PORTLAND MINISTERS CRITICISE HIS UTTERANCES.

He Is Declared to Have Based His Universal Religion on Principles Advanced by Christ.

Many Portland ministers combated the trines advanced by the Rev. B. Far Mills in their sermons yesterday. As expressed by Dr. Hill, the point of divergence between Mr. Mills and what the lat terms the orthodox ministers is the sity of Christ. Dr. Hill asserted that Mr. Mills' doctrine of a universal relig-ion founded upon the practice of love is not peculiar to Unitarianiam, but is basic Rev. J. F. Ghormley and the Rev. W. Kellogg. These hold that the latian religion is founded on love, that Mr. Mills has abstracted his ideas and philosophy of religion from the Christian faith, and that Christianity has at root the idea of being a world-wide religion.

DR. HILL'S SERMON.

Logical Arraignment of the Doctrines of Mr. Mills.

At the First Presbyterian Church yes terday Rev. Dr. E. P. Hill devoted the morning sermon to a reply to the lectures of Rev. B. Fay Mills. Dr. Hill made a logical arraignment of Milis' doctrines. He chose as his text Matthew xxii:41-42, While the pharisees were gathered to gether, Jesus asked them, saying, 'What think ye of Christ? Whose son is he?'" "This morning," said Dr. Hill, "I come my task with great heartache. I long to dwell in hearty co-operation with all who delight in the things of the higher life. On the first day of the new century I was permitted to sit on the same platform with men whose friendship I covet, and gave pledge to stand with them during the unknown years ahead in striving to bring in God's kingdom of righteousness. But we who were there on that high day are of divergent religious creeds. In points which some of us regard as vital we radically disagree. By there come times when to remain silent ib equivalent to an acknowledgment of de-feat; to dwell at peace with another necensitates a repudiation of one's most charished convictions, while to hesitate to speak out lest the feelings of men be noed is to refuse to bear witness of what with all our souls we believe to be the truth, thus wounding the great heart

of our blessed Lord and Master.
"A man who a few years ago went from city to city preaching the gospel of the crucified Son of God, and who won the confidence and love of all whose hope of salvation is in the cross of Cal-wary, has since renounced his old faith. He returns to the city where crowds had listened to his burning words in order to give his reasons for changing his beliefs. His coming is preceded by the an-nouncement that he does not believe less than before, but infinitely more than he Standing on the same platform with a Jewish rabbl, he does not hesitate to say that their religious views are the same. Among his reasons for renouncing his former faith, he says that a garded as rebellion against God him- vain for answers to social questions, he

a spiendid future where the whole race made. And Mr. Mills was made hest, and dwelt among us (and we beheld his tleness and affection and righteousness glory as of the only begotten of the shall prevail. But, of course, such an Ideal is not peculiar to Unitarianism, give me for such sacrilege. But if Christ was made. And Mr. Mills was made hest, and dwelt among us (and we beheld his glory as of the only begotten of the shall prevail but in the rest only and the state of the course of the Every Sabbath day, from every pulpit in Christendom, the people are urged to love one another, even as Christ loved them and gave himself for them, while prayer is offered that the time may come speedily when all mankind shall dwell together as one great family.

'Mr. Mills believes in a religion of good works, and he proposes to set before himself the task of ministering to the sick, comforting the sorrowful and lifting the fallen. It need scarcely be said that good works are not peculiar to Unitari-anism. The onward march of the hosts of Christendom has been marked by the upspringing of philanthropies. Hospitals have been erected in the name of him ministry was to the sick. Asylums have been built in honor of him who said, Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.' While others have played or

"Mr. Mills draws attention to some of the hard things concerning the doctrine of the atonement. He cannot believe that the sing of the world can be laid upon an innocent God. It seems to him a horrible doctrine that the loving heavenly Fatner should demand a sacrifice before he will ment for sin, he showed his boundless love by offering himself upon the aftar, Paul announced his message and prophe. sled its reception unto the end of time when he said: 'We preach Christ cruck

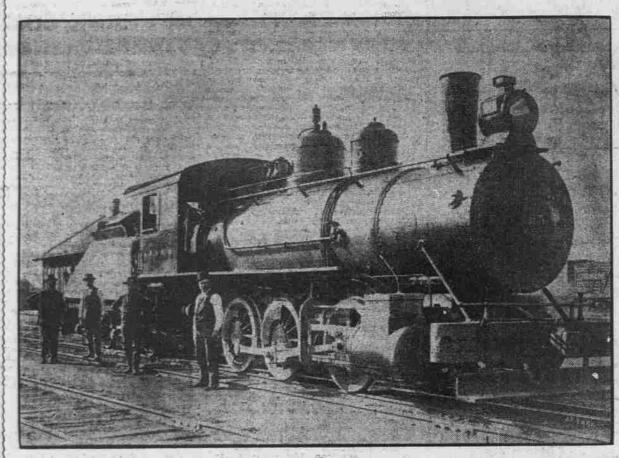
reflects no credit on an aspirant for athbelieves in the meanness of the terrestrial life—which is only a point of view—or to talk of a doctrine which makes artificial distinctions between the children of God and the children of the devil, self and the spostles ascribe to him all

that the Messiah was to be born in Bethlehem, that he was to be born in Beth-lehem, that he was to be the ruler of Israel; that although born of woman, his goings forth had been from everlasting. Jeremiah, in prophetic vision, amounced that the anointed of God was to be a descendant of David, a King; one who would be called Jehovah our Righteousness. Daniel declared that the Messiah's kingdom was to absorb all other kingdoms; that all people, nations and lan-guages should serve this great King, and that his dominion should never end. And then Jesus was born in eBthlehem. Whatever any one else may believe, it is piain enough that the writers of the New Testament regarded Jesus as the long-expiain enough that the writers of the New Testament regarded Jesus as the long-ex. pected Messiah and that they thought of him as the uniquely divine Son of God. To them true religion is not worship of God merely as a spirit, but it consists in a knowledge and love of Christ. Every one is to appear before the judgment seat of Christ. According to their view everyone who believes that Jesus is God. The he announced the truth without mental the Rosseaus and Voltaires and Renans are willing to say appeared among men, and let us see what sort of a dilemma our Unitarian friends are in. They admit that Christ was the most perfect man that ever lived. He had an intellect that lifted him above the greatest thinkers of the world to a height that is in-

flow only from the dominion of God. tion of the apostles, and hold in abey-Micah took up the strain and declared that the Messiah was to be born in Beth-such an event as the resurrection took place. Cut out of the Bible the stories of Cana, and the scene on Gennesaret, and the transfiguration, and the raising of Lazarus, and the ascension, and every other incident which superstitious friends might have magnified or imagined. Let us think of Jesus as he described him-self, and of that character which we know appeared among men, since to believe that ignorant fishermen could conjure a myth which has revolutionized humanity is a thousand times harder than to believe that the one whom they describe dwelt among them. Take, then, the Christ whom the Rosseaus and Voltaires and Renans

ANSWERED B. FAY MILLS quences of his rule were to be such as and all the rapturous ascriptions of adora- forc, musicians touch the strings of harp flow only from the dominion of God. had come upon them. Schools of learn-ing are established. Hospitals are start-ed. Campaigns of righteousness are in-Campaigns of righteousness are in-urated. Millions of hearts are comaugurated. forted, and multitudes are transformed from lovers of sin into lovers of God. And where shall we look for an adequate cause for so stupendous an effect? Some may say, if they choose, that the one in whose name all this has been done was only a mistaken youth of Galilee. I pre-fer to believe that he spake truly when he declared himself to be the one of whom Isaiah had epoken as the wonder-ful, the miracle of the ages. It is assumed by those who regard Christ as a mere man that they can deny him every suggestion of the supernatural and leave intact all the splendid blessings of Christianity which the veriest infidel if he be honest must recognize. But a greater mistake could hardly be made. The vic-tories of Christianity were not won, and could never have been achieved in the name of a mere man whose body had rotted in an Eastern tomb. The transmanifest in the flesh, is born of God. The he announced the truth without mental rotted in an Eastern tomb. The trans-denial of the divinity of Christ is re- process. While others here sought in formation which took place in some ig-

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give me for such sacrliege. But if Christ was no more divine than the rest, any one of us might substitute his name for that of Jesus without any suggestion of

"Does anyone raise the question as to

what Paul thought of the divinity of Christ? Then let him turn to the Epistles to the Philippians. No words could be

put together to make the thought more

clear: 'Jesus Christ was in the form of God'; i. e., was God in his nature and manifestations. He thought it not robbery to be equal with God; i. e., to claim equality with God was no assumption. He clothed himself in flesh. He humbled himself even unto the cross. Therefore, he is exalted above every name that is named, that at the name of Jesus, the divine person clothed in the nature of a man, every knee should bow of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord. But if any siept, Christian disciples have gone forth to sacrifice and bleed and die for their to the Epistie to the Colossians. The very position which Mr. Mills takes was being assumed by the opponents of the gospel. Men were saying that God had not ap-peared in the flesh, and that Christ was not uniquely divine. Therefore Paul wrote his epistle to the church at Colosse rbat that very heresy. Does anyon say that Christ was only a man? forgive. But the cross always seems a to Paul: 'He is the image of the invisible horrible doctrine to those who cannot God, the first born of all creation, for in grasp the thought that while God's justice demands that there shall be punish-ment for sin, he showed his boundless things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him and in him all things consist. And he is the head of the body, the church, who is fied unto the Jews a stumbling-block and to the Greeks' foolishness.'

"The vital point of the controversy can be indicated in no clearer way than by the question which Jesus asked the Pharisses. 'What think ye of Christ? Whose son is he?' The plain issue must not be obscured. For a man to go out to some the property of the plain issue who have the property of the plain issue must not be obscured. For a man to go out to some the property of the plain issue must not be obscured. For a man to go out to some the position of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the property of the beginning, the first born from the dead, that in all things he might have the property of the position of the beginning, the first born from the dead, that in all things he might bave the pre-eminence, that he might stand above.' I could occupy the entire hour in giving quotations from the cand, that in all things he might bave the pre-eminence, that he might stand above.' I could occupy the entire hour in giving quotations from the apostles' writings, from the confessions of doubting disciples and the testimony of those who obscured. For a man to go out to some theological graveyard and haul out of their resting places the dead hodies of as the heavens are above the earth. Christ puried beliefs in order to show how strong he is by kicking them around has such power. He could make the reflects no credit on an aspirant for athletic honors. To designate the credo of He could call the dead to life. Only Christendom by speaking of a God can do that. He had power to lay partial God, who reveals himself to a down his life and to take it again. And partial God, who reveals minimized to the partial God, who reveals minimized to make the control of the meanness of the terresting the classed as a mere man. The

study of science and history has led him self. Christ is our life. We are complete in him. Though we die, yet if we an authoritative and final religion; that the Bible is no more inspired than the Koran; and that Christ was the Son of God only in the sense that Socrates and Buddha and Mohammed were children of the divine Father.

"First of all, let us divest the discussion of its non-essential features and get by divine Son of God. Mr. Mills says that sion of its non-essential features and get at the heart of the controversy. The appealer said that one significant change that had taken place in his religious views was in regard to eternal punishment. Once he believed in hell fire, but now the thought is pepulsive to him that any man can be eternally punished for a few little sins or an intellectual blunder. But the doctrine of eternal punishment is simply a question in theology. Canon Farrar takes almost the same stand that of England. Mr. Mills coes on the subject, and yet he retains an honored place in the Church of England. Mr. Mills says that the religion to which he has become a convert is characterized by love, and he pictures a shall be one great family, in which genreach of our thought, he certainly would not consciously lie, and to say that he stupidly blundered whenever he made reference to his relation to God is to relegate him to a place among idiots. He, the hollest of the holy, said: 'I and the Father are ope.' That is true, else Jesus deceived his followers. He said: 'Destroy this body and I will raise it up in three days.' That is true, else Jesus was playing on the credulity of his listeners. He said: 'Search the Scriptures and they are they which testify of me.' If that statement is true, Christ was the one towards whom the centuries had been pointing since the days of Moses. If it is not true, the speaker is branded as a fool, an egotist or a liar. Nor will it do to explain away the passages in which Christ so plainly announced his divinity since every word he uttered, every deed he performed, is inextricably a part of his high claim. Peter said: 'Thou art the Christ, the Son of the living God.' and he accepted the title as a matter of course Thomas said: 'My Lord and my God,' and Jesus did not demur. The Jews under-stood plainly that he made himself equal with God and for that blasphemy they for his blood. "We are putting aside for the moment

"We are putting aside for the moment the miraculous element in the career of Christ and thinking only of the calm words which he spake and the unique character he bore as he moved among men. Think, then, of the prophecies he made, and which in these days, 1900 years afterward, are being fulfilled. He said, 'On this rock will I build my church, and the rates of hell shell not properly against. the gates of hell shall not prevail against it.' To those who heard the words they migh thave seemed like the wild dream of a fanatic. But the startling thing is that after 50 generations have lived and died, the most careless student of history knows that what must have seemed a crazy boast has come true. The church of Christ is the great wonder of the ages, Kings have persecuted it, learning has assailed it, mammonism has crept into it, but here it is today, stronger hopeful than ever before in all its history Christ said with as much confidence as if it had already happened, 'If I be lifted up I will draw all men unto me.' Think of a man about to be put to death as a common malefactor saying that his death is to win the attention of nations yet unborn. It seemed to be the height of absurdity. But the marvelous thing is that what he said has come true, and that from the vantage ground of the 20th century we can sing with greater confidence than ever before in the world's

In the cross of Christ I glory, Towering o'er the wrecks of time,

norant fishermen which made them the invincible heralds of an unconquerable faith was caused by their conviction that Christ had risen from the dead. Saul, the persecutor, became Paul, the mighty evangelist, by a vision of the risen Lord. Martyrs gave their blood to be the seed of the church; Boniface plunged into the forests of Germany, and Augustine led his monks to the savage shores of Britain, stained way to Golgotha is sufficient to and our own heroic missionaries have immortalize his name. His holiness was sanctified the soil of China, not because such that the saintliest saint draws back of their remembrance of a dead prophet of their remembrance of a dead prophet of Nazareth, but in the name of the living Christ of glory. How absurd to at-tempt to retain the blessings of Christempt to retain the blessings of Chris-tianity and deliberately take from it the secret of its power? If today you were to take from Christendom its confidence in a divine and risen Lord, tomorrow you would look off upon the most dreadful tations untold, are brave and strong by the impression upon one of his sincerity. who said. 'Lo, I am with you al-way, even unto the end of the world,' would stagger about dazed and undone if their stay would be gone. The multitudes who are drawing nearer to the d of life as to gates of pearl, repeating the words of Jesus: Because I live ye shall live also,' would suddenly be bereft of their vision splendid, for the promise would mean no more than if spoken by Socrates or George Washington or Queen Victoria. And those who today through their tears are looking off towards the house of many mansions would sink down in despair by the graves of their beloved, for He who gave the world the first clear words concerning the life beyond, if He was only a man knew no more about the unseen world than the suffering patriarch of Uz, who cried out, 'If a man die shall he live again?' If Christ was only a man, then when the next Christmas time draws near, we must give up all thought of singing the angel's message or worshiping the Babe of Bethlehem, for such adoration would be as idolatrous as to bend any babe in any cradle. And when the next Easter day rolls around no one but a hypocrite would think of decking the church with flowers and praising the risen Christ, for He did not rise at all except in a figure of speech. I cannot under-stand how one not believing in the divine Christ can go home from his Easter serv-ice and look at himself in a mirror with-out blushing with shame at his utter inconsistency. Thus we are able to get an idea of the workings of the new faith which Mr. Mills has adopted. With one sweep he would destroy all the aspira-tions, the comforts, the ministries that spring from faith in the Christ of glory, and then looking over the awful ruins, he would say joyfully. I preach a religion of hope, I believe infinitely more than I did. I am a thousand fold happier than

"There is just one more item to which I desire to allude quite briefly. Mr. Mills tells us that he has been led into Unitarianism by his scientific studies. He leaves the impression on our minds that one who is familiar with the latest investigation in the scholarly world cannot longer hold to the fundamental doctrines of Christianity. In an interview in Boston, two or three years ago he frankly referred to the doctrine of evolution as having been a factor in leading him to change his faith. Now, surprising as it may seem, along this very path over which the evangelist has gone from orthodoxy to Unitarianism, there walked not long ago another man, but in the opposite direction. He was one of the leading scientific scholars in the world. He was thoroughly familiar with the theories of Darwin and Huxley for he himself had written an elucidation of Darwinism which was recognized as an authority. If any man in all this world was familiar of God and the children of the devil, which is only some people's way of describing what all people recognize—all the attributes peculiar to divinity.

"But Mr. Mills has come to that point his investigations where he is forced to believe that the Bible is not the word indicates the line of cleavage, Mr. Mills of God in any other sense than Homer's it cars rushing by, we know that all that is out of harmony with his restored to believe that the Bible is not the word indicates the line of cleavage, Mr. Mills all that is out of harmony with his reason, but in order not to plunge into the wind him the short as shall leave him a knowledge of himself in the person of Jesus Christ. He degree of his obedience, than to believe that Jesus was no more divine, save in the degree of his obedience, than the degree of his obedience, that the block he assumes that the folders of the key and are turned which have present of the key and are turned which has preconceived notion. Before he prophesied. Issish had told of one who was to appear whose name should be Immanuel; God with us, the kingdom was to appear whose name should be Immanuel; God with us, the kingdom was to appear whose name should be Immanuel; God with us, the constant of the constant

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search, it seems evident that he has not not only scripturally impossible, but it is read far enough. That was a significant scene which took place the other evening, when a Jew-ish rabbi announced his religious vibws, us an authoritative and unlimited maniand then added that he and Mr. Mills were of the same conviction. During the first years of the Christian church many Jews became convinced that Jesus was the Messiah. A complete change took place in their convictions. They accepted Hymenius and Philetus, of old, and Jui-Christ as their leader, and believed that Ian, the apostate, and Voltaire and Ingertheir sins were cleansed by the blood of soil, endeavored to do the same thing: Calvary. Persecution came upon them, they are gone, but the man and the book and some were on the point of surrendering their new faith. Then a letter was holy religion, born of the agonizing love written to the Jewish Christians, urging them to be steadfast in the faith, and reminding them that the old faith and the have been long in darkness are rejoicing new were so radically different that for them to go back to Judaism would be to trample under foot the Son of God and to count the blood of the covenant an unholy thing.' When Saul, a Jew, became Paul, a Christian, he thought of his peo-ple as separated from him by a fearful chasm, which only the body of Jesus could bridge. They were living under the law; he under grace. They were blind; the scales had fallen from his eyes. Therefore, as if pleading with those who were lost he said: 'If thou shalt con fess with thy mouth the Lord Jesus, and Malt believe in thine heart that God hath raised him from the dead, thou shalt be saved. There was a day so awful that the sun covered his face with a clouthat he might not see. Jesus, the Son of God, stood before the high priest, a prisoner in bonds. Not a friend did the sufferer have there save two frightened disciples, who dared not announce them With scornful face the high priest looked upon the gentle prisoner and despised him because he dared to claim that he was the Messiah, the Son of God. T adjure thee, by the living God, said Calphas, sharply, as if it could not be possible that the prisoner would stubbornly insist upon his high claim even in the face of death, 'that thou tell us whether thou be the Christ, the Son of the living God.' Jesus saith unto him: "Thou hast said. Nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven. and coming in the clouds of neaven.
Then the high priest rent his clothes, saying, 'He hath spoken blasphemy.' The
other evening a descendant of Abraham
again announced the faith of his ancestors. As Caiphas did, he repudiates the
Messiahship of Jesus. Like the high
priest of old, he scorns the thought that Jesus was the Christ, the Son of the living God. And Mr. Mills takes his place on the side of the high priest; I take my stand on the side of Jesus.

#### "VANDALISM OF B. FAY MILLS."

Sermon by Rev. J. F. Ghormley, at First Christian Church.

"The Vandalism of the Rev. B. Fay Mills" was the subject of the evening sermon of the Rev. J. F. Ghormley, at the First Christian Church. His text was: "For God sent not his son into the world to condemn the world, but that the world through him might be saved."—John ill:17. "Rev. B. Fay Mills came, he had his say, and is gone," said the speaker. "The Church of the 20th Century, 'A Universal Religion,' and 'Why I Became a Uni-tarian,' were his themes. It was my good fortune, or misfortune, to hear Mr. Mills on 'The Church of the 20th Century, and his utterances on that occasion may have been new to himself, as they were apparently pleasing to his hearers. atmosphere of the 20th century is so com-pletely charged with Christian thought that it is being unconsciously uttered Had Mr. Mills presented his '20th century church' from any other platform than desolation that ever stretched before the eyes of man. The millions, who today in the midst of sorrows manifold and tempscious presence of him | The fault is not so much with the things uttered by Mr. Mills, as the source to which, from his standpoint, they are logically attributed. He dentes the Divinity of the Christ-love made flesh, this infinite thinker, lover and worker, and seeks to take the fruit of more than 1800 years of his teaching, and hand it out as the prod-uct of the bramble-bush of anti-Christ. He represents the 20th century church as

> "The church of the New Testament has never been any other kind. It has had in it the best thinkers of every age, the most unselfish workers and lovers, who have faced death in every form for the ing of humanity. From the Man of Galilee to the present time the question has been: 'What thinkest thou? thinkest thou of the Christ; whose son is he?' And because of what he was and did, human lips have made reply: "Thou art the Christ the Son of the living God." Jesus the Christ was a great doer because he was a great lover, and the whole creation was the object of his divine compassion. There was nothing new in the utterances of Mr. Mills, nor in his, let us believe, unconscious, attempt to adorn the temple of occultism with the jewels of thought, the silver instruments of serv-ice, and the golden cups of love taken from the temple of our God and his Christ. The beautiful things presented by Mr. Mills, apart from Christianity, are mere abstractions. The eternal fitness of things forbids this sacrilege. Adorn this temple of occultism as you may, with the prod-ucts of Christian thought, disappointed humanity will turn from this priestless temple, to seek the world's manger-born

a church of 'thinkers,' 'workers,' of 'lov-ers,' and one could not help thinking, 'Mr.

Mills, you are almost up with the proces-

"Mr. Mills' only hope for a world-wide religion is an entirely new religion. will unite upon the practice of goodness as the practice of religion,' is the chief article in the creed of this would-be new avangelism. But, sir, this thing is than 1800 years old. 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. 1:27. Why, sir, a world-wide religion was the burden of the utterances of all 1:27. the Hebrew prophets. Christ, God's involution of universal empire, the fulfiller of the prophecies, had no other conception of his mission than world-wide and heaven-high. The brotherhood of man and the fatherhood of God were demonstrated in his life and teachings, 'Go ye into all the world and preach the gospel to the whole creation,' was his last message to his apostles. In accepting Unitarianism Mr. Mills denies the divinity of Christ; as he puts it, 'I could not be honest and continue to teach that Jesus was uniquely divine.' The God of the Bible is not a partial God; for while his revelations may have been made to the few, the blessings have flown to all, and 'Whosoever will, may come. The redeemed shall come out of every nation, and kindred and tribe, from all the earth, and enter into life everlasting. Christ shuts no one out; the Bible shuts no man out; but sin, sin will shut out the unpenitent. It is M. leave Salem A. M.; leave Salem B. A. M.; Independence, T. A. M.; leave Salem B. A. M.; Independence, T. A. M.; leave Salem B. M.; Independence, T. A. M.; leave Salem B. M.; leave B. M.

also scientifically and ethically imp for any one to enter the kingdom of God us an authoritative and unlimited mani-festation of himself in a man and a book. of Calvary, is being proclaimed unto the ends of the earth, and the people who in his light.

A Springfield (Mass.) publishing company, whose business is so large that it furnishes more mall matter than all the rest of the city put together, was recently awarded the four years' contract for carrying the mail to and from the postoffice and the railroad depot. Several automobiles are now being built to do the work.

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THREE TRAINS DAILY FOR ALL POINTS EAST

"CHICAGO-PORTLAND SPECIAL." Leaves for the East, via Huntington, at 9:00 A. M.; arrives at 4:30 P. M.

SPOKANE FLYER. For Spokane, Eastern Washington, and Great forthern points, leaves at d P. M.; arrives at A. M.

ATLANTIC EXPRESS. Leaves for the East, via Huntington, at 9:06, M.; arrives at 8:10 A. M.

THROUGH PULLMAN AND TOURIST SLEEPERS. OCEAN AND RIVER SCHEDULE. Water lines schedule subject to change with-

Water lines schedule subject to out notice.

OCHAN DIVISION—From Portland, leave Ainsworth Dock at 8 P. M.; sall every 5 days; Steamer Elder salls April 2, 12, 22. Steamer Columbia sails April 7, 17, 27.

From San Francisco—Sail every 5 days, Leave Spear-street Pier 24 at 11 A. M.; Leave Spear-street Pier 24 at 11 A. M.; Steamer Columbia sails April 3, 18, 28. Steamer Columbia sails April 3, 18, 28. Steamer Elder sails April 8, 18, 28.

COLUMBIA RIVER DIVISION. PORTLAND AND ASTORIA. Steamer Hasselo leaves Portland dally, except Sunday at \$100 P. M.; on Saturday at 1000 P. M. Beturning, leaves Astoria dally, except Sunday, at 7:00 A. M. WILLAMETTE RIVER DIVISION.

Steamer Ruth, for Salem, Independence and way points, leaves from Ash-street Dock at 6 A. M. on Mondays, Wednesdays and Fridays, Returning, leaves independence at 5 A. M., and Salem at 6 A. M., on Tuesdays, Thursdays, and Saturdays. PORTLAND AND SALEM, OR.

CORVALLIS AND ALBANT. Steamer Modoc leaves Fortland at 6 A M. in Tuesdays, Thursdays and Saturdays. Re-urning, leaves Corvaille at 6 A. M. on Mon-lays, Wednesdays and Fridays.

YAMPILL RIVER ROUTE. PORTLAND AND DAYTON, OR. Steamer Elmore, for Oregon City, Butteville, Champoog, Dayton and way landings, leaves Portland Tuesdays, Thursdays and Saturdays at 7 A. M. Leaves Dayton for Portland and way points Mondays, Wednesdays and Fridays at 3 A. M.

SNAKE RIVER ROUTE. RIPARIA, WASH., AND LEWISTON, IDAHO Steamers leave Riparia at 3:60 A. M. dalfy, urriving at Lewiston about 3 F. M. Returning, seave Lewiston at 5:30 A. M. arriving at Hiparia same evening.

A. CRAIG, Passenger Agast.

CITY TICKET OFFICE 254 Washington St., Corner Third,

#### PORTLAND & ASIATIC STEAMSHIP CO.

For Yokohama and Hong Kong, calling at Kobe, Nagazaki and Shangbai, taking freight via connecting steamers for Manlis, Port Ar-thur and Viadivostock. SS. INDRAVELLI SAILS ABOUT APRIL 26. For rates and full information call on of ddress officials or agents of O. R. & N. Co.



Depot Fifth and Acrive OVERLAND EX-

\*8:30 P. M. for Salem, Rose-burg, Ashland, Sac. r a m en to, Ogden, San Francisco, Mo-san Francisco, Mo-lave, Los Angeles, SI Paso, New Or-leans and the East. At Woodburn day), morning train connects with train for Mt. Angel, Si-verton, Browns-ville, Springfield and Natron, and Albany Local for Mt. Angel and Sil-

\*4:00 P. M. Albany passenger ... \*10:10 A. M. |17:30 A. M. Corvalits passenger. ||5:50 P. M. 4:50 P. M. Sheridan passenger. | | 8:25 A. M.

\*Daily. || Daily except Sunday. Rebate tickets on sale between Portland, Sas-ramento and San Francisco. Not rates \$17 first class and \$11 second class, including sleeper. Hates and tickets to Eastern points and Eu-rope. Also JAPAN, CHINA, HONOLULU and AUSTRALIA. Can be obtained from J. S. KIRKLAND, Ticket Agent, 140 Third street.

YAMHILL DIVISION. Passenger Depot, foot of Jefferson street.

Leave for Oswego daily at 7:20, \*0:40 A. M.;
12:30, 1:55, 3:25, 4:40, 0:25, 8:30, 11:30 P. M.;
and 3:00 A. M. on Sundays only. Arrive as
Fortland daily at \*6:35, 8:30, \*19:50 A. M.;
1:35, 8:10, 4:30, 6:15, 7:40, 10:20 P. M.; 12:48
A. M. daily, except Monday, 8:30 and 10:35 A.
M. on Sundays only.
Leave for Dallas daily, except Sunday, at
5:35 P. M. Arrive at Portland at 9:30 A. M.
Passenger train leaves Dallas for Airlis Mondays, Wednesdays and Fridays at \*3:50 P. M.
Returns Tuesdays, Thursdays and Saturdays.
\*Except Sunday.

R. KOEHLER.

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S:00 A. M. Mond, Fort Stevens, Ill-10 A. M.

Gearhart Pk., Seasade,
Astoria and Seashore
Express,
Daily,
Astoria Express,
Lady,

Murrison St. and Univ
Pass, Agt., Asty

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