

a day or a mgnt in that unique little city. "Those who take part in this now fa-mons play come from all spheres of life; but the chief parts are taken by wood-carvers; and lot it be remembered that the ambition of every youth is so to live that he may have one day a principal part in this most wonderful performance. "The these resets down it each other "The theater seats 4000. It cost about 1.000. The stage and front seats are exposed to the weather, therefore those that possed to the weather, therefore those that sit front have cheap seats, and the far-ther away from the stage the closer to royalty. The performance begins at 8 A. M. and ends at 5:30 P. M., giving an hour and a haif for luncheon. The visitors are entertained in the homes of the visitors are entertained in the homes of the visitors are with Matthew.

"The passion of our Lord is filling the whole earth with its sacred power. Its pathos is winning the world's heart: The light is scattering the world's darkness; its truth girdling the globe. And ere long we shall look upon his face, and shout the shout of victory."

PREACHES COMMUNION SERMON

Dr. Wilson Discusses Symbolism of

Service at Grace Church.

Dr. Clarence True Wilson, pastor of Grace M. E. Church, preached a com-munion sermon at the morning serv-ice, using as a text Faul's words: "For 1 received of the Lord that which I A received of the Lord that which I also delivered unto you, that the Lord Jesus in the night, in which he was betrayed took bread, and when he had given thanks, he broke it, and said, This is my body which is given for you; this do in remembrance to me.' In like manner also the cup, after supper, saying. This cup is the new covenant in my blood; this do as often as ye drink it in remembrance of me as ye drink it in remembrance of me as ye drink it in remembrance of me. For as often as ye eat this bread and drink the cup, ye prochaim the Lord's death till he come. Wherefore, who-soover shall eat the bread or drink the copy of the Lord in an unworthy man-ner, shall be guilty of the body and the blood of the Lord. But let a man prove himself and so let him eat of the bread and drink of the cup."" First Corinns 11 23-28,

thians if 23-25. "Did you ever see the beauty of the symboliam here?" said Dr. Wil-son. "This bread was once growing in the waving wheat field in life and beauty. But the sickle was thrust in and the stocks shocked, then put in the threshing machine, and when the grain was separated, it was put be-tween the unner and asther millstones. tween the upper and nether millstones and ground to powder. All this was necessary that we might have bread Jesus saw in the bread on their table a sign of his own sacrifice. And the wine is the beautiful grape, its life blood crushed, that we may have drink. And whenever me see it, our Lord would have us think of the process as reminder of his sufferings. "It is not strange that Caristianity should be founded on sacrifice. What tween the upper and nether millstones

should be founded on sacrifice. What good thing is not? The Nation wins our love and patriotic devotion by the blood of its heroes. The mother's love blood of its heroes. The mother's love has the unchallenged right of way over all others, because of the suffering it represents. It is Christ's plan to win the world and draw us to him by the moral magnetism of his sacrifice for us. As he is proclaimed in this service he lifts us, by the force of heroic and unselfish self sacrifice, from sing to the contemplation of his salvation. "This service looks three ways: It is

"This service looks three ways: It is a memorial; it shows forth the Lord's death. It is a means of grace; is it not the communion of the body and blood of Christ? It is a prophecy; 'ye do

"They were given power for their work. No body of men in the history of the world ever undertook such a work as they. We are reading with interest how men had to tunnel the mountains, level the hills, fill up the valleys, span the chasms, to get railroads over the Cas-cades, but they did it. But the disciples did greater things in revolutionizing soclety, in overcoming caste and prejudice and smiting error. They never could have accomplianed these things had it not been for the divine equipment.

for the divine equipment. "And then they gained the victory, al-though some of them died before it came. But the man who fights for the right, or a principle, gains the victory whether it comes in his day or not. Thousands in Russia are laying down their lives for the victory of freedom, and they are gaining it, not in their day, but in the days to come. We must go forward like them. Only in such an advance is there hope

"THE TRUTH AS COMFORTABLE"

Sermon by Dr. Small at the First Unitarian Church.

for us.

Rev. W. F. Small, minister of the Uni-

versalist Church, preached yesterday morning at the First Unitarian Church. His subject was "The Truth as Comfort-able," and he said:

"Doubtless with most of us it is habit to think that many do not find truth comfortable. Do they not refuse to investigate? We are wrong. No one doubts that truth is comfortable and comforting. The nub of the entire issue is right here. Others are as comfortable in their views of truth as we are in ours. For instance, one person thinks religion to be, not in-digenous, but a superimposition on human nature from on high. Another thinks re. ligion to be the most natural expression of the soul; and he wonders how the first one can find comfort in such a view. It is 1t 1s precisely true regarding every belief-to some it is true, to others not true. We sometimes wonder it anyone can really believe in the endless punishment of some

souls and take comfort in such a view. Because they believe it to be truth. "But some day he who believes religion elementally extraneous to man, or he who believes in endless hell, reads or hears something that changes his viewpoint. He begins to feel uncomfortable, because he begins to doubt the truth of his posi-tion, and he remains uncomfortable till he has passed through doubt to some desper affirmation. Truth hasn't altered, but the truth-seeker's outlook has altered, and he has gained a pronounced satisfac-

tion. "So many are asking. Is the world growing better? It is, as it is growing at all. We are facing crucial days, it is said. The American people are money and pleasure- mad. We are going down to death, even as Babylon and Rome went. There is awful truth in the indictment.

There is awful truth in the indictment. And certainly no time ever needed more the message that a man's life consists not in the money and material interests he holds. And that is precisely the mes-sage that is being proclaimed. A mighty awakening of conscience is in progress. Let's have a part in it, sustained by the conviction that God is keeping watch above his own. above his own. "Any way it is viewed, truth is ulti-

mately beneficent, aweetening, inspiring, for truth has her coming from eternity, and to that she returns; truth is the mind of God, the gravitation principle of the spiritual order, the superior treasure of

what happened in this fashion: Jones Tells Story.

"On October 19, 1994," said he, "having heard that there was a swindler operating in timber lands at Medford, Or., I left

Roseburg and proceeded there to investi-gate the deal. I went to the office of one Harry W. Miller, at the Nash Hotel, in Medford, and asked him how about locating on a timber claim, he being in that business. I pretended that I was a man about to invest money in timber and

in that way was enabled to get the whole scheme out of Miller without his becom-ing suspicious of my purpose. "In the course of the conversation with him he referred to Martin G. Hoge and Charles Nickell as persons knowing of the lands and the method of filing on the same, and also stated that Frank E. Kin-

cart was doing the cruising for the com-pany that he, Miller, pretended to repre-sent, the Emmettsburg of New Zealand. sent, the Emmettsburg of New Zealand. "After taking a number of affidavits of others who had actually gone into the scheme with Miller and Kineart, I pro-ceeded to Portland and placed the mat-ter before the then United States Attor-ney, John H. Hall, and was assured by him that I had a good case against all of the partles except Nickell, and that it was no use to try and indict him, as he add influential personal friends and was

had influential personal friends and was quite a politician in his part of the state.

"While talking over this matter with Colonel Greene, some time afterward, he stated that he had seen Nickeil in Hall's waitling-room at about the time I came to Portland to make complaint against Complaints Are Issued.

"Mr. Hall made out a complaint against

"Mr. Hall made out a complaint against Miller and Kincart and gave it to me to take to Medford and place before the Uni-ted States Commissioner there. After swearing to the same at Medford I mailed the warrants which were issued on the complaint to the United States Marshal at Portland, and he sent a deputy. "In the meantime I heard that Miller had left town and it was said he was going to Roseburg to attend to some matters preparatory to leav-ing the state Mr. Hall had told me that if Miller attempted to leave Medford I could call upon the Town Marshal to arrest and hold him until the Deputy from Portland could reach there, so I telephoned to Roseburg and had the Town Marshal there arrest Miller when he got off the train.

Town antistant there arrest atther when he got off the train. "Before this was done, however, I had received a telegram from Colonel A. R. Greene, instrucing me to drop everything at Medford and return at once to Roseburg. As I was not work-ing under his instructiona, directly, and as the cose would have been inc. and as the case would have been jeo-pardized if left alone at that time, I refused to obey, and proceeded with the case. If I had left, all witnesses would have been warned and Miller and Kincart would have left the state,

as they were endeavoring to do at the time. "Miller and Kincart were given preliminary hearing at Oakland but as Nickell had not been included in the complaint he was not made to appear complaint he was not made to appear until the case had been placed before Francis J. Heney, who succeeded Hall as United States Attorney, at which time he was included in the indict-ment with the rest of the defendants."

Record of H. T. Jones. Special Agent Jones was born Feb-ruary 28, 1876, at Baltimore, Md., and is a typical Southerner both in speech and manner. He is considered one of

would be better off, mentally, morally and physically, if Sunday were observed more generally as a day of rest and re-ligious exercises. Rev. Mr. Warren said

in part: There are apparent advantages of Sab-bath keeping and plety here on earth which demonstrate that the religious faith and the religious. life procure

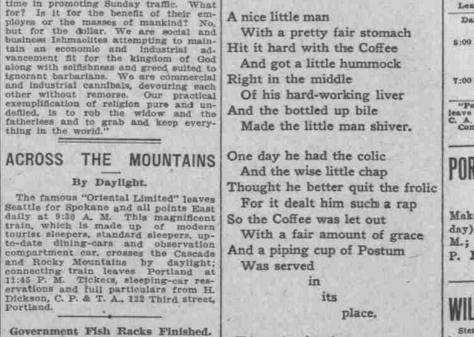
pleasures which surpass those of worldly. "Nationally let us contrast Canada and France. The former has the best Sabbath laws of any nation on earth and is spoken of as an ideal government until some of our own statemmen have de-clared it better than our own., while on chared it center than our own, while on the other hand. France is spoken of as licentious, vicious and the originator of every vice. Until her own great men have declared that they 'have passed from anarchy to despotism; tried two or three forms of the republic and of mon-mark. archy; exhausted proscription, the scat-fold, civil and foreign war, and after so many attempts, and attempts paid with the fortune and blood of France, we are hardly more advanced than at the out-

broke every law of God, seeking her own pleasure and where is she today? Babylon and Greece tell the same tale. America is fast becoming a Nation of Sabbath desecrators. Sunday excursions and picnics prevail. The railroads and street railway companies spend their time in promoting Sunday traffic. What for? Is it for the benefit of their em-ployes or the masses of mankind? No, but for the dollar. We are social and

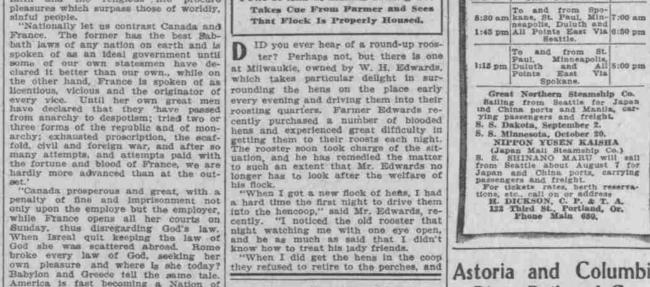
vancement at for the kingdom of God along with selfishness and greed suited to ignorant barbarians. We are commercial and industrial cannibals, devouring each other without remorse. Our practical other without remorse. Our practical exemplification of religion pure and un-defiled, is to rob the widow and the fatherless and to grab and keep every thing in the world."

The Government racks below the dam of the O. W. P. at Cazadero, on the

ACROSS THE MOUNTAINS By Daylight.



"There's a Reason"



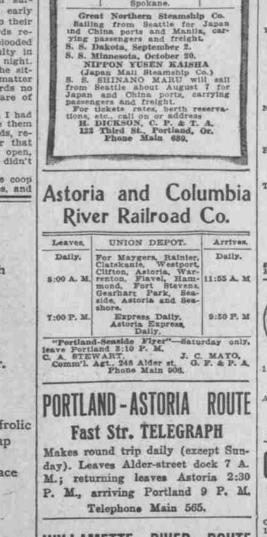
Rooster Drives Hens to

Their Roosts

Fowl of Aligost Human Intelligence

That Flock Is Properly Housed.

Takes Cue From Parmer and Scen



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Columbia River Scenery

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Clackamas River, have been completed. W. W. Smith and Charles Roadarmel, the contractors, finished the work Satur-day. The racks are substantial and well constructed. They are built to hold the salmon until taken out by hatchery em-ployes for propagating purposes.

and manner. He is considered one of the most reliable men in the Land Department, and it was because of his trustworthiness that he was selected to cope with the gang that was en-First and Alder streets.

Really Bully. ployees or the masses of mankind? No, but for the dollar. We are social and business ishmaclites attempting to main-tain an economic and industrial ad-vancement fit for the kingdom of God

and that's