TRINITY CHURCH IS CONSECRATED

Bishop Scadding Delivers His First Sermon in Diocese of Oregon.

MAKES A STRONG ADDRESS

Impressive Services Before Large Audience Mark Opening of New Church-Bfshop Is Welcomed by Dr. Morrison, Rector.

Trinity Church was consecrated and Right Reverend Charles Seadding. Hishop of the Diocese of Oregon, made his first appearance in Portland yesterday morning. The consecration of Trinity Church was the first official act of Bishop Seadding since he assumed charge of the Oregon diocese. The dedication of the church to the work of God and the first appearance of the new hishop combined to make the services one of the most notable in the history of the parish.

Every pew was filled and many persons were standing when the services began with an inspiring organ recital

began with an inspiring organ recital at 11 o'clock. The instrument of do-mation was read by Colonel John Mcnation was read by Coloner John McCraken, senior warden, and presented to Bishop Scadding, who then offered special appropriate prayer for divine blessing upon the church and its work. Dr. A. Morrison, rector of the parish, then read the sentence of consecration. Besides Colonel McCraken, the members of the parish the parish that the parish parish the parish Hesides Colonel Accraten, the Hemi-bers of the vestry who took part in the consecration were: James Laidlaw, junior warden; Rodney Gilsan, Fran-cis Sealy, George H. Williams, W. J. Burns, A. Tucker, J. Frank Watson and

"Words are inadequate to express our gratitude and pleasure over the presence of our bishop here this morn-ing," said Dr. Morrison in introducing Bishop Scadding to the congregation "We want him to know that this congregation has but one purpose in its readiness to stand by him in the new work which he has so auspiciously un-

Bishop Scadding Speaks.

Following the few simple words of introduction by the recter. Bishop Scadding walked to the pulpit and de-livered one of the most carnest ser-mons ever heard from a Portland pul-

pit.

"On the day of my consecration, the Diocese of Oregon and I took each other into a life-long relationship, for better or for worse," he said. "I belong to you, brethren, and you to me. Let us work together. I glory with you in the achievements of the great Bishop Scott and the consecrated Bishop Morris, but I cannot be a Bishop Scott nor a Bishop Morris. I can be but myself. a Bishop Morris. I can be but myself.
"I come to you with great good will and affection, thankful for the confi-

and affection, thanking for the connidence which, through the operation of the Holy Ghost, caused you to choose me. I hope in time to win your affection. I have no policy, nor preconceived opinions or prejudices. I desire to see things for myself, with my own was and to take time to form my eyes, and to take time to form my

was in these words that he an nounced himself. But his manner expressed as much, if not more, than the words he uttered. He spoke with the he will work love him through consci-entious and noble effort. Bishop Scadding is a gifted speaker, but this at-tainment is eclipsed by his great sin-cerity of manner. He speaks clearly and his powerful voice gives emphasis to everything he says. Yesterday to everything he says. Yesterday morning he took as his text, "Then was given me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God, and the altar and them that worship therein."

Message a Spiritual One.

eration of ourselves to God and his service. Rise and measure. What is the measure of our spiritual lives, what is the measure of our worship, what is the measure of our devotion to God? Let us one and all try more and more to widen the consecrated en-closure of our lives, until we are able individuals, and members of this beautiful church, and members of this great diocese, to make our lives one grand consecrated enclosure for

at Oregon from the distance of Chicago, one gets perspective, and the vision of the church in Oregon is magnificent, if we can be large-spirited enough to sink all local and party points of view and measure up to the standard of a great body, united in all its members and harmoniously vigorously and liberally proclaiming the Kingdom of God.

Holds Future of Church.

"You, rector and parishioners, are to make the measurement, and you can make this church what you will—a mere narrow Sunday club, a private chapel or the temple indeed of Almighty God. Your past record as a parish leads me to believe that your large measurement will continue to be such that all in this dlocese, and in the church at large, will know of the high ideals you measure out at Trinity Church in the largest way to God's own temple, where high and low, rich and poor, kneel on the same level and call on the same Father; a temple that stands for good citizenship, and for everything that makes for social right-cousness, which reaches out a helping hand to poor and friendless, which embodies a year for missions and the poor and friendless, which embodies a year for missions and the poor and friendless, which embodies a year for missions and the poor and friendless, which embodies a year for missions are also seen the same poor and friendless. bodies a geal for missions, and a large hearted, wide-visioned conception of its work for the Master,"

Dr. Morrison made the aunouncement ast a general reception will be given t the parish Tuesday night from 8 to 10 o'clock, in honor of Bishop and Mrs Scadding. Saturday night during the same hours there will be a public reception given in their honor at the Hotel Portland.

Trinity Church was without debt, Hen or mortgage when it was consecrated yesterday morning. But half of the amount charged for the new organ, \$5000, remains to be paid. The offer-

PEOPLE ARE LIKE CHICKENS.

Dr. Brougher Makes Exception, That Chicks Have More Sense.

People were compared to chickens at the White Temple last night when | independent.



PROCESSIONAL, AT CONSECRATION OF TRINITY EPISCOPAL CHURCH.

a large congregation up "A Hen and Her Chickens." He brought out the point that if people would follow some of the characteristics of chickens much of the characteristics of chickens much suffering and improvidence would be averted. He said one of the reasons why there are so many failures in the world is that some persons have not enough sense to "scratch for it," meaning that they do not get in and dig for a living as they should.

The services last night were opened impressively with baptism. At the close of the sermon there was a most effective musical rendition by soloist and quartette, of the Torrey and Alexander arrangement of "Where Is My Wandering Boy Tonight," and "Tell Mother Fill Be There." Dr. Brougher said, in part:

Mother I'll Be There." Dr. Brougher said, in part:

"The hen provides for the chickens. She understands what many persons are slow to learn: that is she is going to be independent and take care of heraelf and her young, she must get out and 'scratch for a living.' The reason that society and the world are so full of fallures is because people are not wise enough to learn from the hen, that if they would find anything worth while for themselves, and those dependent upon them, they must those dependent upon them, they must scratch for it."
"The hen understands the desires of the little chickens and provides for

of the little chickens and provides for them. He alone can meet the desires of child life and lead the young into the little children, and for young people. It is a simple matter of statistics that more people come to Jesus Christ and join the church during the days of their youth than in the days of maturity. The great need for the home is Christ for the little children. He alone can meet the desires of child life and lead the young into of child life and lead the young into an ideal manhood and womanhood. "The hen furnishing shelter for the chickens. Did you ever see a storm

suddenly come up and watch the ac-The cattle will come to the bars and now for them to be let down, that they may get under the shed. The chickens rush to shelter, while the old hen with her 'cluck cluck, cluck,' calls the little ones beneath her wings within the coop. She shelters them from rain, snow and hail.

"In this respect we are all the low for them to be let down, that the

snow and hall.
"In this respect we are all like chickens. We all need shelter in the time of storm. When the storm of sin comes over our souls, Jesus alone can give us shelter from the guilt of an accusing conscience and the wrath of the judgment day.

One night an old ben was caught in a snowstorm. The next morning found the old hen frozen to death, but the little chickens came out from her feathers alive. She took the storm from the from the storm of sin, and He also died that we might live,

"The hen has a mother's love for her chickens. Did you ever see a hen come off her nest with her chicks the first day?" A mother could not be more thoughtful and attentive and anxious for her little ones. Tom Moore has told us that there is nothing so sweet on earth as Love's young dream, but I think he is mistaken. The sweetest thing on earth is mother's love. Jesus Christ brings to the weak and foolish world the love of God in its motherly aspect. He loves the sinner as the mother loves the child, only more so. When all the world has deserted you, and the storm of criticism and persecu tion breaks upon you, then Jesus says to the lonely and forsaken, 'Come unto me, and I will give you rest.'"

MINE EARNED \$1,000,000

W. G. Tanner, Who Opened Marble Bay Propery, Visits Portland.

O. S. Williams and W. G. Tanner, of Scattle, who are heavily interested in the copper mines of British Columbia and California, were in Portland a few hours yesterday on their way to Inyo County, California, where they have

important mining interests.

Mr. Tanner is a copper expert of wide reputation in the Northwest, and was interested with F. Augustus Heinze, of Butte, Mont., in the Britannia mine on Texeda Island, British Columbia. He negationed the Markle Pay negotiated the sale of the Marble Bay mine, the best-paying copper mine in British Columbia, three years ago, when it was sold by John Palmer, of Toronto, to Honry Hewitt, the Tacoma lumber king. As a result of Tanner's operations, the mine has been paying splendld dividends ever since, yielding a clear profit of \$1000 a day for the

"Since we took hold of the property." said Mr. Tanner, "it has made more than \$1,000,000 for the stockholders, My contract with the owners required that 25 men be kept at work underground, and that 25 per cent of the product be used to pay the purchase price. As a result not one cent was sunk in the mine by its present owners. I am not very familiar with our properties is very familiar with our properties in California, but we are going to take a look at them on our present trip South. I doubt much, though, if they

will ever make such a showing as our British Columbia mines bave." Mr. Williams has been heavily interested in the gold mines of Alaska, hav-ing been among the first of the argo-nauts to visit Nome, and he also joined the rush to the Tanana country. Aside from his mines, his real estate hold-ings in Seattle have made him

PREACHES ON DEBT

Dr. Short Says Every Honest Man Tries to Pay His Debts.

MAN OWES FELLOW-MAN

Obligation Can Best Be Paid in Currency of Christian Service. Gospel Should Be Carried to Others.

Dr. F. Burgette Short, of the Taylor-Street Methodist Church, last night spoke upon a subject that struck home to many persons—that of dehts. He declared that

short men dread debts; and some men shun them even as they do the devil. Hor-ace Greeley said: 'Debt is infinitely worse than hunger, cold, rags, hard work, con-tempt, suspicion or unjust repreach.' They haunt men during the night and are continuously meeting them on the

streets. The besetting sin of some people is running into debt."
"In order to prevent the extravagance and luxury into which his people drifting. Peter I forbads his subjects to either buy or sell goods without imme-diate payment. The second breach of the

edict meant death to the disobedient.

"The word ford' in the text means the man in whose interest you are to toll. He is your lord. How much do you owe him? We are so related to the entire race that our toil, at least indirectly, touches all men. 'No man liveth unto himself.' Perhaps the these beauters and the control of the control men. No man liveth unto himself.' Perhaps the Apostle Paul has given the most comprehensive statement relative to our duty to those we owe. Hear him: 'I am debtor both to the Greeks and to the Barbarians: both to the wise and the unwise.' Marvelous admission! Colossal debt! But from then till now with voice and pen, in joys and sorrows on land and and pen, in joys and sorrows, on land and sea, in life and in death he has been paying the debt he owed. "Th man you owe is man. The debt you owe is service, and for service nothing else can be substituted. You

cannot give enough money to free you from the service you must personally render. You cannot send someone to do your work. Your work is specifically, entirely your work. None other can do it, "How much, therefore, dost thou owe man? How much owest thou the world? The answer is brief. All thou hast and all thou canst do is thy debt. And this is particularly what Christian men owe the world. If Paul could say he was debtor to Greeks and Barbarians, we cannot afford to say lers. If Christ gave his life for all, we cannot afford to do less. See how Paul and Christ were persecuted, condemned and put to death; yet also see how richly they served man-kind, even the men who had so cruelly slain them. The debts we owe our friends are easily paid. The debts we owe our enemies must also be paid—paid not in the currency of vengeance, that belongs to God, but paid in the currency of service—Christian service.

"How may you pay this debt? By giving the rich experience of your heart life to others. Have you been maved? Somebody wants to know about it. He you been comforted in sorrow? Yonder one whom you may help. Give, gi and continue to give out of thy rich ex-perience, and in so doing thine own rich-ness shall greatly increase. They that distribute of their Christian gifts—that pay their debts shall increase and abound in the rich things of God. This is a debt paying which is indeed delightful and inepiring.

Carrying the gospel to others is our exalted privilege. What this has meant to India.

alted privilege. What this has meant to India since Bishop Thoburn went there; what it has meant to Africa since Bishop Taylor went there! What the gospel has been to China, Japan and the Isles of the Sea. This is glorious; but what the gospel has been to you is the unexpressable joy of your life. Somebody told you. You must tell somebody else."

CUSTOMS OF EARLY CHURCH.

Father O'Hara Discusses Former Observance of Sabbath.

Father O'Hara at the Cathedral last night continued his series of sermons about the Christians of the early days. He spoke upon "How the Early Chris-tians Observed the Lord's Day." There s a marked increase in the attendance it the Sunday evening services at the Cathedral. Father O'Hara said, in

'Christ's resurrection marked the "Christ's resurrection marked the brightest day in the memory of the primitive Christians. That event dispelled the gloom in which Calvary was shrouded and consecrated the first day of the week to the services of the Christian religion as being in an espe-

cial manner Lord's Day. It became the distinctive day on which the Chris-tians assembled in their various com-munities to offer up the Eucharistic Sacrifice, now commonly known as the 'mass'—the central act of divine wor-ship in the Catholic Church.

ship in the Catholic Church.

"The Eucharistic rite was a perpetuation of the act of Christ at the Last Supper, in obedience to Christ's own injunction on that occasion. For the primitive Christians this was no mere memorial ceremony. They identified the Eucharlstic offering with the 'elean oblation,' which the prophet, Malachi, foretold would be offered among the Gentilea, and they understood the words of Christ concerning the real presence of His body and blood in their primary sense, as the Catholic Church continues to do to this day. This is clear from an important document of the First century, known as the Teaching of the Apostles." This precious work, which had been lost for many centuries, was fortunately discovered by a distinguished scholar liscovered by a distinguished scholar

in 1875. "The Eucharistic sacrifice was the The Eucharistic sacrifice was the unique act of divine worship in the Catholic Church of the First century, as it is today. Such is the testimony of St. Ignatius, a disciple of the Apostles, who had personal acquaintance with the chain of Christian communi-ties from Anticeh to Rome. "In the Catacombs at Rome, when

"In the Catacombs at Rome, when the Eucharistic sacrifice was offered up, the tombs of the martyrs were used as altars. It is to this custom that we trace the present usage of having relics of some saint imbedded in every altar on which the sacrifice of the mass is celebrated. The name 'mass,' which has come to be applied to the Eucharistic sacrifice, is derived from the words by which the faithful were dismissed at the end of the service.

"There is a secondary devotion also to be found in the primitive church—

to be found in the primitive church— the veneration of the saints of God. The early Christians esteemed the reies of the venerable martyrs as 'more valuable than precious stones finer than refined gold, and they brated the anniversary of the martyr's

infinite difference between the venera-tion of the Saints and the worship of God. 'We adore God, we cherish the saints as His friends,' says a writer in the first age of the church. Those who consure the Catholic Church for her veneration of saints have simply failed to inform themselves concerning this elementary distinction with which the public worship of the church is intimately connected the ad-ministration of the sacrament of ministration of the sacrament of baptism. In this regard it is sufficient to observe that the ancient and invaluable record already mentioned, namely, the Teaching of the Apostles, provides for the administration of baptism by pouring water on the head thrice in the name of the Father and of the Son and the Holy Ghost.
"We have studied the organization,

We have studied the organization, the creed and the public worship of the Catholic Church 1800 years ago as mirrored in the writings of that age. In every essential feature it is continuous with the Catholic Church today, not by a lifeless procrustean uniformity, but he are organic and dynamic identity." by an organic and dynamic identity."

ESSENCE OF TRUE RELIGION. Its Foundation Is Love and Not

Theology.

At St. James' English Lutheran Church, J. Alien Leas yesterday spoke on the sub-ject, "The Power of a Supreme Idea." He chose for his text Matthew xxii:37-39. He said, in part: "The transistion of the spirit of this idea into our lives enables us to say with Paul 'For me to live is Christ.' Paul had

learned to live and have his being in Christ, and as a result he learned to love mankind. Selfishness had died in his heart. He spoke of his scars as 'the marks of the Lord Jesus.'

"In this sentiment we have the essence of true religion. This is not theology, it is religion; the religion of an all-pervading idea, the foundation of which is love love to God and man.
"The Nazarene started life with a

mighty faith in the redeemableness of mankind. He had no friends to aid him, no newspapers to elucidate and disseminate his views. He was alone, and yet he undertook what was considered the impossible, and who can question the results? Saint Paul, standing on the shore of the straits which separated the eastern world from the western, and hearing the call dared to go because he had learned to live for a single purpose-namely the emancipation of the new world. When Nansen, the Arctic explorer, was endur-ing the hardships of an Arctic Winter and the uncertainties of his destination, he never had a fear, for he lived in the sentiment of an all-consuming tho should carry him for a while toward the

pole and then again away from it,
"A religion which does not so engross
our thoughts and captivate our affections as to give us a larger confidence in offin is not the religion that we need. Under the power of a consuming love, we have courage to undertake great things for Christ and strength to bring great things to completion."

At the close of the sermon many nev

members were added to the congregation and the Lord's Supper was administered.

Spiritualist Says Woman of Endor Was Fine Character.

A MUCH MALIGNED WOMAN

She Was Kind to Her Enemies, Says Harry J. Moore, and Whole Bible Has No More Admirable Personality.

"I am going to prove tonight that the Woman of Endor was everything that a lady should be," announced Harry J. Moore to an overflowing audience of Spiritualists in the Artisans Hali last night. Whereupon he quoted

Hali last night. Whereupon he quoted extensively from the Scriptures, selecting passages here and there that give basis for the belief of views of the present day Spiritualists.

His text was taken from 1 Cor. xiv.32, "And the spirits of the prophets are subject to the prophets," but the argument that the Woman of Endor was not a witch, but a charitable, peaceable citizen who practiced the golden rule thousands of years ago was based chiefly on the story of Saul's visit to her in the twenty-eighth chapter of 1 Sam. Mr. Moore said that the 1 Sam. Mr. Moore said that woman gave a sitting to Saul, when she learned that he was that the enemy she fed him and his servants the fatted calf, beseeching him to eat

He said the Woman of Endor was endowed with clairvoyant powers, statant diognostician can practice medicin scientifically. He related the incident of Joseph and the divining cup and assured his audience that it is natural

"And let us be human!" he admon-ished. "I only want to be a natural human being. To be absolutely and perfectly good would be mighty lone-

in the course of his some-what disconnected address, Mr. Moore sought to prove that the Woman of Endor was the greatest character in the Bible, and he demand ed that his opponents in this view pro duce an act of any Biblical character that will compare with her act of kill-ing the fatted calf for her enemy, Saul. He proclaimed her as merciful, as a peacemaker, and of the many qualities which Jesus asked of his fol-

"I admit that this woman practiced necromancy, which was against the laws of that day," he said, "but if it was sinful for her to do so, then Jesus was a sinner, for he also communicated with the spirits of the so-called dead, Moses and Elljah."

And Mr. Moore went even further in his warm defense of the maligned woman who has been referred to for ages as a witch. He grew dramatic and his D'Urbano-like hair became entangled with his enthusiasm as he loudly pro-claimed, much to the discomfort of the Rev. Mr. Snyder, if he were present:

"There can be less aspersion reflected upon the Woman of Endor than there can upon Mary, the mother of Jesus!"
"And there is no justification," he continued, "for the charge that fasights to Spiritualism which were novel to the outsiders who were present. He gave it as his opinion that one should not ask a spirit to do a great service, or even a small one, such as locating ore or find-ing lost articles, until one had exhausted every effort and resource to perform the

service for himself.

He also remarked that there are some spirits that he would no sooner trust than some humans he knew, and vice versa. And he has a poor opinion of those ignorant unbelievers who footishly demand spirit manifestations at any tim and without waiting for "conditions." He is not an admirer of Jehovah in any sens of the word. In fact, he coolly made the assertion that "the devil compared with Jehovah is by far the more humane gen-tleman of the two." He is going to preach on this subject next Suday night.

ELDER SNYDER REITERATES. Says Spiritualists Admit Communi-

cations Come From Devil.

In speaking before a good-sized audience at the Auditorium last evening, Elder George A. Snyder, of the Seventh-Day Adventist Church, said:
"At the services in our church last Sun-

day night, speaking on the subject of Spiritism. I made the statement that the Bible attributes all communications with the dead to the devil, and this was print-ed in The Oregonian. This seems to have stirred up some antagonism. In the last Christ."

piece I put in the paper I said I would few words tonight if it seemed

necessary.
"In all that my opponents have said they have not said anything to disprove my statement. Nothing has been said to disprove the fact that the Bible does to disprove the fact that the Bible does attribute all communications with the dead to Satan. These writers, too, have practically admitted my statement by trying to defend such characters as the witch of Endor.' After Saul was rejected of God, as we find in the twenty-eighth chapter of First Samuel, the spirit that purported to be Samuel himself said, 'Seeing the Lord is departed from thes and become thine enemy.'

"Now I wish to read a little of what these writers themselves say in regard to the origin of these spirit communications. On November 4, 1865, there appeared in the Banner of Light, the Spiritualist organ, the following communication given by a controlling spirit through

tion given by a controlling spirit through a medium named Mrs. Condon: "Q. Do you know of any such spirit

"'Q. De yeu know of any such spirit as the person we call the devil?"

"'A. We certainly do, and yet this same devil is our god and our father.'

"As to what was stated in The Oregonian, one of the spirit champions said that if the devil were a reality they would be glad to have him on their side. Now I want to ask why they try to disprove my quoting of the Bible, which says the devil is on their side. They ought warminy to congratulate me when I give them this fact. They are willing to have him on their side if he really exists; the only question with them is as

to have him on their side if he really exists; the only question with them is as
to whether or not be is a reality.
"They have said, too, that the devil is
a winner, and thus have half admitted
that the devil really does exist."
Elder Snyder took as his text the
twelfth chapter of Revelation. He stated

that all Protestant commentators agree that the woman referred to in this text is the pure church of Christ, and that the days spoken of are so many years as is brought out in a number of places in generally taken as covering the time of the Dark Ages, and other Scriptures bear out this view. During the Dark Ages the church of Christ fled from her persecutors to the mountain fastnesses of the Alps where she had a place prepared for her by God. When the great armies of Eu-rope were sent to swallow up the church the earth helped her, and just at this time the great New World was discov-ered by Christopher Columbus. The armies of Europe were swallowed up by the conquests in the New World.

EXHORTS TO CLEAN LIFE.

Robert Speer Says a Fearless Past Is a Great Asset

In speaking to men at the White Ten ole yesterday afternoon on "The Value of a Clean Record" Robert E. Speer took as the basis of his remarks the text found in Mark, x:17-22:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good in part: Master, what shall I do that I may in herit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments. Do not com mit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have t observed from my youth. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shall have treasure in Heaven; and come, take to thy cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions."

Mr. Speer said in part: "I quote this passage because it seems to be one in-stance in the life of the Christ having a stance in the life of the Christ having a distinctly modern flavor to it. It is exactly the same thing one would imagine would happen today if he were here now "When the young man said that he had kept all the commandments from his youth up, some people might suppose that he was a liar, that he had not kept all these commandments that he said he had and that he knew very well he had not done so, and was merely endeavoring to shift the conversation from a true to a shift the conversation from a true to a false issue. Some might say that in the false issue. Some might say that in the light of the Master's interpretation of the commandments in his Sermon on the

commandments in his Sermon on the Mount the young man had certainly not kept the commandments. But I believe the young man did not willfully tell a false-hood. It was perhaps a word spoken without due thought, the Master having taken him off his guard as it were.

"There are thousands of men everywhere who are in the same condition as the young man here mentioned. The reason they do not wish to accept Christ is not because they have not enough intellectual ability, but because they do not wish to clean up their lives. There are many men who do not earnestly and sincerely get to the bottom of the problems erely get to the bottom of the problems of their lives. They do not stop to pon-der over life, but drift along, never going below the surface.

"A clean record cannot be overestimated. Fearlessness in a man's life with reference to the past is a great asset. It

is not to be outweighed.
"But even though a man's record be marred in the past, let him stand out with a firm determination that the future

C. E. A YOUNG GIANT

Society of Christian Endeavor Shows Remarkable Growth.

4,000,000 MEMBERS

William Shaw, Treasurer of World Organization, Tells Portland Audience That the Society Was Born, Not Made.

Only 25 years ago it was predicted by the pessimists and even some of those who try to look on the sunny side of life that the Christian Endeavor had no possibilities. Then when it began to grow and develop into a united and powerful organization they declared that it was nothing more than a fad and that it would die a natural death. But now it circles the globe, with nearly 68,000 connecting links, binding together nearly 4,000,000 young people. The remarkable growth of the "young

The remarkable growth of the 'young giant' society was fully described yesterday morning at the First Congregational Church by William Shaw, treasurer of the World's Christian Endeavor Union, who spoke upon "Christian Endeavor Possibilities." He declared that Christian Endeavor was born not made. Christian Endeavor was born, not made. He said in part:

Christian Endeavor is not like some families of whom John B. Gough said, they were like a hill of potatoes, the best part were like a hill of pointoes, the best part
of from being under the ground. The best
days of Christian Endeavor are in the future.
It is among the Christian Endeavor possibilities that every church
will some day appreciate the supreme importance of training the children in religious life and service. Christian Endeavor makes possible this training along scientific and common sense lines, All through the centuries the churches have been facing the problem of how to do the work committeed to them, with an un-trained membership. The testimony of work committees to them, with an un-trained membership. The testimony of pastors has been practically unanimous that the work of the church is done by shout 10 per cent of the membership. The only way to correct this condition is to begin with to correct this condition is to begin with the children. Without a primary and gram-mar achool, there can be no high school, college, or university; without the approx-tice, there can be no master-workman; with-out the training school in the church, there can be no workmen "that needeth not to be ashamed."

It is among the Christian Endeavor pos-ibilities that every pastor who is, or ought to be, the acknowledged leader of the to be, the acknowledged leader of the church shall be as thoroughly trained in the modern methods of Christian nurture as in the ancient history of the church, that he shall feel as much at home, and be as familiar with the little children of histongregation, as with the records of the fathers of the church on his library shelves.

Possibilitiest Why, do you know, there is a possibility that some time every paster and Christian worker will as understant

and Christian worker will so understand the bedrock principle of Christian Endeavor. -that it is the place where young people can begin to serve God by making blunders and mistakes for him,-that they will be patient with us, and all the time they will be rolling burdens upon our shoulders, and will be developing stalwart Christian man-hood and womanhood for the church of the future. Yes, it is a possibility that some day in the history of Christian Endeavor. overy pastor in every church will be leading its young people and developing them along the lines of Caristian service and testimony,

SPEAKS ON BROTHERHOOD.

Dr. McGlade Urges Closer Fellowship Between All Men.

Mizpah Presbyterian Church were con-ducted under the auspices of the Men's League of the church, it belong the day of prayer for the Presbyterian Brotherhood throughout the United States. Dr. McGlade, in the prelude to the ser-

mon, set forth the distinctive principles of the new organization effected at the last general assemblage, explaining that the object of the Presbyterian Brother-hood is to secure the organization of men in the churches, having in mind spiritual development, fraternal relations, denominational fealty, the strengthening of fel-lowship and engagement in works of usefulness. It was also shown that effort is being made to bring all existing organ-izations of men into close relationship, without, however, imposing upon them any particular form of organization save that the local society shall be governed by certain principles, named in the form of government of the Presbyterian Church, and under the control and au-

thority of the church.

The pastor took for his sermon the text, Gen. 4:9, "Where is thy brother?" setting forth the truth of the beautiful spirit of Christian brotherhood. He said

This spirit of brotherhood runs through and through the Word of God. Sometimes it is sadly marred, being beaten to earth and trampled upon by envy, fealousy, haved and selfshness, as in the case of Cain, who slew his brother; of Ahab who killed Nabeth and appropriated his vineyard; and in that nendlah inhumanity that crucified him whose supreme purpose was to lift up fallen humanity and save It. But the spirit of brotherhood has not been banished from the world. It is gaining in power and

Influence every year.

The teaching of the founder of the Christian religion is full of carnest entreaty for the manifestation of this spirit. He taught the manifestation of this spirit. He taught men that love of God came first, and then love to neighbor. He counseled reconciliation where there was estrangement, the forgiveness of those who caused injury, helpfulness, sympathy, good Samaritan service for those in need, urging men to sustain the surit of the Golden Ruie in all

inhumanity to man," and bring men every-where into the blessed relationship of som of the living God. It is timely for the church to ask, "Where are our brothers?" There are hosts of men in any city like ours, strangers from home, at least strangers to the love of God, and wanderers from the Father's house, whose spirits will respond to the sincere manifestation

Ashland Has New Light System.

Ashland now has a fine new system of electric street lights, which were lighted for the first time this week. They are known as the series system of street mcandescents, and are of 30-candlepower capacity. One hundred and thirty of them have been installed and are now in operation, giving the city better lighting system than it has ever had before and giving it a splendid appearance after night. The A. E. P. & L. Company has rebuilt the entire wiring system of

Your Druggist Will Tell You that Murine Eye Remedy Cures Eyes. Weak Eyes Strong. Doesn't Smart. Eye Pain, and Sells for 50 cents.