CHRISTIAN HERMIT A MORAL COWARD

Dr. Heppe Says Co-operative Colony Schemes Are Wrong.

REMOVE BEST INFLUENCES

Religion Is Eminently Practical and Must Be Lived in Present-Day Surroundings, Not in the Sheltered Cloisters.

Taking for his subject the question: "Is It Practical to Live the Christian Life in the Present Age?" and for his text Titus ii:11-12, Dr. William H. Heppe, pastor of the Grace Methodist Church, said last night that the Christian hermit is a moral coward, and that, on the other hand, the Christian who succumbs to the low standards of the world around him is also weak morally. He declared himself opposed to the Christian Federation movement because too many good people are thereby expunged from society. His sermon in part follows:

The Christian religion, to be of real and lasting value to a man's life, must embrace two fields of service, the present world and the world to come. Any type of faith which unfits a man for the highest service and efficiency on this planet is abnormal in character, and unworthy the dignity and glory of human nature. It is here that character must be sculptured, here that destiny must be wrought out, here that life's problems must be solved. If religion is to be of any great value to us, it must prove such in the present world. Unless a man's faith makes him a better man, it is worthless. The true type of religion will always be equal to the demands of the world life of every age. It matters not what its conditions or its tendencies may be, it is the force that is able to cope with the age, and which makes a man equal to the demands of his time.

Not Easy, but Practical.

That it is easy to live the Christian life, no one will declare. If there are any who do they have not arrived at the proper conception of it. They have never realized what it means to be a Christian in fact. But to say that it is impossible and impractical is for the individual to declare that he has not awakened to the true and highest meaning of life. He has not glimpsed the highest ideals, or he purposes to live beneath the best and highest, or else he is too weak, morally, to live up to the highest standards. Yet there are those who say that business standards are relaxing, home habits are loose, self-seeking is the common rule, plain living and high thinking are not the custom of the time.

Men who think so do one of two things in attempting to live the Christian life. They either attempt to live apart from the world, or they yield themselves to the tendencies, ideals and spirit of the age. They show themselves moral cowards. They are afraid of their age, and wax valiant in flight. Thousands have done this in ages past, but what have they accomplished?

This is the chief objection I have against all Christian co-operative schemes, which withdraw the best people from society to live in separate colonies. These are the very people who ought to be in hand-to-hand touch with society and prove the salt of the earth. To flee from society betrays a want of confidence in the Christian faith.

Christian Life Natural.

The ideal Christian life embraces the qualities of sobriety, righteousness and godliness. There can be no well-rounded character without any one of them. The life with them is the truly natural life. There has never been an age or a country which has afforded such an opportunity to live the Christian life as our own. While there is much in our age that is contrary to Christian ideals and principles, yet there is no reason why any one should abandon the age, or yield to the evil in it.

Our position is much like that of the potter. He takes the material at his disposal and forms the best vessels possible under the laws and limits of the clay. So the material we have to deal with is not any too clean; the ways of business, the methods of industry, the customs of society, the vices of municipal life, the corruption in politics, the wickedness in high places, are soiling to the touch; but under the laws and limitations of the age we are to take the material we have and mould it into lives of moral beauty and power. It is an easy thing to run away from the world, and is cowardly. It is still easier to succumb to the influence and power of the world, but that is weakness. On the other hand, it is manly, heroic, God-like, to come in contact with the world and yet not be defiled by it; to throw one's best powers of brain and heart and life into the world's work, and yet live soberly, righteously and godly.

ASSAILS THE LIQUOR TRAFFIC

Colonel John Sobieski Lectures to Men at Y. M. C. A.

Colonel John Sobieski, a scion of the royal house of Poland, who was banished from Russia many years ago, and whose father was slain in the course of freedom, was the speaker at the Y. M. C. A. men's meeting yesterday afternoon. Sobieski is a noted temperance lecturer, and spoke yesterday against the liquor traffic. In course of his remarks he related the experiences of a hotel and barkeeper in the State of New York, with whom he was formerly acquainted. The hotel-keeper, Colonel Sobieski said, had decided to quit the business because his son-in-law had become a drunkard in spite of all his wife and her father could do, and because grandson was following in the footsteps of the father.

Colonel Sobieski closed his address by comparing the Government of the United States with that of China. He said in part:

"I hope the day will come when this shall be a Christian civilized nation. You know we are not, now. I live in California, and we are down on the Chinaman because we can't civilize him. We can't make him drink, and there are some other civilized ways which he will not adopt. So we are determined to rid the country of him.

"You know in 1840, when the enlightened monarch of China gave his word that opium should not be imported into his kingdom, the beautiful sovereign of England would not consent to such a plan. China showed battle, but she did not know how to fight. She had not become civilized enough for that, yet. The Chinese made a fearful smelling concoction, put it into jars, and threw it into the English camp, but it did not scare the British. It only made them homesick.

"His Majesty, the Emperor of China, said recently in a proclamation that he did not look upon the opium traffic as the so-called civilized countries did. He declared that he could not consent to live in a land where he must derive a revenue from the degradation of his people. I tell you men, we ought as a Nation to be at least upon as high a plane as so-called heathen China. We are deriving a revenue from the sale of rum. Its sale should be prohibited. We hear a good deal about tainted money these days, but liquor license money is dirty money, and I, for one, do not want it."

Colonel Sobieski's address was preceded and followed by a number of prohibition songs by the Meneley Quartet.

General Secretary Stone took occasion to refer to a recent editorial in The Oregonian in which towns existing under prohibition are mentioned, and said that three cities of the country with more than 100,000 inhabitants now have prohibition, that 23,000,000 people are living under prohibition, that one-half the land surface of the United States is included in prohibition territory, and that it will all be without saloons in a short time.

Walter Thomas Mills, editor of the Seattle Tribune, is to speak at the Y. M. C. A. next Sunday.

Home Mission Headquarters.

The Board of Home Missions of the Presbyterian Church in the United States has established the Pacific Coast headquarters in Portland for the present. The rooms are at 415-417 Worcester block, Third and Oak streets, where the field secretary, W. S. Holt, will be glad to see friends of the work. Probably the rooms will be in readiness to receive callers on Tuesday, January 7, and thereafter, although during the present month Mr. Holt will be absent much of the time. His engagements for January are: Fresno, Cal., January 11 to 13; Alameda, 18 to 20; Los Angeles, 21-27. Doubtless some arrangement will be made for keeping the rooms open constantly.

POWER FROM WEAKNESS

STRENGTH IS FOUND IN NON-RESISTANCE.

Fellowship Circle Advocates Substitution of Conviction for Rude Force and Violence.

The meeting of Portland Fellowship Circle, yesterday afternoon in Mrs. Mallory's parlors, was well attended. After a song service the president read Florence Morse Kingsley's "Meditation for the New Year," giving as the thought for the silence, "I, the Lord they God, am with thee whithersoever thou goest."

That there is no contradiction in the words of the subject of the day, "The Strength of Non-Resistance," was stoutly maintained by Mrs. C. C. Chapman, the leader, who defined what she understood as the principle of non-resistance. She took it to be the substitution of conviction for rude force or violence. Just in the degree that nations and individuals recognize and live this principle will be the spirit of true liberty and harmony throughout the world.

Those who advocate non-resistance, and those who do not, are perfectly agreed as to the need of safe-guarding society from the mistakes of its ignorant members, or those of criminal tendencies; but are not agreed as to the method. Mrs. Chapman instanced the fact of Garrison advocating non-resistance as a public policy, and said that if this had been followed the horrors of a fraticidal war would have been spared. No nation that goes to war, the speaker thought, ever settled the matter at issue by the war; it always had to be settled by other means afterward. For instance, the liberties of the negro were not gained in the Civil War, but have yet to be achieved.

Mrs. Chapman related a number of anecdotes which illustrated the subject. One was the discomfiture of the burglar in Hull House by Jane Addams asking him, very calmly, "What can I do for you, sir?" Another concerned the experience of an English lady who was forced by the illness of her husband to stop off on an island where there were only male convicts, and the Governor, who warned her that she would not be safe. Having put her sick husband to bed she was preparing to retire when she saw a brutal, repulsive face at the window. Taking the empty water pail she stepped to the door, and opening it without a semblance of fear, said, "Pardon me, sir, but will you kindly bring me a pail of water?" There was no trouble that night.

"In this question," said Mrs. Chapman, "we can all of us recall many instances in private life which show that it is impossible to overcome evil with evil but that we can overcome evil with good, and only thus. This means, as Mr. Mills would say, by the non-resistance of the evil and the positive manifestation of confidence and love. And this is true of evil of every sort and the principle can be proved by each and every one of us."

Mrs. Chapman spoke of the separation of Norway and Sweden as an illustration of this. These countries are more truly united now than they would have been if King Oscar had resisted and drenched both countries with their best blood. Mrs. Chapman quoted what Tolstoi, who is a consistent advocate of non-resistance, said to W. J. Bryan. Mr. Bryan had presented what seemed to him would be exceptions to this rule, and Tolstoi replied: "I uphold non-resistance, because having lived 75 years I have never, except in conversations, met that fantastic murderer who before my eyes wanted to kill or outrage a child; but I have constantly seen, not one, but a million murderers outraging children and adults, old men and women and all working people in the name of the right of violence over others."

Mrs. Florence J. Chapman continued the subject, showing how failure would come in applying the principle when there was a mixed motive. Dr. Mary A. Thompson, the first woman physician in Oregon, gave instances from her early experiences.

After a solo by Mrs. Emma Campbell the subject was taken up by W. J. Corecco; who showed that evil could not be fought with evil any more than one could fight darkness with darkness.

Dr. J. J. Story said that the secret of carrying out the principle successfully was to ally oneself with the strength of the Infinite. Rev. P. J. Green related an incident that had happened lately to Dr. T. Minard. He was walking home meditating on the line of the hymn, "I Clothe Myself Safely About With Infinite Love," and it was borne in upon him that he was so shielded, when from behind a tree stepped out a man with every appearance of intent to hold him up. But instead of doing so the man retreated hastily and went in the direction where there was a hold-up of another man a few minutes later. Mr. Green emphasized the idea that one gives strength to whatever one resists. Ellis Fowler spoke of the power of thought and said that evil thought always rebounds upon the thinker of it.

E. De Young took up the subject, illustrating it by reference to the marked instances of the averting or the ending of wars by the exercise of the united thought of over a million persons who concentrate in the "Whole World's Soul Communion" on the 27th of each month, closing his remarks with an appropriate poem.

Mrs. Clara Bewick Colby said that the exercise of this principle must not be because of fear, through any cowardly desire to escape trouble, or with the wish to gain the victory in this way, but in the exercise of love, which gave infinite strength, and with the wish to benefit and free from his error the one who was committing the wrong.

Mrs. Chapman closed the discussion for the day but it was voted to continue the subject next Sunday with Dr. J. J. Story as leader.

The meeting of the Emerson class was announced for Tuesday night at the same place, and Miss Sullenberg invited the Fellowship Circle to meet socially at her home, The Woodland, corner Sixth and Madison, next Saturday night. It was announced that a Fellowship greeting had been sent to B. F. Mills.

ALL THINGS READY

Dr. Foulkes Gives Invitation to Revival Meetings.

WILL CONTINUE ALL WEEK

Introductory Sermon to the Special Services Preached by Pastor at the First Presbyterian Church Last Night.

Dr. William Hiram Foulkes, pastor of the First Presbyterian Church, laid the foundation for the evangelistic services he will conduct the next two weeks, in his sermon last night. Beginning today, the whole Christian world will observe the week of prayer, and the session of the First Church has decided to devote it and the following six days to the annual revival services. No traveling evangelist has been imported for the occasion, but Dr. Foulkes, who was called from Clinton, Iowa, nine months ago, will conduct the services himself. Professor W. M. Wilder will have charge of the music.

"Come, for all things are now ready," was the subject of the discourse last night, based upon the parable of the rich lord who spread a great feast and when it was time to partake of it, his guests all sent excuses. Christ spoke the parable at the table of a Pharisee who had invited only the rich and powerful who would respond in like courtesy, while the man of his story sent out into the highways and hedges for the lame, the halt and the blind.

Dr. Foulkes read the idiomatic translation of Dr. Richard Francis Weymouth, and said in part:

No mention is made in this parable of the preparation for the feast. Nothing is said of the haste and labor, save that it was a great feast. But the plans must have been long pondered before the first invitation was sent, and then worked out in detail before that final Oriental summons of "The feast is ready" was carried to each guest.

We must dwell upon those preparations lest we forget. We sometimes grow monotonous issuing an invitation to come to Christ without implying the age-long preparation the message contains. Salvation through the blood of the Savior was not an afterthought. The provision of grace through Jesus Christ was prepared before the foundation of the world was laid, and as I stand before you and say, "Come," it is because all things are ready, because the lord of the feast has made preparation for you.

Some of you intend to come some time. You feel in your inmost heart that the Lord is calling you, yet you postpone. Why make light of him who has prepared the feast for you? Do you await a new Christ? Do you look for easier forms or a more attractive creed? Brethren, the more we read, the more we experiment with life, the more we realize that the sum total of all that is worth while is contained in the word of God.

The three excuses given by the Bible characters for not attending the feast contain nearly the range of human subterfuges. One had bought a piece of land, one wanted to try a yoke of oxen, and the third had just been married—possession, occupation and social life were pleaded as excuses for spurning their lord's offer.

I bump into people's excuses every day and I find that most of them are the creations of their own hands. "Too busy," they plead. "Too busy with temporal things to care for the eternal! We are all busy, or ought to be, with our work, our play, our charities, all the work of the Lord's vineyard. It is only sophistry that separates the first two from the third, for no man can be too busy to give heed to the paramount matter, the salvation of his soul to its maker. The question is: "Are our hearts so full there is no room for Jesus Christ?" When we see ourselves as God sees us, we will not be too busy.

"Tomorrow," is the excuse of many. Tomorrow may never arise. He who uses that is trifling with what he has not. He is presuming upon the mercy of the God whom he neglects. The invitation has been issued and the feast is now ready, come in while yet there is room.

The final reason, the only real reason I know of, is: "I won't." After all the subterfuges have been exhausted and sophistries exposed, the soul deserts its outposts, is driven back from its false embattlements and breaks out into open rebellion. There is no hope for that soul who persists. The lord of the feast did not pursue his false friends, he did not throw them into a dungeon until they repented, but he sent his servants out into the wide streets and the narrow streets and invited those in who appreciated.

It was simple exclusion for the rebellious and I know of nothing more fearful than eternal exclusion from the presence of God. The master not revengeful but has commissioned you, his servants, to go into the highways and hedgeroads to constrain them to come in.

Still there is room. I wish I could thrust that into the heart of every one of you. We sometimes grow self-satisfied and ourselves and the outsiders think the door is closed and the seats all taken. But there is still room for all. If the church does not urge the strangers to come in, they cannot have confidence in it. It has been said that every man either propagates his faith or changes it. If you believe, oh falter not, lest you fall. The feast is spread. Bring them in, "that my house may be filled," for there is still room.

CORPORATIONS RAMPANT

BUT REGULATION HAS NOT KEPT PACE.

James N. Davis Declares the Legislative Department of Government Has Not Solved Its Problems.

PORTLAND, Jan. 4.—(To the Editor.)—Your recent articles about the Title Guarantee & Trust Company and the news items relative to the discovery of fraud, etc., are amusing to one who has watched "this lusty babe in the Banking family of Portland" as it calls itself in its recent booklet, showing the nine departments and magnitude of its business and ability to advertise on a metropolitan basis, abstract and title insurance, real estate, trust, rental, law, safe deposit, mortgage and bond—a department store in corporation clothes.

The United States Steel Corporation reports earnings for 1906 at about $150,000,000—this is also a department store run on the same general lines as the Title Guarantee & Trust Coepany. The Title company made the mistake to come into the open some years ago and enter politics personally. Its representative in our Legislature had the courage to pass several laws along the line of its recent development in corporation gymnastics.

These antics are all legitimate, they are in keeping with the spirit of the times, a corporation cannot commit a crime and its officers have a right to run the corporation to suit themselves. Of course the United States Steel Corporation and its satellites, the numerous companies it owns and controls have not gone into politics to have friends in the legislative bodies of the country. Its executive could manage nine departments, Ross could not and there you are.

The corporation medium for doing things that individuals cannot and dare not undertake is rampant. The laws made the corporations, and the son is father to the man. The business of the whole country is honeycombed with corrupt corporation practices, and we sit by and let them go on in perfect ease.

President Roosevelt in his last message to Congress recommended and suggested enough legislation to keep Congress busy at its usual pace for many years. It seems to me that the Ship of State is drifting towards dangerous shoals and men in Congress who glide along the currents of least resistance are in a great degree to blame for present conditions. We need and what we must have in that great law-making body are men who have the courage to overcome the influence of the lobbyists, steering committees and dilatory schemes of those who may be interested in continuing affairs as they are.

The policy of protection is the best ever devised to promote the growth of National industries and is founded upon the theory of least interference with individual freedom, recognizing that it is the function of government to steer the ship of state in industrial matters and not to propel it. This is what the Republicans have so long voted into our party platforms and established in the Congress, but we have lived to see such an abuse of this fine theory that it is a menace to our institutions.

Can we expect tariff or other reform or remedial legislation when the protected interests have combined with transportation and industrial corporations, tariff leagues, oil kings, coal barons, insurance brokers, syndicate newspapers, etc., all taking an active part in our politics as under our present laws they have a right to do?

What is to become of us and our children unless we get relief from conditions which make it possible for a few corporations buccaneers and gamblers to grasp so much of the business and property of the country as to dictate to the whole people?

What branch of the Government is more to blame for these conditions than the legislative? I say, none.

It may be said that the shrewdness of these men and their well-paid lawyers have kept ahead of the lawmakers, and that the crime of being a monopolist by forming trusts has not been defined as such, and proper laws passed to prevent a limited number of our people from getting control of so much of the resources of the country as to bring about the present state of affairs, which continues to grow worse.

To a great extent this is so, but this can only reflect upon the men who have filled our legislative halls, and it does. Anyone familiar with the workings of our public men as relating to the Government, of trusts by superficial restrictive legislation, knows that there is a dilatory truckling to the interests to such an extent that distrust and uncertainty are found everywhere. Sharp practices prevail in many quarters and large and unearned sums and luxury are secured as the result of ability to manipulate corporate management.

The slave trade was legitimate, and men engaged in it were as good as our corporate buccaneers, but look at the results. An early prohibition upon this trade, and if necessary confiscation, and liquidation of the business, would have been a wise proceeding. However, state and property rights were held above future interests, and naturally calamity and suffering followed, not yet ended. So with corporate and syndicate organization, at first right and beneficial, but see the results; they have become the whole thing, with no death or fear, no souls to save.

In great trouble or impending danger the intelligent being called man looks to the highest and strongest earthly power for relief. We naturally look to our Government for relief from much of this trouble, and strange to say, the same conditions arise that were present in the slave-trade troubles—state lines, property rights and the cry of "let us alone."

Our Government cannot legally examine into serious labor troubles unless they arise between the operators and employes of a concern having a railroad track crossing a state line, and then the chairman of the Interstate Commerce Commission, whose other duties are more than any man can perform, is one of the arbitrators.

This is mentioned to show how impractical is the act of Congress, passed in 1898, relating to labor troubles and concerning which the President in his message says "The wisdom of the experiment has been demonstrated." In labor troubles, where interstate questions enter, our Government sends an arbitration committee, otherwise it sends the military.

I am a young man, but I have lived through the greenback redemption period, the crime of '73, the panics of 85 and 93, and I am satisfied that if we had a money system similar to the Imperial Bank of Germany, and Postal Savings Banks, we would avoid the losses to those who can least afford, and who ought not to lose money in banks.

Speculators and half-baked bankers brought these conditions upon us and they will do it again.

The four currency bills now before Congress, which seem to meet with most favor, all provide for corporation issue of currency. This is wrong in principle and the thing to do is to get our currency issue out of the control of the corporations and out of politics.

The momentous questions that will come up in reorganizing our currency and industrial systems, which must be done, will require much thought and will have to be worked out by conservative, positive but active men, with courage to rise above money or party considerations.

Our banking laws are a poor makeshift and we know it. The industrial fields are occupied by buccaneers and gamblers to the exclusion of legitimate and honest effort and we know it. The recent break down in these quarters carrying with them good and evil, only brings to the surface what was beneath. The Title Company is only one of thousands of such cases. Ross has company galore and to scold him is only to get away from the issue.

There are other things being neglected while our public men play politics—our harbors, rivers and taxes need attention.

The genius of citizenship is not in holding office or running a corporation, but in taking such part in politics and affairs as will secure to the living and to those who shall live hereafter, rights and opportunities of obtaining a fair degree of this world's benefits.

JAMES N. DAVIS.

Curbstone Trade in Gold Coins.

St. Louis Globe-Democrat.

The recently-coined $20 goldpieces were sold at a large premium in the New York City curb market. It was reported that some of them changed hands at as high as $30 each. The coins which commanded the high premiums were those struck from the original die, which made the edges very sharp, and rendered them difficult to pile up. Recent advices from Washington, D. C., asserted that new dies were being made and that no more of the "sharp-edged" ones would be issued. The popular view was that only a relatively small number of the original issue were in circulation, and as many of these as possible would be withdrawn.

KISER CALENDARS 10c UP.
Halfprice while last. 248 Alder.

NOT A GOD OF VENGEANCE

REV. S. C. LAPHAM SCOUTS OBSOLETE DOCTRINE.

Continues Series of Sermons That Have Caused Much Comment in Baptist Church Circles.

Rev. S. C. Lapham, pastor of the Second Baptist Church, East Seventh and Ankeny streets, spoke last night on "Kinship With God." His text was from Acts, xvii:29: "Being the offspring of God." The sermon was to some extent in line with the series which Dr. Lapham has been preaching, that have been pronounced a little "broad" by some who have heard him. He scouts the declaration that the God of the Christian is a God of vengeance and a God only satisfied with the cries of the tortured. Dr. Lapham said:

Taking the words of their own poets, Paul said to the people of Athens that the "Unknown God," whom they ignorantly worshiped, was the source of their being. Idolatry was an insult to and unworthy of beings who were in themselves the image and likeness of God.

In the face of a hard and unreasoning dogma of total depravity, the unthinkable statement of the election of a chosen few to eternal bliss and the damnation of countless multitudes by the decrees of a God whose wrath and vengeance can only be satisfied when bathed in blood or sated by the agonizing cries of the tortured in hell, the fatherhood of God, which is the central truth of Jesus, has but scant recognition. The conclusions of modern psychology have compelled even the most narrow to concede; the spiritual entity, moral possibility and eternal character of humanity, until the doctrine that man is devil, a beast, or both, can find no reasonable advocate. At last the Christian thinker and scientist can say "Man became a living soul." At last, after thousands of years with the evidence of man's psychic being known and demonstrable, we assert the new truth, old as the centuries—"We are the offspring of God."

The greatest study of God is man, man who stands next in order and being in the expression, image and likeness of God. He who touches the brow of a child is in more sensitive nearness to the deity than contact with nature in her manifold and beauteous forms. To shape a character is attainment more lofty than to build a temple, to rescue a man nobler than carving a Sphinx or building a pyramid.

No man was ever made better by magnifying the sin and failure of his being, or by asserting the helplessness of hopelessness of his state. Society marks the convict, brands him with suspicion and mistrust and he lives up to the estimate and the standard we set.

How can men be anything better than devils or beasts if we tell them they are and treat them as such? The trinity of words even on the lips, in the heart and work of Jesus was, Father, brother, sister. Jesus saw sonship and brotherhood hidden. Zachaeus, Peter and Matthew, daughters and sisters in Mary, and the woman at the well.

In the most dejected and despised child of poverty and sorrow and sin he still saw one who was the rational offspring of the Father; a prodigal it is true, and in a far country wasting his substance, degrading all his noble endowments, but yet a son; a son whose miseries and dangers only kindled warmer, deeper, stronger composition in the father's heart. We are unlike God only in the accidents of our life. In all the essentials of our being we are akin to him. Passion for life, desire for dominion, thirst for knowledge, universal appreciation of beauty and goodness, and his capacity for love are all marks of man's kinship with God. Man's dignity demonstrates his degradation. The devil and the angel are in every man, in every human heart there is a genuine admiration for what he has seen of goodness.

The Son of God became the son of man that sons of men might become in place and spirit sons of God. God in man that we might come to ourselves, recognizing natural sonship and brotherhood, becoming partakers of the divine nature and entering into the life of fellowship and oneness with God as we return to our Father's house. Let us assert with Shakespeare: "What a piece of work is man. How noble in reason; how infinite in faculty; in form and moving, how express and admirable; in action how like an angel; in apprehension how like a god."

APPOINTMENTS FOR MONTH

Bishop Scadding Announces Episcopal Meetings in January.

The Right Rev. Charles Scadding, D. D., has made the following appointments for the month of January:

January 6—Epiphany. Conference and devotional address for the city and neighboring clergy in St. Stephen's Parish Hall, 2 to 4 P. M.; 8 P. M., meeting of the board of trustees of Episcopal fund at Bishopcroft.

January 7, 8 P. M.—Meeting of the board of missions at Bishopcroft.

January 8—Chamber of Commerce banquet.

January 9—Conference with St. Mark's vestry.

January 10—Eugene, State University.

January 12—First Sunday after Epiphany, will preach morning and evening at St. Stephen's Pro.-Cathedral.

January 15—Church of our Savior, Woodstock.

January 16—Men's mass meeting at St. Stephen's Church. At this meeting the bishop will give a report of his trip in the East and of the action of the general convention as it effects the Episcopal Church in Oregon.

January 17—3 P. M., conference of women in St. Stephen's Parish Hall to consider the advisability of estabishing a "Mary B. Rodney Hall" for young women at Eugene.

January 18—McMinnville.

January 19—Confirmation at McMinnville.

January 21—"At Home," as Bishopcroft, from 3 till 10 P. M.

January 23—Lecture at St. Helen's Hall gymnasium on "Some Cathedrals and Churches of France."

January 23—Burns anniversary at Armory Hall.

January 26—Third Sunday after Epiphany, morning, Church of Good Shepherd; evening, All Saints.

January 27—3 P. M., meeting of the school board.

January 28—"At Home," at Bishopcroft, from 3 till 10 P. M.

January 29—Salem, St. Paul's Church.

January 30—Indian School, Chemawa.

When in Portland the bishop's office hours are from 2 to 3 P. M. every day.

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LASTING CURES FOR WEAK MEN

Never was the old saying, "He who hesitates is lost" more aptly illustrated than in the case of the man who suffers from WEAKNESS, VARICOCELE, a CONTRACTED DISORDER or CONTAGIOUS BLOOD DISEASE, and who neglects to have his ailment treated. I do not scatter my faculties, as does the ordinary physician, but I concentrate them on diseases and weaknesses peculiar to the male. Recently I have treated scores of stubborn cases for some of the best men of Los Angeles and vicinity, and not a failure nor an unpleasant result has been reported. What I have done for others I can do for you.

DR. TAYLOR,
The Leading Specialist.

"Weakness"

My cures of this disorder are permanent and lasting. No tonics that stimulate, temporarily, but thoroughly scientific treatment for the removal of conditions responsible for the functional derangement. "Weakness" is merely a symptom of inflammation, or congestion of the prostate gland, and under my own original local treatment the gland is promptly reduced to its normal state and complete functional activity is the lasting result.

In Uncomplicated Disorders My Fee Is $10 Pay Me When I Have Cured You

VARICOCELE, CONTRACTED DISORDERS, STRICTURES, PILES AND SPECIFIC BLOOD POISON I TREAT AND NEVER FAIL TO EFFECT A CURE. CONSULTATION FREE.

CONSULTATION FREE—MY HONEST AND CANDID ADVICE COSTS YOU NOTHING. I cheerfully give you the very best opinion, guided by years of successful practice. Men out of town in trouble, write if you cannot call, as many cases yield readily to proper home treatment and cure.

If you cannot call, write for Diagnosis Chart. My offices are open all day from 9 A. M. to 9 P. M. and Sundays from 10 to 1 only.

The DR. TAYLOR Co.
234½ Morrison Street, Corner Second, Portland, Oregon.

CURE, NOT TALK, IS WHAT YOU WANT
You Must Come to Us Sooner or Later
Why Not Now?
I Am the Court of Last Resort

If you will come to me, without money and without price, I will give you free my best opinion of your case. I can be seen only at this office. I lead, all others follow. I have the largest practice in Portland. I have the best-equipped office in the world. I do not accept incurable cases. No man too poor to receive my best attention. Everybody knows and calls me the old reliable specialist who cures forever all cases. My special prices given below:

VARICOCELE.
Cured. No pain. The enlarged veins are due to mumps, bicycle or horseback riding, disease, etc. In time it weakens a man mentally as well as physically. I will cure you for life, or make no charge.

HYDROCELE.
Cured; no pain; no loss of time. Why suffer longer when you can be cured in a few hours at a moderate cost? Call and consult me at once, and I will convince you of the superiority of my New System Treatment over any other method.

BLOOD DISORDERS.
Overcome in 90 days. Symptoms overcome in 7 to 21 days, without chemicals, or poison. If suffering from any blood trouble come and I will drive the poison from your blood forever by my New System Treatment.
I Do Not Patch Up, I Cure Forever.

A Chance for the Poor
Varicocele
Hydrocele
Atrophy
Nervous Debility
Wasting
Ulcers
Blood Disorders
Pimples
Eczema
Bladder Ailments
Kidney Ailments
Prostate Ailments
$5.00 TO $30
People know so well of my ability that they are filling my offices by the score.
If You Cannot Call, Write for Free Self-Examination Blank. Medicines from $1.50 to $6.50 a course.
Within Any Man's Reach.

NERVOUS DEBILITY.
Cured in a few weeks. Improvement from the start. If you suffer from loss of energy and ambition, feel tired when you arise in the morning, lame back, dizziness, spots before the eyes, and feel you are not the man you once were, I will cure you for life.

URETHRAL OBSTRUCTION.
Cured by absorption in a short time. No pain, no cutting, no operation. By my method the urethral canal is healed and entire system restored to its healthy state. No failures, no pain, no loss of time.

I Diagnose by Exclusion
No Mistakes Made

Write if you cannot call. All correspondence sacredly confidential.
HOURS—9 A. M. to 8 P. M.; Evening, 7 to 8:30; Sundays, 9 A. M. to 12 Noon.

ST. LOUIS MEDICAL AND SURGICAL DISPENSARY
CORNER SECOND AND YAMHILL STREETS, PORTLAND OREGON.