 'The subject of Ambrosian music is all in the air. Nobody knows just what it was. There is no evidence that Ambrose had anything to do with formulating the body of chants that can be associated with the use of Milan.' But the service of Milan has always been different from all other Catholic churches, and the service now in use is doubtless an outgrowth of the Ambrosian service.

"Before Ambrose it had been customary to intone the psalms with so slight an inflection that it was more like speaking than singing, and the stirring cadences of Ambrose gave offense, so that he was compelled to defend them. Augustine listened and wept. So much did he enjoy the service that he feared that the music might be banished. From that day until this there has been a place for the use of music as a war-cry in the service of the

WE'RE NOT FIT TO GOVERN

SO WE'D BETTER GIVE UP THE PHILIPPINES.

Thus Asserts Mr. Nicholas in His Rejoinder to Mr. Pipes—A Contractant's Fears.

PORTLAND, Sept. 28.—(To the Editor.)—Judge Pipes seems to think I am 100 years behind in my law. Yes, I have reflected chiefly upon the Constitution, the Declaration of Independence, the Golden Rule and the ten commandments, and I should be more than 100 years old. The Judge has evidently borrowed from English imperialistic sources within the last four years, and it is not yet sufficiently ripe for immediate consumption. Elementary writers very naturally divide international law into two branches—private and public. Private international law is that branch of which courts take cognizance in the ordinary course of private citizens of different states and countries. The other branch concerns the controversies between nations, for which the courts have no jurisdiction, no tribunal to enforce, except the moral sense of right and wrong naturally inherent in mankind, and sometimes the arbitration of war.

But the recognition of courts, the other for cabinets, ministries and the executive department of Government generally. The one cannot be so easily or effectually enforced as the other, and it should be so binding on the conscience of the Nation.

It was the first branch of this law to which the citations of Major Ganteburg in his article in the Oregonian refer do not touch the matter in question here at all. The citations from Kent, which I read, refer to the particular point in controversy, and it is rather astonishing that a lawyer should consider such authority out of date, for it is one of the first books placed in the hands of a law student. This particular point is called by the arbitrators the Venezuela matter, and should have called for arbitration in the Transvaal, and should now guide our course in the Philippines. It was grossly the mistreatment of the Philippines, the cession of Poland, the annexation of Alsace and Lorraine, and in the recent extinction of the South African republic. It is for the shameless infraction of this law that the Philippines are now arraigned William McKinley at the bar of public opinion, and expect a verdict of condemnation through the ballot box in November.

But Judge says "It is a condition and not a theory that confronts us"; that McKinley has got us into trouble and now we had better stay there. It certainly would not be good policy to reward a man by re-election for the mistakes he has made. If we are in trouble over these we should redouble our efforts to get out. Foreman says our business is to get out, and that is exactly what we ought to do. Foreman is an unquestionable authority on Philippine matters from an English standpoint. He was called to Paris to advise our Peace Commissioners, and he has recommended that we take the islands.

Ordinarily it may not be good policy to swap horses while crossing a stream, but this imperialistic brood is loaded down with a great cause and the strains of loyalty, so long shall the hymns of the faith be used to quicken and incite men to manly service in the cause of the truth."

FAREWELL SERVICES.

Rev. E. Maurer, of First Evangelical Church, Delivers Sermon.

Rev. E. Maurer, pastor of the First Evangelical Church, East Market and East Sixth streets, delivered a farewell sermon to the congregation he had served for the past year and a half. He will leave for Tacoma next week, where he will enter on the German and English work in that city. The presiding elder of Portland district has transferred him to that station for the reason he is able to conduct services in both languages. His church part with him with regret. While he has been pastor the membership of the church has doubled and a considerable portion of the church debt has been reduced. Rev. G. W. Plummer, of Red Oak, Ia., will arrive in Portland next Thursday to take charge of the church he leaves.

COMING ATTRACTIONS.

"Quo Vadis" at the Marquam.

One of the most important announcements of the season in a theatrical way is that which tells of the coming to this city Thursday and Friday evenings and Saturday matinee, October 4, 5 and 6, of F. C. Whitney and Edwin Knowles' production of Stanislas Strang's dramatic production of "Quo Vadis." This play and regular theater-goers, as well as those who seldom visit the playhouse, are more than ordinarily interested in knowing what characterizes the people who are to give life to its characters. It is pronounced the most impressive dramatic spectacle of the times, and will be produced here in the same elaborate manner that characterizes its long run in London, New York and Chicago last season. Prominent players to be seen in the cast are Mason Mitchell, who, by the way, is the actor who gained such widespread celebrity by enlisting in Roosevelt's Rough Riders during the Spanish-American war; Marcus Ford, Joseph Callahan, Edward Powell, George Schaefer, Richard Thornton, Walter Newell, Henry Stanley, Peter Marrott, Julius Schweder, Bert Hart, Henry Buckler, Fred Arundel, Freddy Mansfield, W. W. Utter, Theodore F. Perry, and the Marston, Mrs. Emerson, Winifred Bonowitz, Elsie Esmond, Grace Turner, Ellen Hill, Marie Barringer, Florence Stanley, Annie Richards, Edna Harrington and Susie Knight.

Dealing With 60 Tribes.

St. Louis Globe-Democrat. President McKinley's instructions to the present Philippine Commission show a practical grasp of the fact that the population of the archipelago is made up of many diverse elements. "In dealing with the uncivilized tribes of the islands," says the President, "the commission should adopt the same course followed by Congress in permitting the tribes of our North American Indians to maintain their tribal organizations and government, and under which many of those tribes are now living. In dealing with the tribes surrounded by a civilization to which they are unable or unwilling to conform." Mr. Bryan's fantastic proposition is to hand over the sovereignty to one tribe, and he selects the tribe that has been making war on the United States. He recognizes the Tagala alone, with Aguinaldo at their head, and, after extending the Monroe Doctrine to the coast of Asia, would use the Army and Navy of the United States to protect the Tagal domination of all the other tribes, regardless of their consent. This is not Bryan's idea, then he wants to start numerous districts, to place in the Philippines and protect them all. The fact is quite clear that President McKinley proceeds in the Philippines in the necessary order for treaty-making. It is a man's suggestions on the subject are Bryan's shallow foolishness.

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lastly, the United States had no power to make such purchase. The framers of our Constitution had no such power and having none themselves how could they transmit it to us? How could they put us in a position to have the right of power in the Constitution which they did not themselves possess? They could not, and they made no attempt to do so. They would have laughed the idea to scorn. They would have said, 'We are not for ourselves and our posterity,' not for Filipinos or any one else; much less did they think of forcing it upon any one. They provided for the future by binding on the states ratifying it and should be of no force or effect whatever on any one unless ratified by nine states. How idle to talk of such a Constitution or such a government being binding on another people without their consent when it would not embrace even our own people until ratified by them! When were the Filipinos given an opportunity to ratify or reject that Constitution?

Our Government was organized for a specific purpose and not for the buying or subjugation of other people. A corporation is not to deal in merchandise, but to buy real estate unless necessary for the existence or preservation of the corporation or its assets. It was upon this theory that Louisiana was bought. France could have the idea that the Allegheny Mountains were the natural western boundary of the new republic and that if she could secure the mouth of the Mississippi the whole of the United States west of the Alleghenies would fall like a ripe plum into her lap; and upon that theory she took Louisiana from Spain. Our forefathers saw with alarm the danger of this, and they secured the independence of the Union, and realized that this purchase was a necessity for their self-preservation and the integrity of the Union. They bravely conceded that it was not authorized by the Constitution, but realizing that necessity knows no law, made the purchase. The reference to the purchase and annexation of Louisiana and Texas and the government of the western territory is unfortunate for our opponents, for if the Filipinos had been offered the same terms and the same government and the same position in our Republic, they no doubt would have accepted.

The legal title to the land west of the Mississippi was vested in the United States by the constitution, and it was not any of us except to its citizens, nor permit any others to occupy it. Persons acquiring title were required to swear allegiance to the United States Government, and they were required to live. Uncle Sam had their allegiance and their consent to be governed.

I do not believe it practicable or possible for us to govern the people of the Philippines, and I do not believe it consistent with our form of government for us to attempt it, either for our own good or for theirs. They have never been governed by a monarch. If they can not govern themselves, then they would have but one tyrant; with us they will have 75,000 tyrants; they will be disturbed and torn up-side down by every political contest at home, while they will have no participation in the contest, nor power by their votes to protect themselves from robber officials, and they will be subjected to all the uncertainties and weaknesses of a republic, with all the tyrannical exactions of a monarchy, without the monarchy's stability.

Our history of carpet-bag government admonishes us of the evils of the system and warns us against a repetition. Judge Pipes still insists that we are all subjects, says that the people do not consent to the government, and that he becomes somewhat petulant at my dense ignorance of the English language because I expressed a dislike of the terms of the constitution, and that he whom we are subjects unless it is Mark Hanna's new empire. I always supposed we were our own governors, and I cannot understand how we can be our own subjects, every political contest at home, while they will have no participation in the contest, nor power by their votes to protect themselves from robber officials, and they will be subjected to all the uncertainties and weaknesses of a republic, with all the tyrannical exactions of a monarchy, without the monarchy's stability.

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