Preacher Says Church Members Should Not Have Over \$10,000.

MORE WEALTH A HANDICAP

Plutocrats Who Teach Bible Classes Get No Comfort From Rev. H. C. Shaffer-Pastor Has No Confidence in Them.

Can a man worth many millions, or even very many thousands, be a true follower of the meek and lowly Jesus, who was so poor that he had no place to lay his head? Rev. H. C. Shaffer, pastor of the United Brethren Church, says not. In a sermon in the Friends' church at Sunnyside yesterday after-noon he made the declaration boldly. Men of wealth who are pillars of the church and who give to charity that they may be applauded by the multi-tude, were put on the rack by Dr. Schaffer. He declared that to his mind a man who accumulates more than \$10,000 to provide for his wants in old

age is not a true Christian.

Waiving the question of whether or not large fortunes can be accumulated honestly, he said that a man who merely heaps up money has neither time nor inclination to live as a Christian should live. That the Rockefellers, Morgans, Goulds and other multi-millionaires who are envied in this world, will be ostracized in the next, is the outspoken opinion of the United Brethren pastor. line more sharply than this. He de-dared that anyone who accumulates more than from \$10,00 to \$25,000 cannot

That the poor shall not inherit the earth but that, together with the meek, they shall possess the Kingdom is the belief of Dr. Shaffer. He doubts that the rich can be honest church members, and says that many wealthy men who are chuhch members could never get into the church if Christ were the pas-

whatever in these wealthy men who teach Bible classes, said he.

The subject discussed by Dr. Shaffer yesterday afternoon was "Temperance," but he gave the word a wider significance than is usually stacked to it. Instead of the stateograph o of the stereotyped tonguelashing that is usually given the demon rum on such oc-casions, the speaker advocated temper-

His words were plain. "Opinions dif-fer," said he, "as to what amount any Christian should save for the support of himself and family, but it is my own opinion that \$10.000 is the limit. But for the sake of latitude, let us say that \$25,-000 is the largest sum of money any Chris-

moral theme. To be temperate is to abandon all sinful and harmful things or practices, and to use the good with moderation. Many a person who declaims against liquor is guilty of intemperate is shall try to answer, 'does godliness pay,' it is prophet David says. I am old, and the prophet David says. I am old, and the prophet David says. I have preper seen speech and outrageous anger, and will no more inherit the Kingdom of God than the drunkard in the ditch.

"There are many wealthy men who give large sums of money to deprive the drinker of his beverage, who are wild in their delirium of speculation and wealthgetting. The acquiring of large sums of money is as un-Christianlike as any other sin. When a rich man tried to get into the Kingdom by coming to Jesus, Jesus the Kingdom by coming to Jesus, Jesus told him to go and sell what he had and give to the poor. He went away sad. Today he is invited into the church and offered a place as an official. We say that the rich young ruler had his heart set on his wealth. So has every wealthy man, Test where both the voters are to the company of t 'But whose hath this world's goods and beholdeth his brother in need, and shutteth up his bowels of mercy from him, how doth the love of God dwell in him? is the question of Scripture. The love of God does not dwell in him. The sin of intemperate wealth is as helmous as the sin of debauch, and it will merit and receive the just judgment of the Al-mighty in the last day.

"No person who claims to be a disciple of Jesus Christ, the Son of God, ought to hoard more money than sufficient to provide a comfortable living in case of sickness or old are

Then there is a large class of so-called Christians who deprecate the idea of the slum, and consider the outcast with abhorrence. But at the same time these ame people give expression to the same passions within the marriage relation and consider themselves holy. Jesus taught that the sin of it all consisted not in the overt act, but in the awful surge of lust as the basis for it. as the basis for it. Temperance in this century will mean a white life for two, and the use of the procreative powers as a boly sacrament, and the only object in view the propagation of the species."

DR B. E. S. ELY ON ANGER.

Thing to Be Had, but to Be Held in Check, He Says.

"Getting mad—who of us has not had the experience? With how few, if any, of us is it an infrequent occurrence? Aye! and the defeat, the mortification, the tears it has caused us! How we have prayed and resolved and struggled against it!

so made that pity is not more naturally awakened by the sight of suffering fear by the approach of danger, delight by the vision of beauty, gratitude by deeds of generous kindness, than is anger by many kinds

wrongdoing." But, on the other hand, we are warned But, on the other hand, we are warned to have a care lest being angry be sin. Hence its second teaching: Some anger is sinful. There is anger that lacks justice or cause when men fly into a passion over triffes. Much of human anger is of this sort. Then there is anger without love. Our anger should be like God's. He is angry with the wicked every day, yet he loves them. We can never be righteously angry beyond the point of Christian love. Again, there is a very mistaken idea of love prevalent in these days, for it has been eulogized to such an extent that it has lost its identity. It is not a mere sentiment and does not exist without moral qualities.

Anger is a thing to be had, but to be held in check.

FOUNDING OF THE CHURCH

Pastor of St. Mark's Says Catholics Have Divine Authority.

"The Origin of the Catholic Church" was the subject dealt with by Rev. J E. H. Simpson, at St. Mark's, Church. last night. "Upon this rock will I build my church, and the gates of hell shall not prevail against it" was chosen for the text.

Rev. Simpson said, in part: Our subject is, 'What Is the Catholic

The text shows that Christ promised to found a church; that he promised to found it on the rock of the incarnation—St. Peter's admission, 'thou art the Christ, the son of the living God, being the first explicit acknowledgment on the part of the disciples that Christ was God incarnate, and that he promised that the gates of hell

should not prevail against it.

The Catholic Church, therefore, must show
these marks, that it was founded by our
Lord Jesus Christ; that it has as its central doctrine the truth that Christ is both

tral doctrine the truth that Christ is both God and man, and that it has confinuous and unbroken existence from the first.

The word Catholic means universal, and the Catholic Church, embracing all who are in union with Christ through faith and obedience, cannot consist of any part or section of the whole. It must include all who have compiled with the laws of its membership, and entered its organization. No body within it or no sect outside it can be the Catholic Ca in it or no sect ourside it can be the Cath-olic Church. No organization founded by man or coming into existence since the times

the prophet David says, 'I am old, and long have I lived, and I have never seen the children of God forsaken; neither do they beg for bread.' Godliness helps us in dollars and cents; it is profitable for us financially. Many people say that the church is always begging for money, but I tell you many a man would spend more for a single wine supper than he would give the church in a year. And many a young man, like the prodigal son, will go out and give his life's blood, his vigor out and give his life's blood, his vigor and his fortune in quest for questionable pleasures.

pleasures.
"Godliness helps a man physically. Look out and see these men on our streets grown old prematurely, victims of diseases that inch by inch sap their vitality. The Bible says, 'The wicked shall not live out half their days,'

"Godliness profits a man socially, and one of the best introductions to society is the card of righteousness. Politically it helps a man, for the man who is not true to God will not be true to the people and the man who dishonors God will dis-honor the commonwealth

STILL FIGHTING EVOLUTION

Elder Snyder Thinks Theory Incompatible With Man's Antiquity.

In replying to questions concerning man's antiquity as evidenced by geology and evolution, G. A. Snyder said in part: Since The Oregonian has admitted that nothing definite can be known as to the an-tiquity of man from the various implements found in the various strata of the earth's crust, there is not much left to argue about, for that is what I have said all along. We all believe in man's antiquity. It is only a question of how old he is, and since we cannot tell anything definite about his age, we might as well agree to disagree on this,

It is a little peculiar, however, to hear some argue for an inconceivably great an-tiquity for man, and at the same time contiquity for man, and at the same tend for the theory of evolution. The facts tend for the theory of evolution. The facts of Isaiah, the prophet of promise. These tend for Those' was the pastor's topic. His are that human fossile and implements have for Those' was the pastor's topic. His text was taken from Isaiah, ix:17. "Fo been found too far down in seological strata to agree with the evolution theory. Well-developed human remains and implements bring silver, and for wood, brass; and

times attributed to God in the Bible. Look at the old prophets. Mosse was culpably angry when he beheld the Israelites worshipping the golden caif and broke in pieces the tablets of stene. Elijah commanded the destruction of the priests of Baal. There are times, said a wise writer, when the Christian is not to blame for having the spirit of these Pasims.

To be incapable of anger is to be lacking in moral fiber. Under the form of indig-

Father Thompson Says "Free Thought" Is Fallacy.

COULD BE NO SUCH THING

Speaker Contends That Only the Term Is Recommendation of New but Impossible Belief Which Is Merely a Snare.

Modern Freethought was the subject o a strong address delivered by Father Thompson at St. Mary's Cathedral last Thompson at St. Mary's Cathedral last night. Rev. Thompson maintained that freethought as it is today is not really freethought. In fact there is no such thing as freethought, according to Rev. Thompson, who says the mind must run in certain channels. "The present term, freethought, is often used to cover an evil purpose," said Pather Thompson. The following is an abstract of his sermon:

An attractive name is a valuable placard

following is an abstract of his sermon:

An attractive name is a valuable placard for many a commodity which has little else to recommend it. The system which calls itself "Freethought" has at least the advantage of a preposeering name. But if the rame does not correspond to the thing. It is a snare, and like a plausible manner, may only serve to cloak an evil purpose.

The designation of "Freethought" is the combination of two incompatible ideas. Thought cannot in the nature of things be free. All rational thinkers must proceed in obedience to law, and the "lawless" thinker it as much a menace in his own sphere as is the "lawless" citizen to the community in which he lives. Every ascertained fact puts a necessary restraint upon thought, and he who would deny the rotundity of the earth would be classified, not as an inspiring example of intellectual freedom, but as a victim of invincible ignorance. Truth the object of thought, makes us free in the true sense of the word, for it dispels ignorance and error, which mean bondage for the mind.

What "Freethought" is meant to stand

who are envised in this world, will be contracted in the next, is the outspoken contracted in the next, is the outspoken contracted in the next is the outspoken postform of the United Brethren pastor. That pittorcards can no more get past pastor. That pittorcards can no more get past pastor. The properties of the contract of the United Brethren pastor. The subject of the United Brethren Brethren

SECRET POWER OF CHRISTIAN

Sermon by Rev. L. F. Smith at Trinity Methodist Church.

Rev. L. F. Smith, pastor of Trinity Methodist Church, spoke last evening on the topic, "Secret Power of the Chris-His text was "Mine eyes have seen the King, the Lord of Hosts." Rev. Mr. Smith spoke of the longing of men to see God. He set forth the condition under which he may "see" God. Continuing, he said:

tinuing, he said:

We will not feel concerned about other people until we see their condition. We were aroused to help the people of San Francisco when we knew of their condition, so we will be aroused when we see the awful condition of the people in their sins. If we are aroused to help save those who may be in danger in the burning building, or those who are drowning, how much more should we be aroused to help those who are ruined, soul, body and spirit.

What shall we do? Just what Isaiah did, cry unto God for help, and He will send His messenger, as He did to Isaiah. There flew one of the seraphim unto me, having a live coal from off the siltar; and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine inliquity is taken away, and thy sin purged;" also, 'I neard the voice of the Lord, saying: Whom shall send, and who will go for us?" Then said I, 'Here am I, send me." So when God touches our hearts and fills us with His holy spirit, we will want God to use us in His service, and he can use us. His service, and he can use us

TAKES TEXT FROM ISAIAH.

Dr. Clarence True Wilson Preaches on Christianity's Optimism.

The sermon of Dr. Clarence True Wilson at Grace Methodist Episcopal Church last evening was based on a predictio of Isaiah, the prophet of promise. "Thes

the experience? With how few, if any, of us is it an infrequent occurrence? Ayeld and the defeat, the mortification, the tears it has caused us! How we have prayed and resolved and struggled against it! Truly, the subject is one of the keenest interest to us all."

With the foregoing introduction Rev. B. B. Ely opened his address last night at Calvary Presbyterian Church. He continued:

Nor all anger is sinful. To get mad is not implies siniess anser. Anger is shundred times attributed to God in the Bible. Lock at the old prophets. Moses was culpably surgry when he beheld the Israelizes worshipping the golden calf and broke in pieces its tablets of stone. Elijah commanded the destruction of the priests of Baal. There are times," said a wise writer, "when the chartsuriation is placed to the chartsuriation is form of indignation its flashes with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a marvelous power against wickschnesis, untrituh and disabonce. It is what makes men strike down giant with a life of the control in the control of the past teaches us the control of the past teaches used to contain anything higher in the scale of each the interior of the with the original properties and properties and

him who is made unto us wisdom, rightsousness, sanctification and redemption.
Did ye receive the zift of the Holy Spirit
when ye believed? Then go forth with
the iron and brass and silver and cast
them into the crucible of the world's improvement and look for the fine sold of
the kingdom in exchange for thise outlay. Have something worthy to offer to
God. Do not attempt to buy with the
irredeemable currency of ambitions and
resolutions but receive from Heaven the
zifts divine. Remember that the means
of the world's uplift are not inherited but
derived, that outlay is the price of acquisition; that the increase will be commen.
surate with our outlay in the things of
God; that all the divine blessings are the
result of investment; that the dividend is
greater than the price, and finally the
more valuable the investment the greater
the compensation."

The pastor enlarged these propositions and showed that religion requires the surrender and sacrifice of much but fur-nishes a margin upon the investment and pays for the life that is now as well as or the one that is to come.

The musical programme of the evening was one of the best yet rendered by the quartet and male chorus. Particularly werthy of mention was Miss Edith M. Ly-

tle's rendition of a Gospel solo. DEFINES ONE-SIDED PEOPLE

Dr. Brougher Takes "A Cake Not Turned" for Subject.

The services last night at the White Temple opened with baptism, and of the musical features, the trio rendered by Miss Lawler, Mrs. Reed and Mr. Belcher was exceptionally fine. Dr. Brougher took for his text Horea vill-2-"Ephraim is a cake not turned." He said in part:

Ephraim stands for Israel in this passage. The Prophet Horea declares that Israel is one-sided. He is like a pancake that has been burnt on one side and is raw on the other. In eastern countries it was customary to heat the hearth or oven, as it was called, sweep it clean, and put the cake upon it. Then frey covered the cake with ashes and embers. In a little while the cake was turned, and the process repeated several times until the cake was well baked. But the prophet says that Israel is a cake that has been neglected. He has not been turned, therefore one side may be raw and the other side burnt.

In this rather striking simile, Hosea. is a cake not turned " He said in part;

the other side hurn!

In this rather striking simile, Hosea teaches the importance of having a full rounded life and character. There are many representatives of ancient Israel in the world today. They have neglected one side or the other in the development of their lives and have become lopsided. They have been cooked on one side, and left raw on the other. It is my purpose to notice some ways in which people become "half-baked pancakes."

some ways in which people become hair-baked pancakes.

The person who develops either body or spirit alone is a "cake not turned." It is more than commonplace to say that a man has both a body and a soul. Everyone recognizes the fact that a fully developed man or woman involves the development of body and soul!

han both a body and a soul. Everyone recognizes the fact that a fully developed man or woman involves the development of body, and spirit.

But how few such men and women do we see in the world. We are negligent of either one or the other. We are one-sided in our judgments. We are influenced by our prejudices. We are controlled by heredity and environment. The conscience is developed in one direction and not another. It is tender on one side and seared on the other. There are some church members who are too conscientious to blacken their shoes on Sunday, who have no hesitancy in using their tongues to blacken their shoes on Sunday, who have no hesitancy in using their tongues to blacken their neighbors' characters on Monday. There are some deacons who pray to the Lord on Sunday, and then prey on the people on Monday. There are business men who would not shave on Sunday, but they are willing to shave the widows note on Monday. There are some men who would not drive a horse on Sunday, but they are willing to drive their employes during the week until they almost drop dead. Jenus Christ came into the world to make men whole. It should be our aim, by the help of God, to develop an all round character of Christ-likeness.

He who lives either for pleasure or business alone is a 'cake not turned.' Business and pleasure go together. They are the two sides of life's activities. "All work and no play makes Jack a dull boy;" but all play and no work makes Jack a useless, vicious boy. It is important that we should get the proper proportion of these two. When one makes up his mind that the great end of life is simply to have a good time, duty is neglected, sacred obligations are ignored, business is a failure, the prospects of life wither, and the end is utter ruin and despair.

On the other hand, the man who rushes.

despair.

On the other hand, the man who rushes into business and makes it his "be all and end all," has missed the mark equally with the pleasure seeker.

DR. MACLAREN IN PULPIT

Los Angeles Minister Tells of Strength and Beauty of Faith.

Rev. Dr. Maclaren, of Los Angeles, who has been invited to take tempor-Los Angeles, ary charge of the First Presbyterian Church, delivered a sermon yesterday morning that attracted much attention. The text was Psalm xcvi:6: "Strength and beauty are in his sanc-

tuary" He said in part:

When I first visited London one of the objects I was most anxious to see was St. Paul's Cathedral. As I looked at its great dome. I was amazed by its marvelous beauty. It was stained by ages of storms and London fogs, but these could not obscure the absolute perfection of its lines and curves. It looked light and airy as though it might rise and float away. But associated with this beauty you could not fail to see its wonderful and ponderous strength It is built to stand until the kingdom of God comes in its glory. imes in its glory.

And then I thought of the great princi-

ple of all architecture that the lines of the sreatest strength. There are some things that are strong, but not beautiful, and there are some things that are beautiful but not strong, but when you find the supreme of beauty and the supreme of strength you will always find them together.

Let us look for the strength and beauty that are in His sanctuary. The one great object of our gathering here is to meet with God, and God, our Heavenly Father, is almighty in His strength, and glorious in His beauty.

Dr. MacIsren showed that all forms of false religion uphold ideals of God's both weak and unlovely. The paganism of ancient and modern times pictures God as subject to all the weakening vices of the most vicious men," said he. The countless new religions of the day, the fads and cults that you are God tagether. They teach that we cannot be sick or suffer because God cannot be sick. But they wear out in spite of their creed and pass away, grasping at nothing.

In contrast to all this is the strength and beauty of Jesus, our Saviour—strong to bear the sorrows of all the world and glorious in His loving kindness.

The doctrines oreached in the sanctuary, must be strong and beautiful. If anything is preached that seems weak or unlovely, it is either false or imperfectly expressed. All truth is eternally strong and beautiful.

The speaker in closing pictured the strong and magnificent human charac-

The speaker in closing pictured the strong and magnificent human character that is sure to be developed if we walk in love and loyalty with Christ and imitate his example. God has exhausted the power of human language in giving us some conception of the strength and beauty of the eternal

where there is room for all his

'THE ASSIZE OF CONSCIENCE"

Sermon by Dr. McGlade at Mizpah Presbyterian Church.

"The Assize of Conscience" was the topic of the sermon last evening at the Mispah Presbyterian Church, by Rev. Jerome McGlade. His text was, "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear." Dr. McGlade said in part:

The word assize means an assembly of judges; also a decision pronounced by them; a sitting for a judicial purpose. Blackstone held that the original meaning of the

a sitting for a judicial purpose Blackstone held that the original meaning of the
word was jury, citing Henry the II as instituting the Grand Assize, or grand jury.
We may transfer the meaning, speaking
ci the conscience at an assize or jury which
passes verdict upon the acts of man. Within the breast of every person is a court, a
judge, a jury and man is arraigned before
the bar of conscience and tried for his moral
actions, and acquitted or convicted. A
writer shows morality to be the progressive
accomplishment of an oternal purpose with
which man is in harmony, or should be;
that the moral faculty is the man bimself
conscious in al' actions of a good which he
attains or fails to attain, that it is the
voice of God in the human breast and at
the same time that of man's true self.

In the Scriptural incident of Jacob's ten
sons who had been implicated in a plot
against their brother, Joseph, selling him as
a slave and falsifying their action before
their father, and after the lapse of years
having their deed present itself before them,
we have a case at hand. Meeting the
memory of their sinful act, as it was
brought before them, conscience within them
promounced the verdict of guilty.
Had conscience slumbered ever since that
fateful day when they trafficked in a life?
Did conscience say pever a word when they
returned to their father with Joseph's garments stalned with blood, reporting that an
avil beast had slain him? Were they unaffected worn their aged her made such

ments stained with blood reporting that an evil beast had slain him? Were they unaffected when their aged her made such sad lamentations over — lost son? Through these silent years did never the memory of their sin haunt them? We know that conscience may slumber, become a seared and scarred thing, but yet it is a terrible avenger of evil deeds, and roused in the breasts of these guilty men, caused each to pronounce himself guilty.

The speaker dwalt at leasth upon the

The speaker dwelt at length upon the process of the trial which led to conviction, and pointed out how such trial processes are ever going on. He cited celebrated passages in the Bible and the world's I erature and history and called attention to the Conscience Fund of our nation which dating from 1811, was increased in the last 15 months by more than \$700.

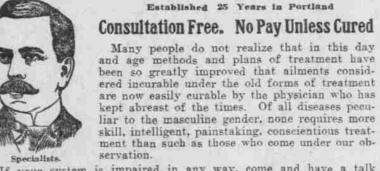
DAILY METEOROLOGICAL REPORT.

PORTLAND, Nov. 11.—Maximum temperature, 56 degrees; minimum, 50. River reading at 8 A. M. 7.4 feet; change in last 24 hours, rise 0.7-foot. Total precipitation, 5 P. M. to 5 P. M., 0.6-inch; total since Sep-P. M. to 5 P. M., 0.6-inch; total since September 1, 1966, 10.11 inches; normal, 7.74 inches; excess, 2.97 inches. Total sunshine. November 10, 1906, 7 hours and 48 minutes; possible, 9 hours and 42 minutes. Barometer (reduced to sea-level) at 5 P. M., 30.14

WEATHER CONDITIONS. The small high-pressure area yesterday over the North Pacific States has increased in magnitude and moved east to the Da-kotas. The barometer is relatively low over

Northwest Washington. Light Northwest Washington, Light rain has fallen in Northwestern Oregon, Washington and extreme Northern Idaho, and the weather is cloudy in Eastern Oregon and Southwestern Idaho. The changes in temperature since yesterday have been small and unimportant. today in Northwestern Oregon, Washingto

WE CURE MEN FOR DI LICENSED TO PRACTICE MEDICINE IN OREGON



liar to the masculine gender, none requires more skill, intelligent, painstaking, conscientious treatment than such as those who come under our ob-If your system is impaired in any way, come and have a talk

with us. We may be able to set you right again-if we can cure you we would like to undertake your case. For many years we have made a specialty of MEN'S DISEASES, and we know we can cure you, IF your case is curable. Experimenting and theories are things of the

Our treatment embraces the most modern and scientific principles, founded on years of successful practice. . We cure by the latest and best methods known to medical science VARICOSE or KNOTTED VEINS, BLOOD POISON, NERVO-VITAL DEBILITY, BLADDER AND KIDNEY TROUBLES, and all associate diseases and weaknesses, with their reflex complications, Gonorrhoea, Gleet, Stricture and Weakness.

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HOME TREATMENT. If you are in or near the city you should apply for treatment in erson, but if you live too far away for this, write us a full and unreserved history of your case. You will receive as careful, conscientious and painstaking attention as if you came to our office daily As men in different parts of Canada and Mexico, as well as all over the United States, are being cured by our system of Home Treat-

and successful system devised. Hours-8 to 5, 7 to 8:30 Dally; Sundays, 9 to 12.

ment, we feel fully justified in claiming that it is the most perfect

St. Louis Medical and Surgical Dispensary

and Northern Idaho, with increasing cloudi-ness in Southern Idaho.

WEATHER FORECASTS Forecasts made at Portland for the 28 ours ending midnight, November 12: Portland and vicinity-Occasional rain;

southerly winds.
Western Oregon-Occasional rain north,
probably rain and cooler south portion;

outherly winds. Western Washington - Rain; southerly Eastern Oregon-Cloudy and threatening rith probably rain. Eastern Washington and Northern Idaho-

Southern Idaho-Increasing cloudiness th possibly light rain west portion. PACIFIC COAST WEATHER.

BTATION,	aximum temp	past 12 hours.	Velocity	Direction.	Weather
Baker City Bismarck	58	0.00		S	Cloudy
Bismarck	30	0.00			Clear
Boise Eureka	62	0.00			Cloudy
Helena	30	0.00			Cloudy
Kamloops, B. C	50	0.00	4	E	Pt. Cldy
North Head	. 54	0.08	16	SE	Cloudy
Pocatello	58	0.00	10-4	130	A. Dente
Portland	56	0 06	3 2	NW	Cloudy
Red Blum	80	0.00		NW	
Roseburg	11. 10/21	0.00		SE	Pt. Cldy.
Salt Lake City	1.0	0.00			Clear
San Francisco		0.00			Clear
Spokane	48	T	1 4	NE	Rain
Seattle	. 56	0.01	1.6	SE	Cloudy
Tatoosh Island	56	0.00			Cloudy
Walla Walla	0.54	0.00	1 3	SW	Pt_Cldy.

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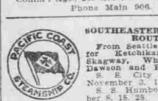
PASSENGER SERVICE RESUMED

imbia." November 17, 27; Decemfrom Spear St. Dock (San Francisco) at 11 A. M. 11 A. M. S.S. "Costa Rica," November 8, 18, 28; De-ember, 8, 18, 28, S.S. "Columbia," November 15, 23; Decem-er 3, 12, 23

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UNION DEPOT. | Arrives. For Maygers, Rainler, Daily. Clatskanie, Westport, For Maygers, Rainter, Clatskanie, Westport, Clifton, Astoria, War-renton, Flavel, Harn-mond, Fort Stevens, Genthart Park, Sea-side, Astoria and Sea-shore. Express Duily. 7:00 P. M. Astoria Express. Daily J. C. MATO. C. A. STEWART. Comm'l Agt., 248 Alder st. G. F. & P. A.



BOUTHEASTERN ALASKA
ROUTE.
From Seattle at 9 P. M.
for Estchikan, Juneau,
Skagway, White Horse,
Dawson and Fairbanka,
S. S. City of Seattle,
November 3, 13, 23,
S. S. Humboldt, November 8, 18, 28,
Lity (via Sitka), Nov. 4, 18, FOR SAN FRANCISCO DIRECT.

From Seattle at 9 A. M.—Umatilla, 7 vember 1, 16, 31. City of Puebla, November 6, 21; Queen City, November II, 26, Portland Office, 259 Washington St. Main 229. G. M. Lee, Pass. & Ft. Agt. C. D. DUNANN, G. P. A., San Francisco.

Columbia River Steamer Chas. R. Spencer

Legres Gak-street dock every Monday. Wednesday and Friday at 7 A. M. for THE DALLES and STATE PORTAGE, connecting with the OPEN RIVER TRANSPORTATION COMPANY STEAMERS for points as far east as HOVER.

Returning, arrives Portland, Tuesday, Thursday and Esaurday at 3 P. M. Low rates and excellent service.

Phone Main 2000 or Main 3201.

Columbia River Scenery REGULATOR LINE STEAMERS.

Daily service between Portland and The Dailes, except Sunday, leaving Portland at A M., arriving about 5 P M., carrying reight and passengers. Splendid accommosations for outfits and livestock.

Dock foot of Aider at, Portland, foot of Court at., The Dailes. Phone Main 914.

For Corvallia, Albany, Independence, Salem.
Steamer "POMONA" leaves 6:45 A. M.,
Tuesday, Thursday and Saturday.
For Salem and way landings—Steamer
"OREGONA" leaves 6:45 A. M., Mondays,
Wednesdays and Fridays.

UNION DEPOT. Arrives. OVERLAND EX *T:25 A. M TRESS TRAINS for Salem Rose-burg, Ashland, Sacramento, Og-den, San Fran-cisco, Stockton, Los Angeles, El Paso, New Or-leans, and the East. Morning train connects at Woodburn daily except Sunday with Mt. Angel and Silverton lo-*8:00 A. M. Cottage Grove *11:00 A. M. passenger con-nects at Wood-burn and Albany daily except Sunday with trains to and from Albany, Lebanon and Woodburn-Springer Corvailie passen-5:50 P. M. *4:10 P. M. Sheridan passen-\$6.20 P. M. Forest Grove \$2:50 P. M. \$11:00 A. M. passenger, \$7:35 A. M.

*Daily SDaily except Sunday.

*Portland-OSWEGO SUBURBAN.

*Ervice and Yamhill.

Depot. Foot of Jefferson Street.

Leave Portland daily for Oswego at 7:40

A. M. 12:50, 2:05, 5:20, 6:25, 8:30, 10:10, 11:30 P. M. Daily except Sunday, 5:30, 6:30, 8:40, 10:25 A. M. Sunday enty, 8 A. M. Returning from Oswego, arrive Portland, daily, 8:35, A. M., 1:55, 8:05, 6:15, 7:35, 9:35, 11:10 P. M.; 12:25 A. M. Daily except Sunday, 6:25, 1:26, 9:35, 11:45 A. M. Sundayonly, 10 A. M.

Leave from same depot for Dailas and in-

only, 10 A. M.

Leave from same depot for Dalias and intermediate points daily, 7:50 A. M. and 4:15
P. M. Arrive Portland, 16:15 A. M. and
6:23 P. M.

The Independence-Monmouth Motor Line
operates daily to Monmouth and Airlie, connecting with S. P. Co.'s trains at Dalias and
Independence
Privileges from from Positive Conndependence First-class fare from Portland to Sacra-sento and San Francisco. \$20, berth, \$3, econd-class fare, \$15, second-class berth, ckets to Eastern points and Europe

CITY TICKET OFFICE, Corner Third and
Washington Sts. Phone Main 712.
C. W. STINGER, WM. M'MURRAY,
City Ticket Agent. Gen. Pass. Agt.



AND INION DACIFIC 3 TRAINS TO THE EAST DAILY

Through Pullman standards and tourist sleeping cars daily to Omaha, Calcago, Spe-kane; tourist sleeping car daily to Kansas City. Reclining chair cars (seats free) to the East daily. Leaves. Arrives. UNION DEPOT.

CHICAGO-PORTLAND
SPECIAL for the East
Via Huntington.

SPOKANE FLYER.

6:15 P. M. Stoo A. M.
Daily.
Daily.

Walla. For Eastern Washington, Walla Walla, ewiston, Coeur d'Alene and Great Northers

ATLANTIC EXPRESS 8:15 P. M. 7:15 A. M. for the East via Hunt- Daily. Daily. PORTLAND BIGGS S:15 A. M. 5:00 P. M. bounds between Biggs and Portland.

RIVER SCHEDITLE. FOR ASTORIA and S:00 P. M. Daily with steamer for liwaton and North Beach Stunday. Saturday st. dock. FOR DAYTON, Ore 7:00 A. M. 5:80 P. M. con City and Yamhili Baily Daily River points, Ash-at. except except dock (water per.) Sunday. Sunday.

For Lewiston, Idaho, and way points from Riparia, Wash. Leave Riparia 5:40 A. M., or upon arrival train No. 4, daily except Sat-urday. Arrive Riparia 4 P. M. daily except Friday. Ticket Office, Third and Washington. Telephone Main 712, C. W. Stinger, City Ticket Agt.; Wm. McMurray, Gen. Pass Agt.

THE COMFORTABLE WAY.

TWO OVERLAND TRAINS DAILY THE ORIENTAL LIMITED The Fast Mail VIA SEATTLE OR SPOKANE. Daily. PORTLAND Daily. Leave Time Schedule. Arrive. S:30 am To and from Spo-kane, St. Paul, Min-neapolis, Duluth and 11:45 pm All Points Essa: Via Seattle.

Seattle.

To and from St.
Paul, Minneapolts
Duluth and All
Peints East Via
Spekans. Great Northern Steamship Co.
Sailing from Scattle for Japan
and China perts and Manila, carrying passengers and freight.
S. S. Dakota. November 28.
S. Minnesota, January 2. NIPPON YUSEN KAISHA.

NIPPON YUSEN HAISHA.

(Japan Mail Steamship Co.)

S. S. TANGO MARU will sail from
Seattle about November 12 for Japaz
and China ports, carrying passengers and freight.

For tickets, rates, berth reservations, etc., call on or address

H. DICKSON, C. F. & T. A.,
122 Third St., Porlland, Oc.

Phone Main 686.



PORTLAND DAILY. Depart. Arrive. Yellowetone Park - Kamsas City-St. Louis Special for Chehalis. Centralia, Glym-pia, Gray'e Harbor, Souta Bend, Tacoma, Scattle, Spo-kane. Lewiston, Butte, Bli-lings, Denver, Omaha, Kansas City, St. Louis and Southwest

8:30 am 6:30 om