# Idaho Senator Plans for Re-election.

## **WOULD CREATE NEW PARTY**

Anti-Mormon Agitation Due those engaged in the crusade had made to Dubois.

SELFISH REPUBLICANS AID IT

Appointment of Latter Day Saint to Federal Position Is Seized Upon as Pretext for Reviving Old Political Issue,

It seems that Fred T. Dubois, at present United States Senator from Idaho, must create a new political party in that state if he would continue to be a political factor there, and especially if he desires to be re-elected four years from

To this necessity the incipient anti-Mormon agitation recently to be noticed in Idaho must be ascribed. Dubois, who has been successively a Republican, a Silver Republican and a Democrat, was elected in 1900 by the combined Democratic, Silver Republican and Populist forces, which fused against the regular Republican candidate. The last three years. however, have solidified the Republican party and placed the Democrats in such a hopeless minority that, unless some new issue be introduced into the game, Dubois will stand absolutely no chance of re-election or of power.

Moreover, although United States Sen-tor W. B. Heyburn, of Idaho, who is now at the Hotel Portland, emphatically disclaims all knowledge of it, a faction in the Republican party in his state is making a strong effort to identify him with the Mormon vote and at the same sentiment against the Latter Day Saints, who con-stitute a considerable factor in both the politics and the population of Idaho. Behind this movement, with its alarm cries of "polygamy" and "preservation of American womanhood," and its slo-

of American womannood, and its sic-gan of "re-enact the test oath," is to be discerned the hand of Dubois. If the agitation should be successful the senior Senator, by aligning the Democrats on the anti-Mormon side, might be able to draw enough strength from the anti-Mormon element of the Republican party to remain in the sad-

dle and be re-elected.

When Senator Heyburn yesterday demied any knowledge of factional differences among the Republicans of Idaho,
the reporter asked why the story of
such cliques and cahais was so conrepeated in the press

Democrats Would Be Pleased.

I know of no factions or factional ence in the party in Idaho," said Senator, "and the only talk which I bear in regard to such conditions existing comes from Democrats and Dem-eratic newspapers. The motive must be obvious to anyone-they would be pleased it were true." What is there in the charge that

ou recommended the appointment of a Mormon bishop to a Federal office in payment of a political debt, or for Morsupport which ejected you to the

"Mr. Wooley, the appointee to whom President McKinley or was appointed on endation of Senator Shoup, then the United States Senator and Na-tional Committeeman representing Idaresponsibility follows from such action, supplemented by a personal request man, and left an estimable family and made by myself to the President that he be appointed. He was appointed solety on the grounds of personal fitness for the position, coupled with the fact that he was the quiy applicant whose name was presented to me.

Religious Belief Not Considered, He was not appointed because he was Mormon, and the question of his rea Mormon, and the question of his re-ligious belief entered in no way into the question. The Mormon vote was divided on the Benatorial question. There were eleven Mormons in the Leg-islature, of which seven voted against me and four voted for me. I made no me and four voted for me. I made no promise of political or any other favor in return for any vote, Mormon or otherwise, either before, during or after the Senatorial contest. I was elected to the Senate because a majority of the Legislature of Idaho deemed that it should be so, and the talk to which you refer as to there having been either promise of reward, favor or considera-tion or the giving of the same, emanates from the kickers who failed to defeat me and whose Republicanism is only a spasmodic convenience, to be laid aside and resumed at the dictates of

aside and resumed at the dictates of real or imaginary self-interest."
"Is there any friction," asked the re-porter, "between the Governor and the National Committeeman or the chair-man of the State Central Committee?"
"I know of none, nor do I know of any

"I know of none, nor do I know of any reason why any should exist."
"What is there in the talk of an anti-Mormon party in Idaho?"
"Such talk," repiled the Senator, "comes only from those who have some setisth end in view. In my judgment, there is absolutely no reason for any such movement. The Mormons are distributed on robitical onesitons and exercise vided on political questions and exercise their political rights according to their individual judgment. They have the same freedom of action in doing so as the members of any other creed. There are some politicians in Idaho who dream are some politicians in Idaho who dream of a new party along the lines of a crusade against the Mormon people as a possible means of defeating the Republican party, and at the same time landing themselves in high position, but their hopes will be defeated. The Republican party is in favor in Idaho, on its record of good government and prosperity, and will remain in power in spite of selfish ambition of individuals within or without the party.

"The state and the people who live in the State of Idaho are more prosperous than ever before. The people think and act for themselves, and will not be made the plaything of any man's ambition

the plaything of any man's ambition when it is based on selfish or sordid motives. There has been nothing in the political situation in Idaho before, during or since the last campaign so far as the conduct of the Republican party is concerned which can reflect anything but credit on its principles or management, and you may safely count it among the reliable Republican States."

Incorrigible Boys Caught.

OREGON CITY, Oct. 4 .- (Special.) -- Chief

and Girls' Aid Society, from which they are runaways. The boys gave their names as Roscoe Potter and George Oliver Bozorth, of 284 Jefferson street, and 283 Front street, Portland, respectively. Chief Burns says the pair is a bad one and re-ports that their true names and places of residence were only obtained after a severe questioning, in which the lads were caught in numerous falsehoods.

WITH HOSE AND GONG. Account of a Bartender's Effort to Ront Crusaders.

HOQUIAM, Wash., Oct. 1-(To the Editor.)-A few days since I noticed in your local columns an article which stated in effect that a Mr. Young, in the early '70s had kept the Occidental Hotel and witnessed the campaign made by a little band of Christians against the liquor traffic of your city; that, on one occasion, so much noise by pounding on a Chines gong that he rushed across the street snatched the gong from their hands, and threw it into the street. All such rem-iniscences are certainly interesting, but human memory is very faulty, and it is not until every one has spoken that the chaff can be fanned from the wheat and history written as it was enacted. The liquor business has ever been selfish, vin-dictive and assertive, and Mr. Young, being engaged in it at the time, no doubt, felt that his rights and the rights of his class were being invaded, and the impression had been left on his mind that the wrongs were all on their side and he attributes all the acts of lawiessness and hoodlumism to their opponents.

The "Crusaders," as they styled themselves at the time, consisted of some of the principal women of Portland. Nine of them were of the Carrie Nation type, but each one a mother of a family in the days when Roosevelt families were the rule-s jewel of womanhood, true, loving and refined-that felt that war was on between the fireside of the home circle on between the fireside of the home circle and the green cloth of the gambling sa-loon. They were Methodists of their day, believed in the efficacy of prayer, and could recognize no compromise with their supposed enemy. "Fanatics" you called them. Yes, as the Northern Methodist church was a fanatic during our Civil War. But they did not go forth with gongs, as Mr. Young relates, or infers, nor did they attempt to destroy property or create disturbances. Their only weapons of offense and defense were prayers and sacred music.

I was an onlooker of that campaign and watched the proceedings, day after day, at the place referred to, the Web-foot salson, corner of First and Morrison streets, where the crusaders usually wound up. There they knelt for a short prayer, and, then, as their voices swelled with the good old Methodist revival song, "Behold me standing at the door and hear me pleading evermore," a halo of Christ-like patience and love surrounded their sweet old motherly faces.

I well remember the day Mr. Young speaks of, the only time there was any serious row. As regularly as the crusaders appeared their efforts were met with acts of hoodlumism by the proprietor and his barkeepers. Especially did one of them, "Jim" Good, take delight in pestering the praying band-shouting at the top of his voice, and beating a Chinese gong until its echoes reverberated many blocks away. But it was not until he turned the hose on the crusaders, then engaged in prayer, that a riot seemed imminent. Mr. Good was guickly disarmed, his gong thrown into the street and his life seemed in danger for a few minutes. I can only remember the name of one of the women engaged in the crusade, that of Mrs. E. J. Northrup. She epent her life in acts of bene and Christian charity. If there wayward boy or young man of that good old time in Portland who does not re-member her efforts to lead us to lives of righteousness as she pleaded the cause of the master with more than motherly love, he must have been callous indeed, and the seed of her labors must have Christ was almost always successful in fallen on barren ground. She was prac- finances. undoubtedly refer," said Mr. Heyh, "had been in Federal office under to find him employment when just the cause of Christianity is but to find him employment when just the speaker read management. starting in life. Who shall reckon the good accomplished by our crusaders. Who special attention to the commandment in can sit in silence when the memory of that little band of carnest, devoted and self-sacrificing women, pearls in the tion to which he has been appointed by the chairman of the State Central Committee and national committeeman, and a large number of prominent Republicans. I endorsed the petition for his appointment, and fully assume whatever responsibility follows from such action, supplemented by a personal request many and a generous, noble-hearing many and the committee was a selected a generous, noble-hearing many and the committee and national committeeman, and a large number of prominent Republicans. He can be committeed by the committee and national committeeman, and a large number of prominent Republicans. He can be committeed by the committee and national committeeman, and a large number of prominent Republicans. He can be committeed by the committee and national committeeman, and a large number of prominent Republicans. He can be committeed by the committee and national committeeman, and a large number of prominent Republicans. He can be committee and national committeeman, and a large number of prominent Republicans. He can be committee and national committeeman, and a large number of prominent Republicans. He can be committee and national committeeman, and a large number of prominent Republicans. He can be committee and national committee and national committeeman, and a large number of prominent Republicans. He can be committeed by the committee and national c

### THANKS TO AMERICANS. Cardinal Richard Grateful for Sympathy of Catholies in America,

CINCINNATI, O., Oct. 3.-National Sec retary Anthony Matre, of the American Federation of Catholic Societies, received a letter from Cardinal Richard, archbishop of Paris, today, in which the latter expressed his sincerest thanks to the Amer-Matre says:
"This letter will serve as a bitter rebuke

to certain reports which have gained ground in this country and exewhere that the cardinal and certain bishops of France, as well as all the secular clergy, seemed quietly pleased that the religious orders are being expelled and are far from being sorry for the prevailing persecution.
The American Catholics have at all times taken a sympathetic view of the religious persecutions in France, and have welcomed to America many of those exiled."
At the recent federation convention at Atlantic City, sloomy accounts of the de-Atlantic City, gloomy accounts of the deplorable situation of France were presented, and, as a result, it was decided to extend to the Catholics of that country the sympathy of their millions of Catholic brethren in this country, and the following resolution was ordered sent to Cardinal Richard:

"Resolved, That as citizens of a republie in which the church has always enjoyed her full rights, we protest against the action of the present French government in attempting to legalize religious persecution. Their heartless treatment of the members of the various religious communities, their suppression of freedom of education and their express purpose to de-catholize the French people altogether un-worthy of the traditional chivalry of France. While offering our sympathy to the religious men and women, and also to their heroic hishows cleave and later to their heroic bishops, clergy and laity who have suffered for their convictions, we express our confidence in the French hierarchy and our admiration for its chivalrous lay leaders who have buttled for years with such odds for right, and we trust that, in response to their efforts, the French people will speedily wrest the gov-erament from those who have so misused the powers entrusted to them."

NEW YORK, Oct. 4.—The steamer La Champagne, of the French line, which sailed yesterday for Havre and was later OREGON CITY. Oct. 4.—(Special.)—Chief of Police Burns today took into custody ship, apparently with her machinery discordered, was not in sight this morning, tuened them this afternoon to the Boys' having proceeded during the night.

T. S. Lippy Speaks on Free-Will Offerings to Church.

PREACHES WHAT HE PRACTICES

Wealthy Klondiker, Who Is a Liberal Giver, Declares That Men Should Give a Fixed Proportion of Their Income to God.

Don't get out of the church door as soon as the more formal exercises are concluded, but remain and salute your friends. Even the visitor has a respon-sibility here. He sometimes complains of want of cordiality and human sociability, on the part of the congregation, when he attends church; but is not this often his own fault? Don't hurry out, but linger and give the minister and others a chance to be friendly.

"And yet the church is not a Sunday club. The church has a higher mission than that. Neither is the church, chiefly, a commercial institution, whose first thought is to raise money by giving en-tertainments that shall catch the attention of the young and more thoughtless elements of society by questionable devices. These schemes often do more harm than the preaching does good. They exhaust the energy of the church and are disastrous to its life. But it is said in defense of the church fair and the T. S. Lippy, a wealthy member of the Methodist Episcopal Church of Seattle, occupied the pulpit at the Taylor-street M. E. Church of this city yesterday. Mr. Lippy, who is a prominent member of his

JUNIOR SENATOR FROM IDAHO.



W. B. HEYBURN. ·-----

church in the Washington city, delivered only to refrain from evil, but to avoid a strong address on "Systematic Giving." the appearance of evil.
in which he made a plea for more freewill contributions to the cause of Chrisintellectual school, as is sometimes sugtianity. He declared that the man who made a habit of giving to the cause of

tical, too. She waylaid us on the streets In the opening portion of his address Mr and saluted us, not with an invitation to hath hired us," was no excuse with her. "Come with me," she would say, and many a successful business man owes a the cause of Christianity is but the render-

> The speaker read passages from the the Old Testament that one-tenth of the possessions of the believer be given to the scrvice of the Lord. Then, turning to the New Testament, he read from the words of Jesus commending free-will offerings. Mr. Lippy thought that the old comcent was really reincorporated in the New Testament in the passage commending free-will offerings. While the day of "thou shalt and thou shalt not" has passed, it is now left to the inclination of the giver what he shall donate to the cause of Christianity.

The speaker advocated systematic giving of a definite portion as the Biblical way making contributions to God. He said that the wealthy man and the poor man could give something, and asserted that statistics support the statement that wealthy men who make a habit of giving to worthy causes are the most su cessful in business and financial affairs.

Mr. Lippy had a romantic leap to great wealth and has put his own teachings in practice. He was for several years athietic instructor in the Y. M. C. A. gym-nasium in Scattle, but resigned that posiican Federation of Catholic Societies for the expressions of sympathy which that organization has extended to the bishops and the religions of France. Secretary Klondike in 1836 and secured one of the richest claims, which he still works. He is reported to have taken \$350,000 in gold from his claim in one year. He made use of part of his wealth in paying off the debt which hung over the Y. M. C. A. building, and has been a liberal giver to the churches and public institutions of Seattle.

## FUNCTIONS OF THE CHURCH.

Plain Truths Stated by Rev. W. F. Small at Universalist Church,

Yesterday was held the annual remion of the First Universalist Church of the East Side, and Rev. W. F. Small, pastor, had for his topic in the morning, "The Business of the Church." He referred to the church not as a place of worship but as an organization of people of kindred minds and purposes and similar views. Then Mr. Small said in

"The business of the church is not political. The state has politics for its field, and it was the wisdom of our fathers that church and state should be forever separate. This theory of gov-ernment has been strictly adhered to and our success as a nation and the internal peace we have enjoyed may, in large part, be attributed to this cause. Inrge part, be attributed to this cause. The Dark Ages were made hideous by the ecclesiastical machine, where all were made to bow to uniformity, and to give assent to current theology, however violative of reason and common sense it might be. Under such rule the world could not advance.

to might be. Under such rule the world could not advance.

"The church as an institution has nothing to do with strictly state affairs, such as the Panama canal, and the Alasthe powers entrusted to them."

Secretary Matre also sent a copy of these resolutions to President Loubet and Premier Combes to inform them officially that the Catholics of America "condemn the persecution of their religious brethren in France."

tions are involved, and it it does not rally to the discussion and take part in the adjustment. It is often urged that the church shall confine itself to the gospel, and let politics alone, but where moral issues are involved, as at present in this city, through the policy adopted, the church has a day to perform, which it must not ka boundary, but where moral ques-tions are involved, the church is a cow-ard if it does not raily to the discussion

"The church can be of much service in a social way, emphasizing friendly greeting, and all that is congenial and helpful in the line of the household and the home, and all should take part in this important part of church work.

in defense of the church fair and the public dance, that they cultivate patience and harmony among members. It will not be profitable to purchase even these standard virtues at sp high a price. I do not believe that young people can be

in theologies and mere matters of opin-lan, doctrine or creed, and loses the inspiration of the life of the founder of Christianity, and of his more immediate followers. Dogma has been the bane of church work. I believe in creed, and in well defined belief, but these are not fundamental and all-important. The main, central element in religion is in-spirational and ideal and the influence spirational and ideal and the influ these exert on the lives of men. It was these that Jesus gave the world, and embodied in his life, and it was these that he held up as the life God intended men should live on the earth. These truths he not only blazoned to the world but he gave them a basis to rest upon in every human heart.

"If the church in any of its work fells below the high standard set up

"If the church in any of its work falls below the high standard set up for it, it is because it feels impelled thereto by secturian rivairies, and for want of appreciation of the higher and better things of life. What will recommend religion and Christianity to all men is an honest effort to live as Jesus men is an honest effort to live as Jesus taught men to live, and to do what God wants us to do."

## FEAST OF THE HOLY ROSARY.

Solemn Service and Lesson at Cath-

olle Church of That Name. The feast of holy rosary was cele-brated yesterday in the Holy Rosary Catholic Church of St. Dominic, corner Clackamas and East Third streets, with pomp and solemnity. Yesterday was Rosary Sunday, one of the most important feast days in the calendar of the Catholic church. A great audience filled the large building at 10:30, when solemn high mass was celebrated. Masses were celebrated at 6:30, 7:30 and 8:30 A. M. also. Rev. Father A. S. Lawier, O. P., was the celebrated at 6:30, 7:30 and 8:30 A. M. was the celebrant, and he was assisted by Rev. Father H. S. Shaw, O. P., as deacon, and Rev. Father C. V. Lamb, O. P. as subdeacon

The regular choir furnished the music, and was composed of the following: First and second tenors, J. P. Wildman, D. A. Moerris, J. H. C. Gass, J. E. Mal-ley, Albert King, J. H. Duggan, J. Bell, and William Sandercock; first and sec-ond basses, Thomas Nuson, Benjamin Winneman, E. J. Alstock, J. Hoben, Edward Atkinson and A. Morris. Others assisted. E. J. Alstock was conductor for the day, and Miss Nora Shelfand was organist. The musical programme was

"Kyrie Eleison," "Mass in B Fiat"

"Gioria in Excelsis Deo" Mercadante
Organ - 'Preface" Selected
"Credo in Unium Desim" Mercadante
"Salve Rigina" M. Haydn
"Sanctus" (tenor solor and chorus) Gounod
"Benedictus" op 28 (bass solo) V. Cenppets
"Agnus Dei" Mercadante

Rev Father J. D. O'Brien, the wellknown Dominican orator, delivered a brief sermon on the Rosary feast, explaining its origin and its purposes, established by St. Dominic many centuries ago. Following the sermon came the procession of the holy rosary, in which nearly the whole congregation took part, each one carrying a rose, which had been blessed and distributed during the singing of the mass. The procession, re-sembled the rosary processions of centuries ago. The priest preceded, follow-ed by the acolytes bearing banners and the large congregation.

Last evening the was a rosary devotion and litany, followed by the solemn benediction of the sacrament. Rev. Father A. S. Lawler, O. P., preached on "Devotion to the Immaculate Mother of God." The entire day, beginning at 6:30 yesterday morning and closing at about 10 last night, was taken up with the services appropriate to the feast

## BUSINESS ITEMS.

If Baby Is Cutting Teeth, Be sure and use that old and well-tried remedy, Mrs. Winslow's Southing Syrup, for children teething, it soothes the child, softens the guma allays all pain, cures wind colic and diarrhoea.

intellectual school, as is sometimes suggested, but rather a place where the graver troubles, is curred and prevented by purer and sweeter things of life find a Carter's Little Liver Pills. Try them and home. Intellectuality often runs to seed

REV. DR. CRESSEY CONTRASTS REAL AND SENTIMENTAL.

Purpose Is to Make the Unfit Fit for Survival by Building Up Character-Law of Love,

At the Unitarian Church, yesterday morning, the pastor, Rev. Dr. George Croswell Cressey, preached on the topic, "Philanthropy, Real, Not Sentimental; Natural, Not Unnatural," Dr. Cressey spoke in part as follows:

"Law and gospel, logic and love, sense and sentiment, the inexorable sequence of folly and human sympathy; viewed on the surface these seem opposites, incompatible in practice.
"It seems to some that modern philan-

thropy and reform in many of their meth-ods are mere effervescence of feeling, with no logic at the base; that they are contrary to the order of mature, interfere with the normal currents of society as it seeks to free itself from the useless and superfluous; that philanthropy bolsters up the weak, condones evil, pampers the moral poltroon; that charity puts a pre-mium on idleness; that prison philan-thropy condoles with the criminal and serves in part to stay the hand of justice: that that broad beneficence, the so-called higher education, as the gift of the city or the state, fills the minds of the youth with manely exalted ideas which must be ejected by the hard knocks of years of experience; that, in brief, philanthropy does not rest on a foundation of sound

True Purpose of Philanthropy. "If this view be true, it is very desirable that we should know it. It is pos-

sible, however, that the contrary is the fact; that philanthropy, while liable to misapplication, like all lines of human activity, is a principle of law as well as of love; that it is hard common sense as well as refined and Christian sentiment. "The law of the survival of the fittest runs through all nature, material and spiritual. What is the fundamental prin-ciple of true charity? It is not to help men to survive in their unfitness, but to render them fit for survival. Outside of relief to the utterly helpless, this is the first and last end of phlianthropy. When the inmate of the prison at the close of his term is offered a good position, it is not a reward for his evil action, but a tribute to his humanity, an encourage-ment to lead a better life. If such action is not worth the while, then the only sensible and logical alternative would be life imprisonment for all offenders. It is a disgrace, of course, to have been in prison, but no more such from a moral point of view than to have consummated chicanery just out of the reach of the statute, or to have violated the law under the protection or indifference of those whose business it is to enforce that law.

Moral guilt is not co-terminous with the
walls of the penitentiary.

"Legal statute is the attempt of society
to enforce moral conduct to the extent

necessary for its own security and perma nence. Ethics, on the other hand, covers the entire area of humanity. Philanthropy concerns itself with both spheres, It looks and acts not merely from a legal, but from a broadly human point of view. The law of love is the highest of all laws.

Development of Character. "The question of philanthropy, more over, involves the development of public and private character. Men must work out their own salvation. This principle we should be the last to deny; but be-cause the central work must be done by the individual, it does not follow that he should have no aid. We live as a race and there is no logical limit to the judiclous assistance of others, even the crim-

nal and the outcast.
"But is not character developed by re

WHAT PHILANTHROPY IS as by the weeding out of the feeble race becomes vigorous, why not all race becomes vigorous, why not allow things to take the same course in the moral realm? The logical outcome of this theory is its own refutation. To be con-sistent, we should expose ourselves to every disease, fill our systems with deleterious microbes that we might demon-strate our strength, or, if we fell by the wayside, that the community might be strengthened by our collapse; while in the moral realm we should need a saloon and gambling-house on every square, that our young men might be brought to their doors, informed of their attractions and their perils, and then left to demonstrate for themselves their fitness to survive. The error lies in the assumption that reaistance to temptation is the chief factor in character-building. It is a part of the truth, but not the essential and fundamental truth. Character is positive; it is formed primarily by developing the principles and love of justice and righteousners. It is a mistake to suppose that one must sow wild cuts as a preliminary to strong character, or be exposed to every temptation before he can be positively and vigorously righteous. In the experience of life there is a happy medium between the osphere of the hothouse and that of wind-swept plain. Righteousness is a matter of knowledge, feeling, conscience and habit as well as of experience; and knowledge not necessarily experimental, but real-and conscience are primary.

### Application of Law of Love.

Dr. Cressey next refered to phlian-thropy, as not only consistent with the general laws of human society, but as applying, in addition, the precepts of that higher law of love which is not content with seeking to make men it for survival, but aims also to render the conditions of life such that they may naturally develop into a character of stalwart righteousness. Illustrations of this principle were given, leading directly to the conclusion that the halfall the conditions of the conclusion that philanthropy aims not merely to benefit the victim, but those also whose welfare in the intimate associations of life may be conjoined with his to make homes hap-

pler, communities purer, nations more righteous. Dr. Cressey concluded: "Thousands of years passed before man porceived the simple duty of living; again centuries of struggle, conflict, passion and misery ere humanity learned the addi-tional lesson that we should not only live, but let live. Here at the opening of the twentieth century Christian philanthropy takes up the task and seeks to enforce in theory and practice the greatest principle of all, that we should not only live and let live, but help others to live, the law of love, the law of the spirit,"

### DEACONESSES IN PORTLAND. Rev. Dr. Beard Inaugurates New Work in Methodist Church.

Rev. J. N. Beard, D. D., of San Fran-cisco, spoke twice in the city yesterday upon desconess work, delivering two addresses, and enlisting great interest in this work, which is just now being started in this city. Dr. Beard is superintendent of the National Training School, San Francisco, which is one of three training schools carried on by the Woman's Home Missionary Society of the Methodiat Epis-copal Church in the United States.

In the morning Dr. Beard spoke to a large audience at Centenary Methodist Episcopal Church from the text, "So fight I, not as one that beateth the air." The address was upon the subject of modern training as an aid in Christian work showing clearly the great need of trained workers, as well as the great advantage to the cause of having educated helpers. The address at Taylor-Street Church in the evening was listened to by a crowded house, and much information was given as to the methods and character of work done by the deaconess

Miss Lamb, of San Francisco, one of the most efficient workers, is to commence work as a deaconess in Taylor-Street Church at once. Miss Haines will also come to Portland soon from Washington City to engage in the work of a conference

sisting temptation, thus proving our right once, which will inaugurate this most imto survive? Since in the physical realm portant arm of service in the Methodist the weak perish and the strong survive. Church of this city and the Northwest.

