LIBERTY OF THE PULPIT

ADDRESS OF REV. E. L. HOUSE BEFORE THE MINISTERIAL ASSOCIATION.

The pulpit has ever been the aegis, the palladium, the oracle of our holy faith. It is the most human of all vocations. Its mainspring is a desire to help and enlighten men. "It is the manliest of all callings, and the preacher ought to hold his head erect, and ask no" ex-officio reverence, no special class exemptions. "The pulpit is no privilege box," no refuge for indigence and imbecility, no object of contemptuous charity, no catch-all for failures in other lines of work.

The pulpit was born of human need and ordained of God. The preacher has a book of law to interpret, grander, broader and sublimer than was ever formulated by human courts or tribunals, a something to minister unto subtler and finer than any system of veins, nerves and muscles. He is an attorney of God, a physician of the soul, an enlightener of the mind, and we are all agreed that he ought to be a self-respecting, manly man, a prince among his fellows.

But what about the liberty and emphasis of the preacher in the pulpit? Now, liberty, is the peculiar pride of our country and generation. Toleration, freedom of thought and speech, are freely accorded in our day and country. This spirit of the time has stamped its influence on the church in a very marked way. Days when men quarreled unto blood over the shade of a doctrine or the wearing of a surplice are now looked upon with amazement, and quickly relegated to the barbaric period. Only one person is now in danger of general ecclesiastical opprobrium. Formerly, they put the heretic into the pillory, but the times have changed with them; for now, too often the bigot is put into the pillory, and the heretic is put into the place of honor in the newspapers and in the admiration of a large class of people. This tendency of thought carries with it a special danger to the pulpit. The cry heard in certain quarters for an unfettered clergy is echoed all over the land and forces upon us the problem of the measure of liberty which is the prerogative of the evangelical pulpit.

The first duty in facing the problem is to make clear the vital distinction between the man in the pulpit and the writer in books and reviews. "Literature has a liberty which systematic theology cannot and should not claim. Literature has practically no restrictions, being open to everybody and everything from the reckless nihilism of Renan to the idealistic theorizings of Tolstoi; but ecclesiastical theology, in so far as it is reduced to a system of doctrine which is the bond of the church incorporation and the substance of her testimony, has prescribed limits beyond which the authorized exponent of the views of that church is not at liberty to go." The man who is the accredited agent of any church cannot so divest himself of responsibility as to use the freedom of the literary man, without doing serious injury to the doctrinal consistency and religious fervor of the church to which he belongs. This point has to be emphasized clearly and strongly in our day. Speculation has its place and power, but in the pulpit it is out of place and a source of weakness. In the larger world of thinking and writing it is indispensable to human progress. It enters into the construction and development of Biblical criticism, of every attempt to reduce theology to a system, and into the formation of every creed that varies on the language of Scripture. But liberty of speculation must stop short of absolute freedom on the part of a preacher to publish in pulpit and press the results of his speculation, if ecclesiastical chaos is to be avoided. Each church stands for certain theological ideas which have given and do give that church its practical power. No minister can consistently claim freedom to become the mouthpiece of ideas irreconcilable with the recognized ideas of his church, and still retain official connection. His first duty is to step outside the ranks of the ministry of that church in order to gain freedom to proclaim his new opinions. Common sense, the imperative obligations of honor, and due regard to ecclesiastical order unite in making such a course of action absolutely necessary.

And, then, what shall be the liberty of the pulpit today in regard to topics, or themes? Themes that will absorb a whole man, compass the universe, shake the whole fabric of a soul, these are the themes. Shall political and social science and race problems furnish subjects? Yes, everything that belongs to humanity belongs to the sermon. The pulpit should take themes that are outspoken, earnest and against all forms of corruption. Evil is everywhere. Where it attacks man, there let the pulpit move its forces. Time enough to talk of peace after the war is over, or rest after the labor is done. We are to remember that there are no grades in dishonor, that whatever is wrong anywhere, everywhere, injures the life of man. Then take the truth if need be into politics. What more interests men? What greater arena for falsehood, misrepresentation, selling of manhood, than there? We are to preach morality, honor, truth there. We are not to keep still because politicians say, "Let the pulpit mind its business." This it does when it demands manhood there; and rascality cannot be denounced too strongly. Let the pulpit go into the business world and cry with the old prophet's ring, for righteousness; into print, and condemn the wrong which hangs in windows, or is displayed in showcases, the books which are filling the minds of the young with poison which ages cannot remove; let the pulpit go into social relations wielding its influence against the customs and fashions which cripple and blind the soul, exposing the indecent conditions which exist and which lead to ruin and death. Don't champion the strong and powerful, but reach a helping hand to the burden-bearing.

So the pulpit should be vigorous and strong—believe itself and make itself a power—not a mere demonstrator of rhetoric—not like John leaning his head upon Christ's bosom, but swinging the sword like Peter, so near the Christ spirit that it will not overdo, and having swung, be ready to swing more, if need be, leaving the healing to Christ.

Higher criticism, philosophy, theology, are all splendid themes; yet of what moment beside the duty of purifying government, political circles, society, cleaning out our sweat and policy shops, exterminating the cause of drunkenness, prostitution, medical malpractice, elevating the tone of society, and ridding the world of the hells in which millions are suffering today. The pulpit should acquaint itself with more of the conditions of life than it does. It should know what to fight, and then fight. The saving of life is the preacher's business. And now where shall we put the emphasis of our preaching?

All true preaching must center in Christ. Dr. Van Dyke reminds us "that the central message, the core of the preaching of all the men who have lifted up society to God and to righteousness, is the piercing, moving, personal gospel of Jesus Christ, the Son of God and Savior of mankind." Testimony may have to be borne against errors of thought and vices of conduct, encouragement and guidance have to be given to new efforts of virtue and new enterprise of benevolence in every field, but the first and greatest duty of every pulpit, the discharge of which is to give it influence over doubting hearts and strength for work, is simply to preach Christ. Paul knew how to sweep every department of human thought and conduct in his preaching; yet his supreme glory was in the gospel of Jesus Christ.

But many of our preachers have drifted away from Paul's great conception, and that brings me to two points that I desire to speak upon before closing this theme. Let us note two great facts in the preaching of today.

First, one of the saddest facts of the world of the ministry today, is that a bastard Christianity has mounted the pulpit, come to preside over some of our schools and colleges, and over the press of a portion of Christendom; calling itself by the name of practical, or worse still, liberal, as opposed to doctrinal Christianity. All this is doing more harm and making more unbelievers than infidelity itself. Such give passports to a degenerate race of teachers and preachers. It deals out platitudes which weaken and disgrace the cause of Christ; becomes the conduit for gush and the swash of sickly sentimentality. The people fed on such innutritious fare instead of the great truths of God, are weakened in faith, gradually drift away, and at last become part of the great mass who contend against the faith delivered unto the saints.

There is room for charity to admit a large margin for differences on matters of theology, and its doctrines, but when one asserts that Christ was a mere man; that he wrought no miracles; that his teachings have no greater authority than that of some other men; then charity demands that we say that such persons are not representatives of the Christianity founded by the Christ and his disciples. This class of deniers embarrass the case more than open blasphemers. This class is so respectable, so full of compliments, that it seems hard to tear the mask from them and banish them as spies and traitors from the camp. They stab the Christ of God so deftly, with such a Judas kiss, right in the house of his friends, that we dare say that the Christ of Calvary was never hung more murderously than he is by such high priests of the liberal faith, and we must therefore rule such out as real preachers of the gospel of Christ.

The second great fact to be noticed in the preaching of today is that the pulpit has made too much an effort to make religion popular. There has been too much the idea that ministers must put their ear close to the ground, and then preach what the people want. It seems to me that too often our great system of Christian truth is sublimated and refined to such an extent that it has in many cases almost reached the vanishing point. Anything that is contrary to what is called "the spirit of the age," anything that jars against what is thought to be "the scientific conclusions of our enlightened century," is quietly eliminated or explained away. The strong and terrible words of Jesus, his clear utterances on the subjects of the deepest and most vital import, are tacitly ignored. What is pleasant and hopeful in his creed is laid hold of and dwelt upon; what is hard and against the grain is shunned.

Friends, the peril of the time, and the peril of the pulpit is a Bible, with its infallibility, its divineness struck out, a theology with sin minimized or apologized for, with the cross reduced to an object-lesson, with culture substituted for the work of the spirit, with sainthip made a matter chiefly of self-development, retribution a figure of speech and the pit of perdition either filled up or spanned with a bow of hope.

The fact is, if we are to fill a place in God's plan of helping men, we must present the gospel just as it is. A world groaning in pain; the God of this world with the race in his grasp, under his iron yoke—our hope is not in the wisdom of this world, which is foolishness, but in the cross, which is the wisdom and power of God unto salvation.

A minister's ear must be open to God's call, not to the people's, for his commission is to represent truth that often cuts like a knife the heart and conscience of the hearers before him. There has been too much gushing on the part of the pulpit over books and essays, and there has been a ministry unto a sort of good-fellowship rather than unto salvation.

It is time to stop fooling with our mission, and if there be any reality in God's work and kingdom, find it and preach it with all our might. It is this kind of preaching that will save our people from going over to Christian Science and kindred superficial beliefs. What we need to do to save the people is more doctrinal preaching, that shall be clear-cut, and well defined, and full of the Spirit of God.

Then, where shall we put the emphasis of our preaching? The time is short. Nations are born in a day. Great questions crowd for solution. The church, unless she increases her power, cannot maintain her position. In some denominations churches have been dying faster than they are being born. While we are absorbed in formulating theories as to inspiration, while we are criticising, the people are going wrong.

Dr. Lyman Beecher used to tell a story of an old preacher who delivered six sermons on Melchisedek, and closed the last sermon with these words: "And so we see, brethren, we don't know who Melschisedik was, and 'tain't no matter." Well, there are some things that do not matter so much as some other things. It doesn't matter so very much who was the author of the Levitical translation. For myself I believe the Pentateuch was Mosaic; my brother believes it to be a mosaic. Religion does not stand or fall with either theory.

It matters little whether the statement that the sun stood still at Joshua's command is bad poetry or incredible prose. It matters little who was Cain's wife—the race is here. It matters little whether Isaiah was one man or five men. "It is easier to believe in two Harpers than two Isaiahs." It matters little whether Balam's ass spoke, the ass being a prophet, as some one has said, only because the prophet had become an ass. It is not of supreme importance to quarrel over whether Jonah was swallowed by a whale or whether Samson was a sun myth.

The fact is the Bible needs no more impedimenta; it needs equipment. It needs no more scribes and lawyers, and antiquarians and relic-hunters, polemics, controversialists and general busybodies. It needs heralds; it needs men who, instead of raking over the ashes of the past, are enlisted for the nobler and more pressing duty of fighting the enemies of God and of presenting Jesus Christ as a Savior from sin.

There are things we know, and upon these we must take our stand and preach Christ. For instance, the extreme critics of the Bible have agreed that a certain portion of the New Testament is irrefutable; that Romans, Galatians, and the two Corinthians are genuine and authentic; that criticism must yield them the place they claim.

"But," says Dr. Day, "an admission that such an important part of the Bible is true is fatal to the whole criticism, so far as essentials go. For upon that one part the preacher takes his stand and proves the essential teachings of the whole book. The part is the demonstration of the whole. Give us an arc and we have the entire magnitude of the sphere or circle of which it is a part."

Christ and his disciples testify of Moses and the prophets. The circle that passes Calvary falls over the peaks of Sinai, includes the outer borders of Eden, passes down under the tombs of the prophet and comes up beneath the graves of our loved ones and ascends beyond the judgment that John saw and joins the point of departure at the throne of an ascended and triumphant Redeemer.

We have enough in the part, for that one part contains the plan of salvation. Here in the one thing we have the incarnation, the atoning death, the resurrection of Christ, the hope of immortality. Let man dispute about the two ends of the Bible if in the middle they leave us the gospel.

Some men are questioning Genesis and Deuteronomy and others cannot understand the Revelation of vials and beast and angel. The two ends of the book may be a mystery. But what of it! We see a rainbow of a Summer afternoon. We cannot find the beginning of it on yonder hillside. It eludes us. We cannot locate the other end of it in that meadow. When we seek it it is gone. But above our heads is the perfect arch, full and radiant with matchless beauty and perfection, containing all the colors that shine throughout the entire length.

The two ends of the Bible may be involved in some perplexing questions, but there is an arch that springs above our heads so clear as to confound its enemies, so full and perfect, so containing all the essential truths of revelation that we point to it proudly and exclaim: "In the top of that bow we have all the colors that can be found in any part of it. See blended there a creator's power and a father's love, the transparency of a Saviour's character, the crimson of his merit, the purple of his kingship."

Sometimes I think we ministers forget that Christianity says a man may be forgiven his sins, and then that his neighbor can, and so on until out of all this comes the verdict that the gospel of Jesus Christ is the power of God unto salvation unto to every one that believeth.

For some reason the church and the ministry is always drifting away from this great truth. We make our schools and out from these come our scholars, and they begin critical discussions of the books and details of the Bible, and they remove themselves, gradually little by little, until at last there grow up certain conceits, and there are certain theories promulgated, and men write books, make doctrines, formulate creeds and put these things into the world, trainloads of them, and after a time they are accepted as proof, as the conclusion concerning the teachings of Christ in the world. Men who are called into the ministry are inoculated in these things and preach them without studying carefully the fundamentals themselves.

But have you noticed that after a time the people come back from such conceptions? There is a readjustment. While these things stand out against mountain heights of intellectual conception, great summits of philosophical speculation, great high ranges of scholarship and the church and the ministry is getting chilled and cold and the vapors are rising around the heights, the people gather in their prayer-rooms, and the first thing you know a thousand men and women are saved from sin, and there is a great revival movement going on.

Do you want proof that the gospel of Christ is the one great theme for you to preach? Look into the eyes of 25 men intelligent and keen, who have passed from death unto life through your preaching, and it will be more to you than all the proof of reason and analogy that have ever been forged on the anvil of logic.

Men of the profoundest scholarship are not the men to whom we should look. We should look to saved sinners. If I can have the latter you may take all the critics and go where you please with them, but leave me the toiler who has found Jesus. Leave me the blacksmith, the mason, the carpenter, the mechanic, the clerk or the merchant; leave me the lawyer, the doctor, with the experience in his heart of the power of Jesus Christ; leave me the student whose heart has found God, and who is not applying the rational test theory, for all these will bring me peace and power in Jesus Christ.

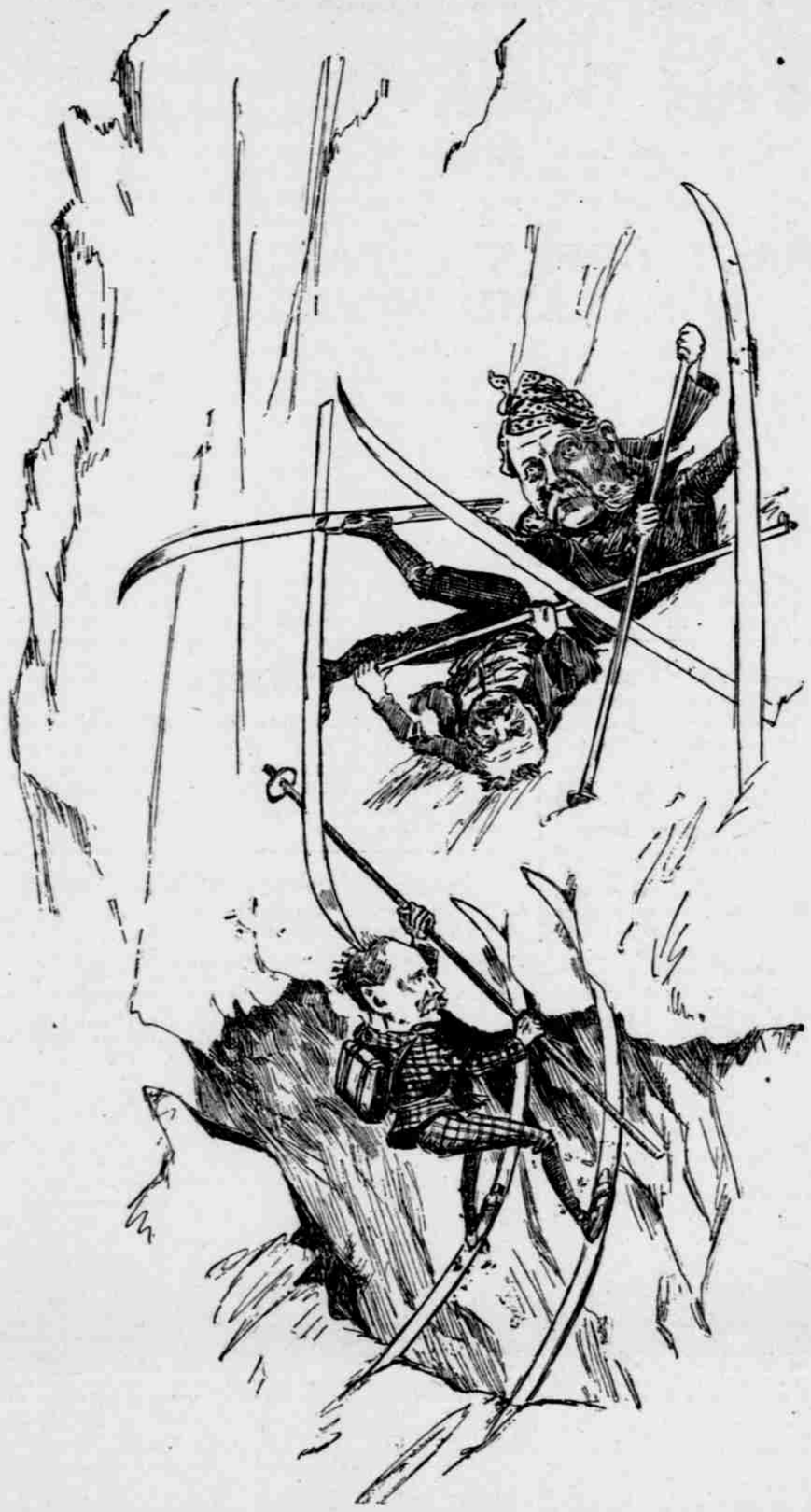
The opportunity is before us; we may put the emphasis on life, on soul saving, on character building, on the great eternal verities of sin and salvation and immortality, and win; or on theoretical and unessential things, and lose, stultifying ourselves in the presence of one of the most momentous crises the world and the church have ever seen.

It was that consummate master of military tactics, Napoleon, who said, "The army that stays in its intrenchments is beaten." And so the church that through its minister's influence is living on the past, that is sleepy and unaggressive, that is listening to the voices of those who pretend to know more than Christ knew, that has lost its convictions of truth and its passion for souls, is already defeated. It has lowered its flag and betrayed its commander, and ought to close up its doors and go out of business.

"In the State of Oregon there are more than 500 evangelical preachers," says Dr. McDowell. "A smaller number than that held the pass at Thermopylae. A smaller number than that captured the heights at Lookout Mountain. A smaller number than that under the leadership of Chalmers marched out of the established church to make a free church. A smaller number than that of Waldenses fought their way back under Arnaud, through incredible hardships to recapture the Piedmont valleys for liberty and truth. This number is seven times the seventy and forty times the twelve. It is five times the number that came in the Mayflower. Five hundred men commissioned to preach the grand, glorious gospel of Jesus Christ. What would happen if these 500—all of us—had lived up to our privilege and command? Let us have at the beginning of this new century one blazing generation of ministers who shall be obedient to Christ.

"A friend found Lowell studying Dante, and said to him: 'Still studying Dante?' 'Yes,' said the poet, 'always Dante.' So with us, let it always be studying the Master. Here, then, in this sacred place and this holy hour let us clasp hands in faithful pledge that we will obey him, as we come and as we go, as we meet and as we separate, obey him until men are dazzled in their hearts and see once more a great light shining before them; obey him until cities and towns shall say he is come; obey him until strong men shall crown him, weary women shall fall at his feet and little children fly to his arms; obey him until he sits upon every throne and rules the world; obey him until strife has ceased and peace has come; obey him until wrong is dethroned and Christ is crowned, until the oppressor ceases and the cry of outrage is stilled; obey him until there is no heathen world, until the earth is filled with the knowledge of his glory; obey him upon earth as the angels do in heaven; obey him as sons of God here until we see him as he is yonder; obey him by night, by day; on land, on sea; in life, in death, until we stand at last on the heights as yet unreached and cast our crowns before him."

THE ARTIST'S IDEA OF IT.



COLONEL L. L. HAWKINS, M. W. GORMAN AND T. BROOK WHITE STARTED YESTERDAY TO CLIMB MOUNT HOOD—NEWS ITEM.

FOR A CEMETERY.

Negotiations Under Way for 100 Acres East of Montavilla.

Negotiations are in progress to secure 100 acres of land east of Montavilla, including the Mansfield tract, to establish a large cemetery. The Mansfield tract contains 80 acres, but 100 acres are wanted. It was said yesterday by E. N. Stevens, of Mount Tabor, that the prospects are favorable that the whole number of acres wanted will be secured, and that a cemetery will be established.

There is some opposition in the neighborhood to a cemetery being established there, but this opposition has not yet assumed formidable proportions. It will hardly be able to prevent the land being made a cemetery if the owners conclude to make this use of it. Some of the property-owners say that they are not alarmed over the prospects of having a graveyard east of Montavilla.

SAW SOME GOOD PAVING

Members of Portland City Council Return From Puget Sound.

Eight of the nine members of the Council who went to Seattle and Tacoma Thursday to inspect the street improvements in those cities, returned home last night. The absentee was Mr. Cardwell, who, in his haste to catch the train, forgot his baggage and had to make a trip to the hotel.

The Councilmen spoke of the hearty welcome which was extended to them by the members of the Seattle and Tacoma municipal bodies. At the station they were met by President Parry and Councilman Rinehart, and were escorted to the Seattle Hotel, where rooms had been reserved for them. In the morning they were taken through the city and given an opportunity to inspect the pavements which have been and are about to be laid. City Engineer Elliott was particularly interested in these improvements, and he made a careful study of the Alcatraz asphalt and vitrified brick work on First and Second avenues and on Pike street, where the severest tests have been given them. All these pavements were satisfactory to the Councilmen.

Of the government of the three cities—Portland, Seattle and Tacoma—President Zimmerman had a very decided opinion. Tacoma, he said, is the best-governed city in the country. By a system of taxation of gambling the city derived a revenue of $63,000 a year.

"And that money," said Mr. Zimmerman, "pays for street-cleaning. The streets are flushed every night with the unused hose of the Fire Department, and they are made as clean as a whistle."

Asked about the macadam-asphalt pavements, City Engineer Elliott had nothing to say, but as to the street improvement matter, he said he would prepare a report and present it to the Council in a few days.

Sudden Death of An Old Soldier.

PAYETTE, Idaho, Feb. 7.—(Special.)—George Taylor, of Coldwater, Mich., who came here several weeks ago, died at his brother's residence today at 3 P. M. The deceased came here for the benefit of his health and had intended to go on to the Coast. He was an old soldier, and the William T. Sherman G. A. R. Post of this place is caring for his remains until his friends can be heard from. W. H. Taylor, his brother, left about 10 days ago for Idaho City, and has not been heard from, although efforts have been made to notify him of his brother's death.

Ex-Gov. Stanley in Dawes' Place.

KANSAS CITY, Mo., Feb. 8.—A special to the Journal from Medicine Lodge, Kan., says:

Ex-Governor W. E. Stanley today accepted the position as a member of the Dawes Commission offered him by President Roosevelt. He fills the vacancy caused by the death of Mr. Dawes, after whom the commission was named.

Fire Loss of $60,000.

PETERSBURG, Ont., Feb. 8.—Fire here tonight destroyed one of the largest stores in this city. Loss, $60,000.

GIRL AND CATTLE GONE

A MAN'S STRANGE STORY OF HIS CRIPPLED SISTER.

They Lived Near Pendleton—Missing Property Said to Be in Wyoming—Girl Said to Be Crazy.

COLUMBUS, Mont., Feb. 8.—(Special.)—A man giving the name of Garland and stopping at the Steinman ranch, tells a strange story of the disappearance of a crippled sister from a point in Oregon. He claims Pendleton, Or., as his home, and says he is tracing his sister.

According to his story, Garland and his sister had a competency. Six years ago Garland went to travel in foreign countries, leaving his crippled sister in the care of a Mrs. Reed, who had nursed her for years.

At the time of Mrs. Reed's marriage Garland and his sister presented her and her husband with 100 head of cattle as a token of appreciation for her years of faithful service.

Mr. Garland soon left for an extended trip, feeling that his sister was safe in care of Mrs. Reed. The girl wrote regularly to her absent brother until about a year ago, when her letters suddenly ceased.

When Mr. Garland returned to Pendleton he found that both the girl and the Reeds had disappeared, no one knew where, and that $27,000 which his sister had had deposited in a bank had all been withdrawn. It was ascertained that some years ago Reed brought the cattle which had been presented to him east, and Garland started on the trail. He traced the bunch of cattle as far as Big Timber, Mont. It had been joined to another bunch at that place and driven on east. He came to Columbus, hoping to pick up some information concerning the cattle. George Latham told Garland that a thoroughbred bull dropped out of the herd at Mulherin's ranch, strayed into Nichols' field and died. The brand was found to be the same as that on the cattle given to Reed.

At Absarokee the chain of evidence was made complete by two men from Wyoming, one a Deputy Sheriff, the other Pat Welch. Welch said he helped to drive the herd to a point in Wyoming, where the owner of the cattle now lives under the name of Gleason. Both the Deputy Sheriff and Welch stated that there is a girl at the Gleason place, who is kept locked in a room, the Gleasons claiming she is insane.

TROUBLE OVER A BRIDGE.

Citizens Adopt Resolutions and the Only Competent Engineer Resigns.

GRANT'S PASS, Or., Feb. 8.—(Special.)—The Board of Trade and citizens of Grant's Pass met and adopted resolutions urging the County Commissioners to hurry with the work of repairing the Rogue River bridge, and as a result Chairman Lovelace, of the commissioners, has resigned, and the county finds itself without a competent man to take charge of the work. Nearly three weeks ago the south approach to the big bridge here was washed out, and since that time both the town and county have been greatly inconvenienced. The city finds itself without farm products, and many in the country are unable to procure the absolute necessaries of life.

It will require four to six weeks to get the bridge repaired, and, in view of the fact that the county in general would not be able to get along without its use that long, the citizens of his city have gone to work and will put in a temporary structure sufficient to allow the passing of teams until the main structure can be repaired. The Southern Pacific Company has lent the necessary big timbers, and work will begin by tomorrow. By Thursday it is hoped to have the temporary span completed. At the present time pedestrians cross by a footbridge, the mail to Crescent City and William's Valley being taken over in this way.

Smallpox has been entirely stamped out here. Those who were ill with the malady have fully recovered, and the quarantine has been raised. The disease was brought to this city by a stranger.

Improvement Estimates for Hawaii.

HONOLULU, Feb. 8.—Superintendent of Public Works Henry E. Cooper has furnished Governor Dole with his estimates of the needs of the island government and they will be transmitted to the Legislature for action. Superintendent Cooper says that in the next two years his department will require $6,600,000 for public improvements, including the construction of bridges, roads and buildings and for running expenses. Cooper proposes that part of the money be raised by loan and suggests that a bill for securing $4,000,000 be introduced in the Legislature.

IN A STRANGE LAND.

Mrs. Earl Cranston, Well Known in Portland, Dies in Mexico.

Word was received in Portland yesterday morning of the death of Mrs. Earl Cranston, wife of Bishop Cranston, of this city, at Silao, Mexico. Mrs. Cranston had lived in Portland for nearly five years, and the news of her sudden demise will be received with regret by her hosts of friends.

Mrs. Cranston had always been associated with the work of the Methodist Church, and her husband was bishop of this division. She was at the time of her death president of the Columbia River branch of the Woman's Foreign Missionary Society, and was at all times a most enthusiastic worker in the society.

Bishop and Mrs. Cranston came to Portland in 1886, and remained in this city for two years, when the bishop was appointed to supervise the missionary work in China. Two more years were spent in the Orient, and in 1890 the Cranstons came back to Portland. Some time ago Bishop and Mrs. Cranston, accompanied by their two daughters, Ethel and Ruth, went to Silao, where the bishop was sent on official duty. After being sick a week with dysentery, Mrs. Cranston began to improve, but yesterday morning a telegram was received in Portland to the effect that she had died during the night of February 7.

Mrs. Cranston leaves three daughters and her husband to mourn her loss. The eldest of the daughters is Mrs. Frank M. Warren, of this city, who was but recently married. Misses Ethel and Ruth Cranston are now in Silao. In all likelihood the remains will be brought to Portland for burial.

News of Many Years Ago.

New York Sun.

While tearing down the old Twenty-first-Street Lutheran Church, between Fifth and sixth avenues, in New York, recently, to make room for the erection of an office building, workmen discovered in one of the cornerstones a sealed lead box. In it was a copy of the Sun dated December 6, 1846, one or two other newspapers, a sermon delivered in 1842 by the Rev. N. J. Marselus on the occasion of his 20th anniversary as pastor of the church, a list of church officers, the rules of the Dutch Reformed Church, a Bible and a hymnal.

Among other things the newspapers announced under the head of "Modern Scientific Wonders" that a Mr. Gourand would discuss in the Tabernacle "the daguerreotype, the electric telegraph and guncotton, with the last making some interesting experiments"; that the wires of the Boston and New York telegraph were not in working order, owing to the substitution of iron wire which was then in progress, and that a meeting would be held on December 6 "in Hall's Exchange, Fulton and Cranberry streets, Brooklyn, to consider some means of relief for the starving in Ireland."

In the advertising columns the New York & Erie Railroad, which ran between New York and Otisville, announced to passengers that it would run one train daily (except on Sundays), and that the fare would be $1.50. Several pews in the churches were advertised for sale, and other notices told of the merits of "crude whale oil," "gingham checks" and "pantaloon stuffs."

A Plebeian Pass Took the Prize.

Cincinnati Commercial-Tribune.

A plebeian Thomas cat, with no trace of his lineage, carried off highest honors at the cat show. The prize winner was even nameless. He was just a plain, ordinary cat, whose birthplace was the stable of the National Lead Company. Henry Crout, one of the employes of the company, thought that it would be a good joke to exhibit the stable cat, and forthwith took him to the cat show at Horticultural Hall, with the result that the stable pet was selected as the best cat in the exhibition.

OUR CURES PERMANENT

DR. W. NORTON DAVIS.

To thoroughly and permanently cure a patient is the greatest possible satisfaction to us. We would rather treat a patient at a positive loss of money and time than to dismiss him uncured. It is and has been our policy to accept no case unless we have entire confidence in our ability to cure, and do positively cure every case that we accept. Because we have acquired a thorough knowledge of man's ailments and have devised original and absolutely scientific methods of treating them, we can and do cure cases that others have failed to cure. Therefore, those who have been disappointed in their efforts to obtain a cure should not hesitate to consult us. Our practice has grown because we have treated every patient with the utmost consideration and regard for his interests.

MEN'S DISEASES ONLY

"Weakness"

To produce temporary activity of the functions in cases of so-called "weakness" is a simple matter, but to permanently restore strength and vigor is a problem that but few physicians have solved. We never treat for temporary effects. Under our system of treatment, every bit of improvement is a part of a permanent cure. Though other physicians have, through our success in effecting permanent cures, been convinced of the fact that prematureness, loss of power, etc., are but symptoms resulting from chronic inflammation or congestion in the prostate gland, none have as yet been able to duplicate our cures. Our system of combined local treatment is the only effective means yet known for restoring the prostate gland to its normal state, which always results in full and complete return of strength and vigor. Such a cure is absolutely permanent, because the condition responsible for the functional disorder is entirely removed. It is the only kind of a cure a patient desires, and is the only kind of a cure we treat for.

Specific Blood Poison

We cure this leprous disease completely. The system is thoroughly cleansed and every poisonous taint removed. The last symptom vanishes to appear no more, and all is accomplished by the use of harmless blood-cleansing remedies.

Contracted Disorders

We have reduced the time required for curing contracted disorders about one-half. This is an important achievement. It replaces danger with safety. It forestalls chronic complications. It removes the infection and inflammation before that vital center, the prostate gland, can become involved. Very frequently it means the difference between perfect health and a lifetime of misery and functional weakness. Our method is ours alone, and our treatment is original; in some features it resembles the ordinary; in its chief essentials it is different. In results it is entirely different. It is safe, prompt and thorough.

Operations

Some deformities and disorders render circumcision advisable, and in all such cases we offer a service not to be had elsewhere. Our method of performing this operation is absolutely painless, and the patient need not be detained from his business a single day, nor is there necessity for further calls for having the wound dressed. So carefully and neatly is the work done that a single dressing is sufficient. We invite all interested in circumcision to consult us.

CONSULTATION AND ADVICE EITHER AT OFFICE OR BY MAIL IS ENTIRELY FREE. WE CAN TREAT MOST CASES SUCCESSFULLY AT HOME, BUT PREFER ONE PERSONAL EXAMINATION WHERE PRACTICABLE. UPON REQUEST WE SEND BY MAIL, SECURELY SEALED, IN A PLAIN WRAPPER, OUR BOOK DESCRIBING THE MALE ANATOMY AND OUR METHOD OF TREATMENT.

HOURS—9 TO 5 AND 7 TO 8; SUNDAYS, 10 TO 12.

Dr. W. Norton Davis & Co.

145½ Sixth Street, cor. Alder, Portland, Or.