

TO THE ROSE

Rev. A. L. Black Would Rid Church of the Unworthy.

GIVES HOMELY COMPARISON

sermons Delivered by Portland Pastors on Various Themes in the Houses of Worship of This City.

"Getting into church has been and is the easy. In our too zealous efforts to get a large membership we have often been like the two darkeys who chased a wildcat. After much effort they finally cornered the cat in a hollow log, and then went into it to bring out the prize. His comrade, noting that he did not come out again, called to him, 'Is you got 'im, Sambo?'

He spoke last night in the Calvary Baptist Church, East Side, on the topic, 'People Who Are Not Wanted in the Church.' He said that it might be strange to say, but there were some people whom the church did not want, and he pointed out that if they were not wanted, the better it will be. Mr. Black said it was erroneous to say that the church was after every man no matter what his character, for what could be got out of him. He said that Christ wanted to save every man, but wanted him saved before he gets into the church.

"Out of place," said Mr. Black, "are the unworshiped man who unites with the church for selfish purposes, the hypocrite, the peculiar man, the crank, the dishonest, the man who sponsors the church tramp, the faultfinder, the self-righteous, O Lord, help us to turn all such loose, and hereafter keep all such out of the Church of Christ. This business of trying to get into the church and to do so the most have men who have sin. Two boys were fighting on the street, or rather, one boy was fighting and the other was not. The boy who was not fighting with us is that we have too many in the church who see nothing to fight for. Let the saloons run, permit gambling, sanction Sunday degradation, let the money-maker steal," say they. "I see nothing to fight about."

FOR THE MASTER'S USE.

Rev. E. S. Muckley Warns Against Spiritual Selfishness.

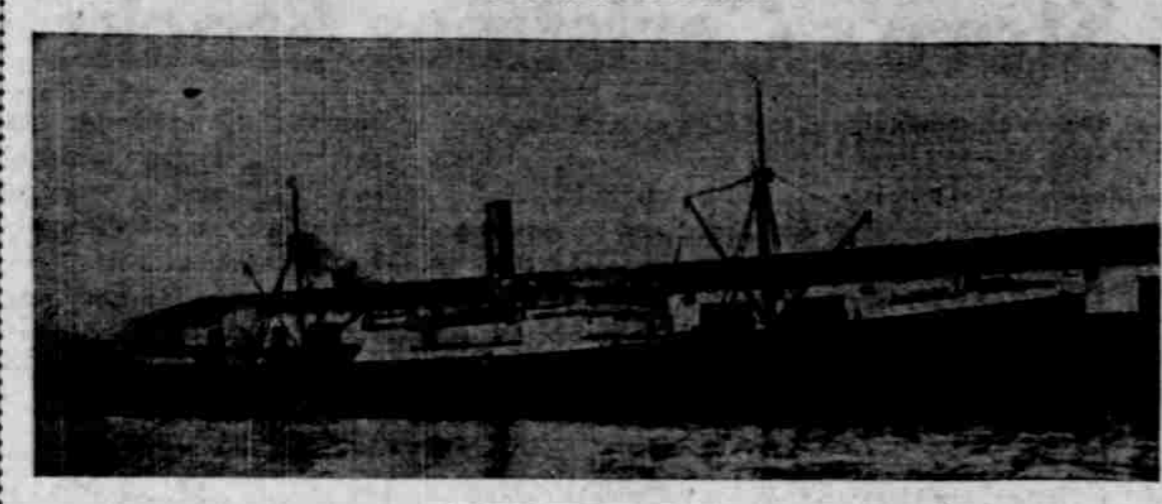
"Ready for the Master's Use" was the subject of the sermon at the First Christian Church by E. S. Muckley, pastor. It was one of a series Rev. Mr. Muckley is preaching in preparation of his church for a series of evangelistic services beginning December 21, and continuing through the month of January. The subject of the sermon was "Ready for the Master's Use." Mr. Muckley said in part: "Our highest aim should be to be ready for the extension of his kingdom. Spiritual selfishness is the most dangerous form of selfishness. The man who is a Christian for the sole purpose of saving himself is in danger of losing himself. The man who forgets he is saved to be an instrument in saving others, who forgets he has been blessed to become a channel of blessing to others, does not have the spirit of the apostle who became all things to all men that he might by all means save some. God will save the world, but he will not save it by Christ-individual men. We are not ready for use until the world sees Christ, a great Saviour, in us. It isn't big men, big evangelists, big preachers, who will have the world, but big Christ manifested in our lives. Prayer has a great place in our preparation. It shows the spirit of devotion, the spirit of consecration to a high and holy purpose. Because it demonstrates the spirit of humility, giving God the glory, in whose strength and wisdom and goodness we become his instruments. Because it develops the spirit of courage. I am afraid to live without prayer a single day. I am not afraid of hell, its fear is no motive with me. I do not have to fight my life and fight my battles without prayer. In prayer we can be united. My text says, 'These all with one accord continued steadfastly in prayer, with one mind, divided in doctrines or methods, but we can unite in prayer, for we do not put our doctrines into our prayers, but our hopes, our loves, our devotion, our common needs. Let us be of one accord these two weeks in prayer for our revival and God will give us great victory in the saving of souls.'"

BUSINESS AND CHRISTIANITY

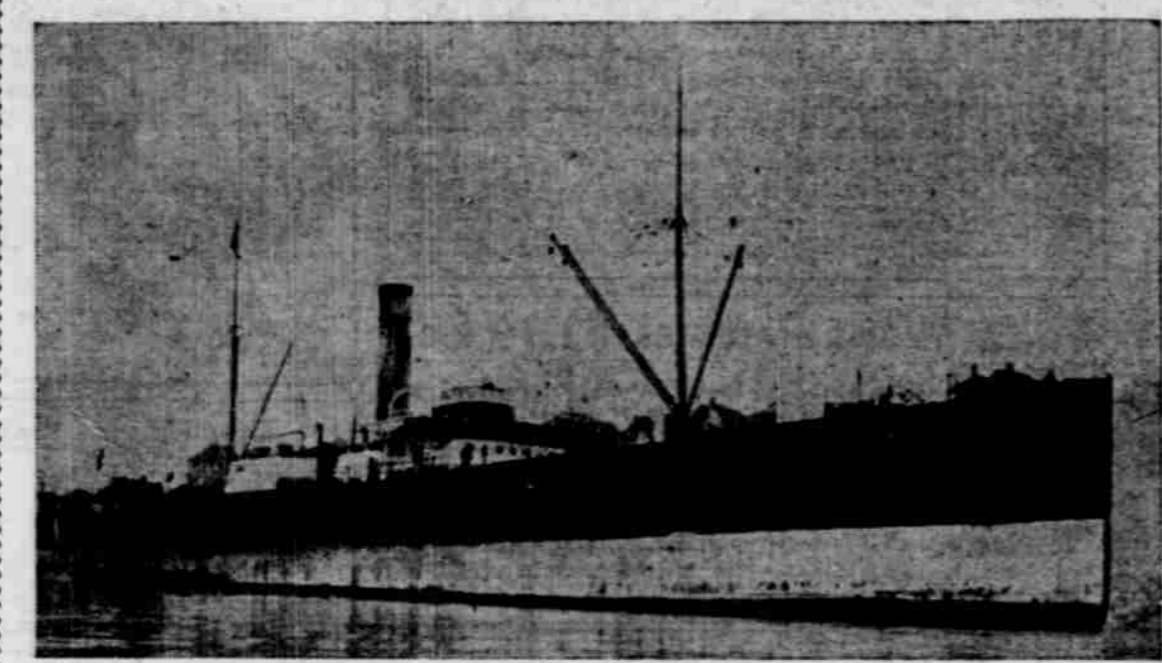
Dr. Heppie Says That Both Should Be Considered as One.

"A very small per cent of the business of this country is done according to Christian precepts," said Rev. W. H. Heppie, D. D., in the course of his sermon, yesterday morning, at Centenary M. E. Church, on "Business and Christianity's Interdependence." He spoke from Psalms lxxxviii: "Truth shall spring out of the earth." The sermon was an appeal for a union and observance of the precepts of Christ with the affairs of the earth, and that business and affairs of the earth should be squared with Christianity. "This may seem impossible," said Dr. Heppie, "but it is the impossible that we are after. Three prominent business men in an Eastern city were discussing the per cent of business done according to Christian principles in this country. One said that 10 per cent did business that way. Another said 5 per cent. And the other said that the last estimate was too high. I doubt, indeed, if 10 per cent of business is done on Christian principles. This is because it is thought there is no relation between business and religion, but there is a very close relation between the two, and it is attainable, is not impossible. But in the world it is the Napoleons of finance that are the most prominent, and in the realms of fashion the splendor is more in evidence than ever. We marshal millions of soldiers and build scores of mighty battleships to

THESE TWO STEAMERS WILL BEGIN LOADING FLOUR THIS WEEK FOR JAPANESE PORTS



GERMAN STEAMER ARABIA.



BRITISH STEAMER CAPE ANTILLES.

The German steamer Arabia, engaged as a regular liner by the Portland & Asiatic Steamship Company, and the British tramp steamer Cape Antilles, chartered for one voyage by the Portland & Asiatic Steamship Company, to assist in moving the tremendous flour orders received from Japan, will commence loading this week. The Arabia is at Montgomery dock No. 2, discharging cargo from Hongkong and Yokohama, and the Cape Antilles is at the Victoria dock, preparing to receive cargo. The two steamers will carry away about 100,000 barrels of flour, valued at approximately \$350,000.

DOUBT THEME OF SERMON

Dr. Gilbert Speaks of It as Saddest Tragedy of Human Life.

Taking John xii:17, "Be not faithless, but believe," for his text, Rev. William S. Gilbert preached at Calvary Presbyterian Church yesterday morning. In part he said: "The real springs of human life are in the soul. There are determined our beliefs and our actions. There is in the soul a freedom that is our own. In the soul we go where we want to go. We do what we want to do, we believe what we want to believe; we are what we want to be. "When Christ believed Thomas to be faithless but faithful, he knew, and Thomas knew that in his soul he had the power of being cold-hearted, skeptical, faithless, or warm-hearted and believing. Faith is not so much an act of the mind as an attitude of the heart. "What is doubt? It is the negative, the minus quantity, the destructive element. It is in a way essential to faith, but of itself is simply destructive. Gullies doubt that the earth was flat, but he did not stop until he had constructed a better faith. He doubted the false and found the truth. His doubt did not make him faithless, but faithful. On the other hand, there is no greater victory than this, which overcomes the world even our faith. It is a haven indeed for man to know that in his soul God cares for us. Every man has in him the power of winning that victory or turning his life into that tragedy. Two men hear the same truth of God's love; one comes gladly, with warm heart; the other with cold heart turns away. It is not a matter of difference in evidence or of truth and falsity. The difference is in the heart. After the truth, the evidence is all in, one man becomes a Christian, another blasphemous. "Really does not depend upon our realization of it. Only those are conscious of the electric waves, everywhere present, who use them, wireless telegraphy tells us. Sympathy with the truth is a necessary condition to its realization. "A man convinced against his will is of the same opinion still. In face of all evidence we still may be faithless or believing as the heart inclines. Christian truth is truth whether we accept it or not. How can one upon whom these realities make little or no impression come to the vivid realization of them? The answer is this: 'Be not faithless, but believing.' Let him come nearer to the fire and warm up his heart a little. It is a good thing to learn to doubt our doubts and believe our beliefs. Too often we doubt our beliefs and believe our doubts. "At any rate, the thing to do is to have a warm heart toward things true and right; to have a real faith in God and his goodness."

PLEADS FOR DAY OF REST

Rev. F. Burgette Short on the Workingman's Sunday.

Dr. F. Burgette Short made a plea for a Sunday of rest for the laboring man, at the Taylor-street Methodist Episcopal Church last night. He asserted that not only from the standpoint of religion, but also from a practical standpoint, it is a machine that can do better service as a result of rest-cooling off the boxes and a cessation of the vibration and heat. Much more need these frail bodies rest. I do not and cannot lay the blame for Sunday labor upon the workingmen. They do not work simply for the extra pay; they work because great, honest corporations and greedy employers compel them to work. It is work on Sundays or lose the job. You say, 'Lose the job.' But necessity is upon the man. He has a family to support, and he has to work on Sunday means hunting a new place, loss of wages and privation of home comforts. With all my soul I want to say the average man does not choose to work on the Sabbath. Necessity is laid upon him. "I also recognize that Puritanical rules cannot be laid down and kept. This lesson Christ taught when he rebuked those nonconformist strict old hypocrites, the Pharisees and scribes. He said it is lawful to do good on the Sabbath day. Everything that means the betterment of men is in absolute harmony with Christ's principle as regards Sunday labor. But these have to do with works of mercy and help. But what right, moral right, has any man to run his factory, his business, and thereby deprive his employees of a day for rest, recreation and an opportunity to worship God? Drugstores do not need to be open all day on Sunday. They might close at noon. They are determined our beliefs and our actions. There is in the soul a freedom that is our own. In the soul we go where we want to go. We do what we want to do, we believe what we want to believe; we are what we want to be. "When Christ believed Thomas to be faithless but faithful, he knew, and Thomas knew that in his soul he had the power of being cold-hearted, skeptical, faithless, or warm-hearted and believing. Faith is not so much an act of the mind as an attitude of the heart. "What is doubt? It is the negative, the minus quantity, the destructive element. It is in a way essential to faith, but of itself is simply destructive. Gullies doubt that the earth was flat, but he did not stop until he had constructed a better faith. He doubted the false and found the truth. His doubt did not make him faithless, but faithful. On the other hand, there is no greater victory than this, which overcomes the world even our faith. It is a haven indeed for man to know that in his soul God cares for us. Every man has in him the power of winning that victory or turning his life into that tragedy. Two men hear the same truth of God's love; one comes gladly, with warm heart; the other with cold heart turns away. It is not a matter of difference in evidence or of truth and falsity. The difference is in the heart. After the truth, the evidence is all in, one man becomes a Christian, another blasphemous. "Really does not depend upon our realization of it. Only those are conscious of the electric waves, everywhere present, who use them, wireless telegraphy tells us. Sympathy with the truth is a necessary condition to its realization. "A man convinced against his will is of the same opinion still. In face of all evidence we still may be faithless or believing as the heart inclines. Christian truth is truth whether we accept it or not. How can one upon whom these realities make little or no impression come to the vivid realization of them? The answer is this: 'Be not faithless, but believing.' Let him come nearer to the fire and warm up his heart a little. It is a good thing to learn to doubt our doubts and believe our beliefs. Too often we doubt our beliefs and believe our doubts. "At any rate, the thing to do is to have a warm heart toward things true and right; to have a real faith in God and his goodness."

FORMER STOCKMAN IS THIEF

CANYON CITY, Or., Dec. 17.—(Special.)—Sheriff J. W. Ambrose, of this county, is in receipt of a message from Sheriff Gilman of Hiramville, Wash., requesting the arrest and detention of John Partin, wanted on a charge of the larceny of a horse, in Adams County, Partin, a former stockman of the South Fork country, was placed in jail awaiting the coming of the Washington officers. He had been absent from the county for almost two years, having been separated from his wife at that time. He went into Idaho from here, since which time his whereabouts was not generally known until about a year ago, when he arrived in this vicinity. His former wife's relatives are wealthy and influential people, but as Partin has apparently dissipated heavily during his absence, it is doubtful whether he will receive any aid from them.

USES OF AMBITION.

The Word May Be Twisted to Suit Different People.

Philadelphia Ledger. "Ambition" is one of those strange words which convey every shade of meaning, from the highest wisdom and virtue to the rankest folly and vice. We may have the "divine ambition" of Hamlet and Macbeth's "vaulting ambition, which o'erleaps itself and falls on the other side." Curiously enough, the word is not found in the authorized version of the Bible, although it is common in Shakespeare. In its primary signification it connotes nothing sinister. It merely meant the "going about" soliciting votes for office. The "collection of money" proceeding, even if attended with danger of corruption, but the illegal and corrupt canvassing of candidates for office was called "ambition."

GRAIN VESSELS EN ROUTE AND LISTED FOR PORTLAND.

Table with columns: Date, Name, Flag, From, Agent or charterer.

GRAIN VESSELS IN PORT.

Table with columns: Name, Flag, Berth, Charterer.

LONGSHOREMAN SERIOUSLY INJURED.

Martin Haley, a longshoreman, was seriously injured last Saturday night while working in the hold of the Oriental liner Arabia, at Montgomery dock No. 2. Haley was taking off four sacks of cement when the heavy chum, as they came down the slipway chum, when suddenly one of the 50-pound bags jumped the chute and landed on the longshoreman's head. Haley fell unconscious and for a while it was thought that his injuries would prove fatal. He was taken to St. Vincent's Hospital and last night his condition seemed somewhat improved.

BAILEY GATZERT ON DRYDOCK.

The steamer Bailey Gatzert entered the drydock yesterday afternoon as a result of having struck a rock on her way from Portland to The Dalles Friday afternoon. Examination revealed the fact that a good-sized hole had been torn in the hull and will take several days to repair the injury. The Bailey Gatzert is the largest river steamer placed on the dock so far.

LOADS LUMBER FOR MANILA.

The schooner Churchill has been chartered by the Simpson Lumber Company to load lumber at this port for Manila. She will carry about 500,000 feet.

MARINE NOTES.

Laden with lumber, the schooner Oakland sailed yesterday for San Francisco. The Russian bark Leber Brown and the French bark Michelet were taken across the bay yesterday to Brookfield by the tug Wallula and will leave up today. The schooner Admiral and the barkentine Aurora will be in the harbor this morning. They will be followed by the British ship Miltonburn, which also comes from San Francisco direct. The American bark C. F. Sargent was towed to the foot of East Ash street, where her rigging will be repaired. She is moored alongside of the Henry Morse. With nearly a complete cargo of lumber, the steamer Nome City arrived at

WHERE IS HE ON?

Chinese Stoker Is at Large With Prize on Head.

Escaped from Croymon Immigration Inspectors Are at a Loss to Understand How the Young Coolie Gained His Freedom.

He is worth \$50 to any man who can capture and deliver him to Laidlaw & Co., agents for the British steaming Croymon, which left Portland yesterday morning for Moji, Japan, with a cargo of flour. Up till some time in the early hours of yesterday the crew engaged as stoker on the big tramp, but when time came to assist in starting the vessel on her way, his absence became evident, to the great disgust of the immigration inspectors, as well as to the officers of the steamer. By some manner or means the stoker had managed to escape and his disappearance may cost the ship's owners \$500, unless it can be shown that every possible precaution was taken to prevent his desertion. Inspector J. H. Barbour has notified his men to keep a sharp lookout for the young Chinese, who is described as being about 5 feet 4 inches in height and bearing a scar over his face, which is full and rather good looking. The Croymon is a cargo vessel of 1,200 tons, and is supposed the crime was committed by a tramp, many of which class have been hanging around Turner for some time. The burglary was not discovered until late today and it is probable the thieves got several hours' start on a southbound freight. The goods taken consisted chiefly of pocket knives, scissors, silver spoons and similar articles that could be easily concealed. The Sheriff has sent messengers to all important southern cities in an effort to apprehend the robbers.

WILL PAY FOOTBALL DEBTS.

SALEM, Or., Dec. 17.—(Special.)—The College of Oratory of Willamette University will give a football benefit entertainment at the Grand Opera House in this city Monday evening, December 18. The students will give a two-act comedy entitled "Best Laid Plans," and a farce entitled "A Bachelor's Fate." The proceeds will be devoted to the expenses of the football squad at the university.

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ALASKA

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From Portland to Irigon and way points in connection with REGULAR LINE AND REGULAR LINE. STEAMER "MOUNTAIN GEM" leaves Seattle every TUESDAY for ARLINGTON and WAY POINTS. Leaves for IRIGON, ARRLINGTON and WAY POINTS, every FRIDAY. FRIEDLAND, WAH-LA, PASCO and KENNEWICK. FREIGHT RECEIVED at Alder-street dock every Tuesday and Friday. For further information address Supt. W. P. Gray, Collins, Or., or inquire at office of Regular Line, Phone Main 914.

WILLAMETTE RIVER ROUTE

FOR Corvallis, Albany, Independence and Salem. STEAMER "POMONA" leaves 4:45 A. M., Tuesday, Thursday and Saturday. For Oregon City, Salem and Friday. STEAMER