T"E MORNING OREGONIAN, MONDAY, APRIL 22, 1901.



WITH INCIDENTAL REPLY TO DR. E. P. HILL.

Discourse by Rabbi Stephen Wise Last Friday Evening.

I am not ashamed of the fact that I presented Mr. Mills to a religious gathering in this city. Nor do I apologize for having done so. I am proud of it, I glory in it. I would do so again, if cecasion offered, and if Mr. Mills comes to Portland again, he shall stand in my pulpit, if he can be induced to accept a most hearty invitation. If an honest man of any faith comes to Portland, he shall receive a hearing in my synagogue. Even though he should advocate teach-ings opposed to the thought of Judasacrifice. This belief is unbiblical and un-Jewish. Iarael holds that man is prone to what harm or evil can result? If the faith of my people is so weakly and insecuredly grounded, that it can be upsin, but that he may rise to holiness and sia, but that he may rise to nonness and blamelessness with God; if he sin, he may repent and return to God. "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from reacted and destroyed by whosever chances along, so be it. Such faith is not faith. Better, by far, honest and rational doubt, than intellectual inertness his ways and live." And live, not believe! or slothfulness, calling itself faith. I have pursued the same practice in New befits the sacredness of my theme. Still, York City, Mrs. Ballington Booth, for example, and eminent representatives of the different churches have, from that the orthodox Christian teaching with respect to the atonement is unspeakably time to time, addressed my New York congregation. I desire my people to hear many expressions and statements of the cruel and cowardly. I agree with Paul that it is "unto the Jews a stumbling-block and to the Greeks foolishness." To truth. I am not fearful of their straying away; nor need 1 be, for I do not Let me suffer. None other shall suffer for me, even though he be God. Is God hold that my way is the only way, that If a man walk not with me, he must be lost, he cannot be saved. I leave that fear to others.

l, too, was present at the union religious services, on the first day of the year and of the century, and the recol-lection is indeed, precious to me. I prayed then, and I pray now, not for the coming of a universal Judaism, nor even for the coming of a universal Presbyterianism, but for the dawning of a faith broad and catholic enough to embrace and welcome all men. Let no words spoken, tonight, lead you to imagine that my people and I have receded from our position on the first day of the year. The synagogue is as tolerant as the sky, and intolerance shall find no lodgment in this temple, least of all in this pulpit,

"Mr. Mills and his critics." "Fighting mgain? Oh, no; it's the same old fight." I, wish, however, to emphasize at the ry outset, that although Dr. Hill, as representative of Mr. Mills' critics, and I disagree essentially and fundamentally in some things, we shall continue to bat-tie shoulder to shoulder for the good and against the evil. I honor Dr. Hill man and minister, and I prize his adship, but we would not be worthy of the respect of each other, or that of the community, if, though we differ in creed and worship God under different names, we would not continue to stand

together and strive together for the things of the higher life. Whot is this "awful Mr. Mills," that has called forth such eloquent and coplous wrath? What has he said or done to inspire these stirring sermons in de-fense of "the infinitely more of Chrisand again, as "the Son of Man." says: tianity"? One of the main reasons for this resentment, I take to be the fact that Mr. Mills was at one time an ormen, the man Christ Jesus." shodox Christian and evangelist, and now is a "heterodox" or Unitarian. This is not expressly stated, but none the less obvious. Dr. Ellot and Mr. Lord preach similar things, but they the same, are spared, as far as I know, anger and invective. The truth is, that the momen & Christian leaves his church and de nomination, doubt and distrust attach themselves to him. A most dangerous position for a church which teaches, "And ye shall know the truth and the truth shall make you free." Is the church ready to admit that it must abandon this position and amend the teaching of Jesus into-"free-but not free to foreake Christianity"? Israel believes times: in the liberating influence of the knowl-edge of truth. If needs be, I would rather have freedom without Judaism. than Judalam without freedom. If a non-Christian is converted to Christianity, he is halled with joyous welcome and gratitude, forasmuch as he has come of the Christian testament? he is justified to the light and to liberty. Mr. Mills leaves the Presbyterian church, and at once he is proclaimed by various min-isters of the gospel in this city, "insin-mere," "unfair," "notoriety-seeker." One personal word I would speak to my friend and brother, Dr. Hill, I deepmy frie regret, for his sake, that in order to point his moral, he found it neces-many to adduce a New Testament tale, and make both Mr. Mills and myself play an apparently despicable part. It meems rather "un-Christ-like" to label me Caiaphas, because I do not accept Dr. Hill's Jeaus. I regret Dr. Hill's comparison, because in other days, such words as his have brought evil and ca-lamity to the house of Israel. Who was Calaphas? (I do not wish my question to imply the admission, on my part, of the historicity of all the events and incl-dents alluded to in the pages of the New Testament, with which question I shall deal some other time.) Calaphas is represented as a stern, merciless, hateful, high priest and judge. In coun-tries such as Galicia, Austria, Roumania, Russia, it is not infrequently the ut-terance of some such word by a Chris-tian minister that influences the passion of the anti-Semitic mob and leads in the and to pillage, rapine, murder. Thank God we live in a land of liberty and enlightment, and such words "like ashes thrown to windward, recoil on the head of the thrower." The history of the world has been changed by just such an utterance. Ferdinand and Isabella, of Spain, urged on by the dignitaries of the church, resolved to expel the Jews from their dominions in 1492. The Jews begged and begged for a revocation of this decree. King and Queen were, at first, ob-durate, but later seemed about to yield, when the leading Jew of his generation, Isaac Abarbanel, presented himself be-fore the King and Queen and offered into imaginary lines laid down by Heenormous sums, in the names of the Jews, if the edict were removed. It is related that the grand inquisitor, Torquemada, burst into the room holding up a crucifix, and cries aloud, "Judas sold Christ for 30 pieces of silver; will you do the same for 300,000 ducats? Here he is, take him and sell him." The edict remained in force and the Jews, who had risen to places of honor and distinction in Spain, were driven out. Oh, the shame and the cruelty, the sufferings and the horrors that followed. Who was the Judas that betrayed his Lord? Ferdinand. that would have spared and saved the Jews, or Torquemada, Insisting upon their exile? Still, Torquemada might have said: "I take my stand with Je-sua." But did Jesus take his stand with Torquemade or with his poor brethren in Izrael, inshed, scourged, exiled? My brother minister says that he takes his stand with Jesus and he calls me Calaphas, because I honestly deny the di-vinity of Jesus. Let my brother ask himself; "Would Jesus have called me Calaphas?" "Father, forgive them; for know not what they do." Mr. Millis says that the essential thing in religion is not "credo," "I believe in the gospel of the crucified Son of God, and the Messiahship of Jesus," but "amo," "I love." Dr. Hill holds that the cardinal thing is a "belief in the gospel of the cru-cified Son of God," that "man's hope of alvation is in the cross of Calvary." Mr. Mills declares that religion must ever grow and ever learn; Dr. Hill believes that Christianity is an authoritative and final expression of religion. Mr. Mills be-lieves in the early dawning of a universal religion, which will be a religion of love. Dr. Hill holds that the universal religion has come for all centuries, in the form of Christianity, Mr. Mills did not hesitate

My contention shall not be with a man of straw, but with the living body of a vital bellef of orthodox Christianity. I meet Dr. Hill's challenge and I accept it. I do repudiate the Messiahship of Jesus Christ.

organ of which, published in this city, the Catholic Sentinel, would forbid The Oregonian discussing religious problems, In thus repudiating the Messiahship of Jesus, I do not stand alone. I take my stand with the Unitarian church, with and presuming to question the divinity of Jesus Carist-one step this side of the inquisitorial attitude-even threatening thousands upon thousands of enlightened Christians and even many Christian minforbid the members of the Roman isters of the orthodox churches here and elsewhere. Why do I not accept the su-Catholic church from reading it, a threat which I trust the Roman Catholic church perhuman and divine Messlabship of members and The Oregonian alike will have the courage to defy. Concede su-preme authority to a man or a book and Jesus? The cardinal teaching involved in the Messiahship or Saviorship is that of the atonement for the sins of men by the sacrifice and death and blood of the Son of God, Jesus Christ. the position becomes inevitable, as anced to The Oregonian by the editor of the Sentinel, "the supreme and infaldeny the premises, that sin original and inborn in man, that lible teaching authority in religion be-longs to the chair of Peter." How differ-ent is this position from that of Judaism. sin is inherited from Adam, that every man must suffer for the sin of the first which teaches that we are not called of men, that sin can be wiped out and pon to believe anything out of accord God's anger appeased only by means of a with our reason. Reason is to test, revise

and sanction faith. "What think ye of Christ? Whose son is he?" This question, according to Dr. Hill, indicates the line of a cleavage. "Is Christ a mere man or the uniquely divine Son of God?" A mere man! A mere man! As if it were necessary to degrade man in order to exait and magwould speak with such reverence as nify God. How splendid are the lines of Goethe: cannot silence my deepest conviction

Vermesse Dich, die Pforten aufzureisse Vor denen jeder gern vorueber schleicht! Hier ist es Zeit, durch Thaten zu beweisen, Das Manneswuerde nicht der Goetterhoehe weicht '

Jesus, "the mere man," lived to show what man could achieve. Make him out me it is both. If I sin, I must suffer. to be God and not man and you rob him of every element of power and helpangry with men, that he must be soothed and mollified? I shall be told by many fulness and inspiration. As Felix Adler declares: "His true grandeur is in the pure and noble humanity which he illusgood Christians that I do not understand this lofty, wonderful teaching-a very sim trated in his life and teachings. . It was the humanity, not the dogma of Jesus, by which Jesus triumphed." "I ple way out of a perplexing difficulty. It cannot be denied that some scattered ref-erences in the Talmud and Kabbala might am an Hebrew of the Hebrews," and I accept Jesus, the min, but I repudiate his divine Messiahship; the critics of Mr. seem to bear this out, but the body of Jewish teaching is elementally opposed to Mills reject him. I take my stand with such a doctrine. Sacrifices were never more than a symbol; Israel's symbol to Jesus, as he would be stood by; I accept Jesus and all God-like men; the critics of those for whom the spirit and essence of Mr. Mills reject him, for as much as they call him the man-God, Judaism acreligion had to be clothed in a visible symbol, even as the characteristic Jewish cepts its own, Jesus of Nazareth; it reoudiates Jesug the divine Messiah

thought of Jesus, that man is the Son of God, that humanity is divine, had to Why was Jesus of Nazareth delfied? he emhodied in the Christ-conception. The defication of the man Jesus, I be-lleve, helped to win over the heathen Dr. Hill said: "If Jesus was the highest model of religion within the reach of world, which required something to look our thought, he certainly would not con-sciously lie, and to say that he stupidly upon and to lay hold upon. The delfica-tion of Jesus, though modern Christendelficablundered, whenever he made reference dom know it not, was a compromise, con-scious or unconscious, with the heathen to his relation to God, is to relegate him to a place among idiots." worship and mythology. The world of I repudiate the Messiahship of Christ! the first century of this era was not ready for a simple, spiritual, reasonable What does Jesus say of himself? I take his own testimony. "Hear, O Israel: the Lord our God is one Lord." Not faith, any more than it was prepared for rational science, for astronomy, geology, anthropology. The mission of the man three nor three in one, nor one in three! "There came one running, and kneeled to him, and asked him, Good Master. Jesus, as has well been said, was not to overthrow the Pharisees, not to preach to the heathen world, "I am not sent but what shall I do that I may inherit eter-nal life? And Jesus said unto him, Why unto the lost sheep of the house of Israel," not to substitute the law of love callest thou me good? There is none good, save one, that is God." "I ascend unto my Father, and your Father; and to which was for the law of retribution which was not, but prophet-like to inmy God, and your God." In the gospel of John, Jesus refers to himself again sist upon righteousness as the regnant principle of living. Jesus was not influenced by the past; he tells us so. He was the child not slone of Mary, but of Paul ays: "But we see Jesus, he was made little lower than the angels." In an-Judalam, the inheritor of the treasures of other place Paul says: "For there is one Micah, Isaiah and Daniel. His life God, and one mediator between God and not the literal fulfillment of Old Testament prophecy, but he helped men the better to fulfill the prophetic, "Thou shalt." The burden of his message was It is sought to attest the Messiahship of Jesus by adducing the miracles which Jesus is said to have performed, the witnesses being Matthew, Mark, Luke, John and Paul; but it is forgotten that righteousness, the sanctity and inviola-bility of the moral law. The real tri-umphs of Christianity have been those

the writings of these men are dated much later than the year of Jesus' death, so that the so-called evidence, in legal of the Jewish lawgiver and prophets, the triumphs of the law of love, of love for God as faith, and of love for man phraseology, is nothing more than hear-say. If you insist upon the authenticity as righteousness This naturally leads to the off-mooted of the miracles recorded in the gospel, why not believe in the thousands upon thousands of miracles alleged to have question, "Is Christianity a more spirit-ual religion than Judaism?" My answer is the command laid down in the Hebrew Bible, "Ye shall be holy, for I, the Lord your God, am holy." Is it true that "Christianity inculcates law, wherebeen performed since the New Testament times; the miracles in France, for in-stance, the miraculous occurrences at as Judalsm impresses fear"? The fifth verse of the sixth chapter of Deuteronthe shrine of Lourdes, attested by hundreds of winnesses, who declare that they heard the voice of the Holy Virgin? If omy reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Was a Jew be confronted with the question, Why do you accept the miracles of the Hebrew testament and reject the miracles not Christianity the first religion to lay

perchance Judaism be disturbed or the authority of Christianity impaired. Verlly, irreverent familiarity with God and his "Israel has never been the persecutor bes in lieu of reverent awe and wor-Dr. Hill may not agree to this, in the same way in which Christendom has persecuted the children of Israel. Israel has not proclaimed, but has prac-ticed this better than golden rule, 'Whobut his attitude towards Jesus and the Bible leads logically and inescapably to that of the Roman Catholic church, an scever doeth the will of my Father, which is in heaven, the same is my brother. As for the claims of Christianity, touching the divine Messiahship of Jesus, Israel's position is typed by the poor Mahommedan in the mosque of Omar at Jerusalem. Pere Hyacinthe relates that a Christian guide, being shown the al-leged footprints of Jesus, knelt reverently upon the floor to kiss them. The old Mahommendan guard looked at them, and sollicquized, 'Jesus, good prophet, very good prophet; Moses, Jesus, Mahomet, all three prophets-but God alone is God.' God alone is God!

"We will not be like the minions of Herod's court, and, 'Sentinel against the truth and guard against reality.' We shall not, Herod-like, hide from ourselves the cropse of ancient and absolete belief, nor embalm a lifeless creed in honey in order to make it appear to live. We

would be sentinels of the truth, and guardians of reality, watchmen on the lookout, to welcome from the heights of the new and larger hope the dawning of the day that shall bring to all men the blessed, supreme, enfreedoming - truth, which alone is the knowledge of God. A learned Jewish teacher of our generation tells us that the name, 'Nazarene,' may, in view of its Hebrew derivation, signify 'watchman.' Jesus is not God; he is God's watchman, standing on the summit of immortality, and pointing to the approaching day, when the earth shall be fied, full of the knowledge of the Lord, as the

waters cover the sea. May not the message of this watchman be, Let there be many windows in your soul,

That all the glory of the universe May beautify R. Not the narrow pane Of one poor creed can catch the radiant rays That shine from countless sources. Tear away The blinds of superstition; let the light Pour through the windows broad as truth itself.

And high as God. . . Be not afraid To thrust aside half-truths and grasp the whole.

And ye shall know the truth, and the truth shall make you free.

A FREE CHURCH JUSTIFIED.

Dr. Lord on the Reasonableness of the Unitarian Faith.

At the Unitarian Church yesterday morning Mr. Lord spoke in substance as follows, taking his text from First Thes-salonians: "Prove all things; hold fast that which is good." He said:

"I have no choice today. Circum-stances have given me my subject. Controversy is not to my taste; and is against my idea of the true method of building up men in the spiritual life. Men love the excitement of polemics. They will fill any auditorium to hear a fight, while in the matter of hearing positive spiritual instruction, they will take much smaller interest. You who have heard my message hitherto, will bear me witness that the ever-recurring theme in my discourses has been love, the divine principle of true manhood and of human society, and truth, the light of that love. Love, the motive; truth, the way; beauty, the form. "But, no doubt, such a stir as Mr.

Mills' coming has occasioned will do

"First-It will help people who have been unsettled to see that a man may behind the husks of the old forms eave the old theologies, and go forward to something higher and nobler. They will believe Mr. Mills, who has, like some the rest of us, lived the same life of love under both forms of thought, when he says that the later is infinitely larger and more inspiring than the earlier and narrower. Such testimony given by one so prominent as Mr. Mills has been in

the evangelical churches, carries great weight, as a mere matter of personal experience. And unprejudiced minds will ee that reason is on Mr. Mills' side, "Second-Mr. Mills has, undoubtedly, given the shock necessary to awaken not few conventional religionists to a state of mind which will work out for them a vision of the realitys of right and truth and love, never before experienced.

"Third-Mr. Mills' coming gives the op-portunity to demonstrate to a large public the reasonableness and even the ne-



ures.

quiry has come to Mr. Mills from an

Eastern community where he once held

revival services, asking if the current report there is true that he is becoming a drunkard, and again, inquiring whether

he confessed to himself to a Congregational minister whom he never met, that he regarded himself as a candidate for

once labored with him pass him on the

the interest of intellectual honesty and so

of moral integrity itself. A man cannot be false to his convictions and save his

"Dr. Ellot and I could tell tales of Epis-

"I do not condemn all other churche

Any minister who believes his creed, and any layman who does not feel trammeled

in the old faiths, should remain. The old churches have their use while the old

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known to you as your duty, the Lord assist- In the Old and New Testament Scriping you by his spirit and grace.

"While radical people express their is to leave all such intellectual questions thought in the following manner: to every man's honest judgment and unite in the fellowship of the spirit of Jesus? You do, by this act, express your desire mite with others for fellowship in the pur suit of religious and moral truth, the class of love, and the practice of rights "A free church destroys the spirit of exer theological prejudice, dogmatic suspicion and dislike such as has been shown by ness; and you promise in the fulfillment the orthodox churches since Mr. Mills left this purpose, to strive to be faithful in the performance of everything known to you as your duty, and to use every means in your them. Mr. Mills has been the subject of power toward building up the kingdom of heaven on the earth. constant misrepresentation. Private letters have been written to discredit him. He is now charged with being a seeker

"Sometimes persons come to us and to ther Unitarian churches under the fol-wing bond of fellowshp: after notoriety, a kind of an adventurer, not quite in good standing with the Uni-tarian church itself. Recently an inother Unitarian churches under the fol-lowing bond of fellowshp:

In the freedom of the truth; in the spirit of Jesus, we unite for the worship of God,

and the service of man. "An elderly Methodist minister in St. Paul, after reading the last quoted cov-enant, remarked: 'Why, I could join your church.' And he further remarked: We are all coming to that some day."

"Second-But I must point out specific-ally some of the main points upon which main points upon which the existence of our free church is justi-

'The only ground upon which the existence of any church may be justified is that it is necessary to minister to the spiritual life of men. And by ministering to the spiritual life. I mean that it makes men more unselfish in their motives, more noble in their thought, more beautiful and gracious in manners

dom. Human nature is too weak to bear "Now, I do not say this boastfully, but I think it is due the cause of truth and a the strain orthodoxy occasions its minis-ters and laymen. At a meeting of a cerhigher faith at this time to say it that tain orthodox body of ministers in Spring. no church has, in proportion to its n bers, produced so many superlatively field, Mass., some time since, a paper was read taking high critical ground regarding ble men as this free church which Mr. Mills has joined. All through the history the Scripture. Out of 30 men present, 23 said they agreed, but they each said 'I of the Christian church, Unitarian men do not dare tell my people this.' One said, 'I repeat the Apostles' Creed every Sunday and do not believe-what am I have been at the same time great in moral character and champions of freedom and tolerance. I pass the others and name today only our American galaxy of Unito do?' tarian saints. copal and other orthodox ministers who have come to us seeking Unitarian pul-

"William Ellery Channing, than whom no greater saint, by common consent, has America produced, and more than any other, the father of American Unitarianism.

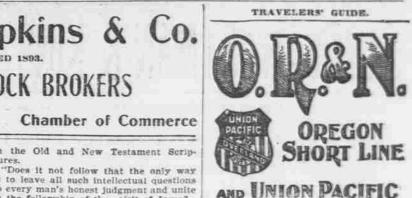
"Theodore Parker, one of the heroic figures in our National history, whether he be regarded as the champion of the slave or of religious freedom. The Unitarian laymen who dared to espouse the anti-slavery cause were more numerous, in proportion to the size of their church, than those of any other religious body.

"These great spiritual poets-Emersor the two Longfellows (Henry and Samuel), Lowell, Bryant and Holmes. Can you imagine Lowell writing 'Sir Launfal' within the bounds of an orthodox creed? "Unitarianism has produced such states men as Jefferson, the two Adamses, Web. ster, Sumner, Greeley, Horace Mann, ucator and statesman; John A. Andrew and George William Curtis, the ideal citizen.

"Our free church held these great au. thors, whose names are synonyms not alone of genius, but of true manhood; Hawthorne, Bancroft, Motley, Parkman, Bayard Taylor and John Fiske

'And is it not remarkable that of the twenty-odd names already recommended by a jury of America's greatest citizens to adorn the Hall of Fame, in New York City, a large proportion are from the rolls of the Unitarian church?

"In the philanthropies, since the Unitarian church began, members of this body have been out of proportion prominent. Booker Washington, in his auto-blography, recently published in the Outlook, tells of Boston hospitality to his ap-peals for his great school in Tuskegee. Some of us know who these hospitable men are. At the point of greatest finan-cial depression, when Mr. Washington thought his school must stop for lack of funds, he went to Boston to a Unitarian minister, who, in a short time, from two Unitarian men, raised the whole amount



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COLUMBIA RIVER DIVISION. PORTLAND AND ASTORIA.

Steamer Hassain leaves Fortunni daily, ex-cept Sunday at 8:00 P. M., on Saturday at 10:00 P. M. Returning, howers Astoria daily, vicept Sunday, at 7:00 A. M. moral character. The orthodox churches set limits upon a man's intellectual free-

WILLAMETTE RIVER DIVISION.

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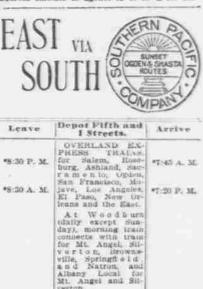
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*Daffy. ||Daily except Sunday.

in making answer that the belief in miracles is not essential to the Jewish faith, Judaism does not rest upon miracles; the superhuman or miraculous is not pivotal to the religion of Israel, in the tianity are nearly alike, but that Christianity is advantaged by the possession same way as the superhuman in the life of Jesus is essential to orthodox Chrisof a supreme moral example in the person tianity. of Jesus. I have already made answer The question is oft-times put-Is not

to this claim. If Jesus be a man, he means as much to me as to you. If he the divine Messlahship borne out by prophecies, the so-called Messianic pas-sages of the Hebrew Bible? I believe that be God, he means nothing to me, and nothing to you. the legend of the Messiahship has been made to fit these verses—but inaptly and blunderingly. Verses are arbitrarily tak-What is the thought of Judaism re-specting Jesus? Dr. Max Nordau has said (the Christian Register, volume 79, en from out their context, and as arbi-trarily interpreted. These things are not read out of the Bible, but read into the pages 428-429): "Leaving the Messianic mission aside this man is ours! He honors our race; and we claim him, as we also claim the Bible. In the near future I propose to devote a series of sermons to this probsynoptic gospels, flowers of Jewish liter-ature, and nothing if not Jewish. We lem; in the meantime, let me single out a few random verses, bearing upon this claim as our own. Jesus his doctrine of "Behold, a virgin shall be morality, his conception of life, with child, and shall bring forth a son, and they shall call his name Emmanuel." In the original Hebrew, the word which gospels with the exception of the book of John. We have no need to revise his trial, since Jesus could never have been condemned and crucified according to Jewish law." is translated by "virgin" does not mean virgin but a marriageable woman. Ac-cording to the most learned and impartial Rabbi J. G. Emanuel, of Birmingham, students of the biblical text, the Hebrew word "almah" does not denote virgin. Again, Jesus is not named Emmanuel, England, declared in 1885 (the Jewish Pul-pit, London, 1886, pages 45-46): "I freely confess that the founder of and, in the third place, this prophecy has reference to a very near future, and Christianity was a noble man. I willingly admit the grandeur of his character. not to a future far-off. Again, the verse, "Out of Egypt have I called my Son," refers not to Jesus and Mary and Joseph, What Jew would wish to deny it, to conceal it? His greatness is our glory: for he was a Jew by birth, by education, by but to Israel in Egyptian bondage, Fur-thermore, "In Rama was there a voice heard," refers not to the Herodian misconviction. His morality and piety, his all-embracing love and boundless pity, his refined spirituality, sprang solely from Jewish sources. He was a disciple of sacre of babes in Bethlehem, but to Israel's exile in Babylon. But my arguthe grand Jewish prophets, and the scarcely less grand Jewish sages. He was ment is aside of the real question, in that I believe the attempt to force the New Testament story of the life of Jesus a Jew and lived as a Jew. His triumph is our triumph. His dominion over the millions that revere his name is the

brew prophecy entirely misunderstands the spirit and nature and purpose of prophecy. The Hebrew prophet was not measure of the creative influence of the principles contained in the law, of which a fore-teller, but a forth-teller. The He-brew prophet was not the sooth-sayer, but we are guardians. Dr. K. Kohler, of New York, one of the most learned and eminent of American rabbis, in a recently the truth-sayer. He was not an augur published pamphlet, entitled 'Jesus of Nazareth From a Jewish Point of View,' to forecast the things of a distant fu-ture, but to speak forth mightly touching the moral and religious questions of declares: 'Jesus, the living man, the teachthe immediate present. er and practicer of the tenderest love for I repudiate the divine Messiahship of Jesus, because Israel never awaited a Messiah in the form of a superhuman failings were born of overflowing goodbeing. A divine character was never at-tributed by Israel to the expected Mes-siah, nor was the Messiah to forgive and ness and sympathy with the afflicted, the Jews had no cause to reject. He was one of the best and truest ones of the atone men's sins. Witness the circum-stance that Cyrus, a foreign King, is called "God's messiah" or anointed. The synagogue. A veritable prophet, a true religious genius. He was a bold, religious and social reformer, eager to regenerate Judaism. The Jew of today beholds in orthodox Jews still look for the coming of a personal Messiah, a man; the re-formed Jew awalts the dawning of the Jesus one of the highest types of humanity, an inspiring idea of matchless Messianic era, an age in which every man shall be a messiah to his brother. beauty.' I am proud of these words. It is a cause for just pride that Jews should Mr. Mills stated that the backbone of think and speak in this way of him, whose orthodox Christianity is, "God has given us an authoritative and ultimate manifollowers have for 1900 years persecuted the brethren of Jesus. Jesus may have festation of himself in a man and a book." Dr. Hill accepts this definition. come into the world to be a prince of peace; so-called Christians have made him To say, I hold, that God has revealed out to be a prince of war by their acts, and have warred upon and terrorized and himself authoritatively and finally in a man or in a book is idolatry. The wor-ship of a book, though it be the Bible, the adoration of a man, though he be Jesus, is not the worship of God; such tortured members of the house of Israel. Oliver Wendell Holmes said, respecting worship and adoration substitute the works of God for God himself. I do not accept the Hebrew Bible as an authoritative and ultimate manifestation of God. If it were necessary that I should do so, if this were essential to the re-

such Christians as have persecuted my race: 'Instead of remembering that they were entitled to form their own judgment of the teacher, as they had judged Hillel and other great instructors, Christians, as they call themselves, have insulted, calumniated, oppressed, abased, outraged the chosen race during the long succes-sion of centuries, since the Jewish con-temporaries of the founder of Christianity ligion of Israel, I would cease my min-istry this very night. Will you limit God and say to him: "This man and this

emphasis upon the love of man? Con-sider the words of the Hebrew lawgiver, "Thou shalt love thy neighbor as thy-self." Some Christians take the stand that the principles of Judaism and Chris-

We

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Church" is, therefore, my subject this Church is country and in the world. She drank her inspiration from Dr. Channing. the beginning, to spiritual literature, have been great. The hymn which Dr. Hill free church has been the occasion of much mistaken zeal, futile argument, and quoted, in defence of a metaphysical conpersonal reference (as it seems to me,

"The Unitarian church gives the right to every man, ministers or laymen, to think in his own conscientious way Dr. Max Nordau has about any matter in the universe.

"There are men in the Unitarian min-istry so conservative in their thinking that they could say like Dr. A. P. Peaof Harvard, after Lyman Abbott body. had stated his thought about Jesus, at a Unitarian Club dinner in Boston, 'I can accept every word of it,' while, on the other hand, there are in the same ministry men as radical as Dr. Minot J. Savage and Mr. Mills. Among our laymen there are people as orthodox cer-tainly as those of the new liberal orthodoxy, and people as far on the other nity, would they not be of our free

extreme as agnosticism. "Now the striking thing about it is that the conservative in our pulpit not only does not wish to cast the radical out, nor the radical the conservative, but each is glad to have the other speaking the truth, as he sees it, to any con-stituency who will hear and be helped by him. And amongst our laity, while the man who attributes a unique char-acter to Jesus, could wish all his brethren to be of the same mind, and the strong theist could wish that his doubting brethren the agnostic might see or feel God as he does, all work together, in a spirit of more than tolerance for the things that all agree upon as good. Meanwhile, nearly all joining in a common worship.

"Moreover, we are not alone willing that others should hold the truth, in all good conscience, as it appears to them. but we are anxious to hear what those who may differ from us have to say. When, therefore, Mr. Mills is invited to tell his story in our Unitarian pulpit, it does not follow that every one in the whole church (ministers or laymen) agrees with him before or after he is through. On the contrary, there were recognized and great differences between some responsible people in the Portland Uni-tarian church and Mr. Mills, when he was invited to visit us. But what of that? In a free church it was the most natural thing to do,

"And again, the presence of a Jewish rabbi in our pulpit to introduce Mr. Mills or to preach a sermon is also exactly in harmony with our theory and practice; even if the said rabbi had not been a broad and universalizing man, ready to speak a sympathetic word for Mr. Mills, The most orthodox clergyman in Port-The most orthodox clergyman in Port-land would have been welcomed and invited to perform the same service, could one have been found willing to do so. He would have been allowed to say, 'I do not agree with Mr. Mills and I do not expect to agree with him when he is done, but I consider that it is only fair that those of us who heard Mr. Mills speak from one point of view formerly, should now hear him from another, though he seem to oppose our most cherished convictions."

"Our free church is practically such in the manner of its reception of members. Conservative people come to us under some such covenant as this:

You do, in this solemn presence, give your-self up to the true God as revealed in Jesus Christ, and to his people also, according to the will of God, promising to walk with God, has come for all centuries, in the form of Christianity. Mr. Mills did not hesitate to admit that his and my religious views were largely the same; Dr. Hill points out that I "repudiate the divine Messlah-

necessary to meet the emergency.

Lit by Electricity

ception of Jesus, was written by Unipersonal attack) from the local orthodox tarian, Sir John Bowring, 'In the Cross of Christ I Glory.' Our orthodox friends sing 'Nearer, My God, to Thee,' entirely unconscious of the fact that a Unitarian Sarah Flower Adams, wrote it. In all of the modern hymn books, the hymns of Samuel Longfellow, Samuel Johnson, William Cullen Bryant, Oliver Wendell Holmes, Frederic L. Hosmer and even sometimes one by Theodore Parker, of the most reverential hymns to Jesus ever penned are found. Out of 150 hymns in a recent orthodox hymn book published in England, 60 are by Unitarian authors. "When we ask in any given locality where a Unitarian church has had a history, who are two or three of the chief saints, recognized as such in the commu-

> "Remember, I speak of this, not to boast, but in the interest of justice, now that an endeavor is being made to discredit our free church. 'By their fruits ye shall know them.'

'Third-Such a church must be in the interest of true religious unity. The true bond of spiritual'unity is spiritual sympathy, and not intellectual uniformity, Even orthodox churches must get on in this way, for there are wide differences of opinion among their members. Where is the line to be drawn? About the Bible, for example, leading defenders of the old bound do not accept all of the Bible. Where will they stop? Dr. Hill would reject the passage in the 137th Psalm, 'Hap-py shall he be that taketh and dasheth thy little ones against the stones.' If he may reject that, what other than and conscience can determine the truth of any Scripture?

"The pastor of the First Presbyterian Church would prove Jesus' delty, not di-vinity (we all believe in Jesus' divinity), by assuming four things: First, that there no other interpretation of the Scripture that he quotes than his own, and we must consequently accept the deity of Jesus, or acknowledge him a llar. Second, the his. toricity of the book he quotes from, Third, that Old Testament prophecy is correctly used, when he declares that it explicitly points to Jesus; and, fourth, the

inerrant inspiration of his quotations. "In regard to the first, Channing, James Freeman Clarke and other great scholars, found these very Scriptures teaching the humanity of Jesus. In regard to such a use of prophecy, let any one read, for ex-ample, the recent publications of an orthodox professor of New Testament history in the University of Chicago, "A History of New Testament Times in Palestine, "The Social Teaching of Jesus,' by Shailer Mathews. In regard to the historicity of the fourth gospel, some hint may be ob-tained from one or both of these books. The balance of judgment of reverent scholars is against the historicity of the fourth gospel. And with regard to in-spiration, it is no longer bad orthodoxy



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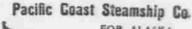
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