SOCIALISTS HISS SECRETARY STONE

Y. M. C. A. Meeting in Turmoil Following Address of W. T. Mills.

SAYS MEN SHOULD MARRY

Present Conditions, However, Prevent Homebuilding-Mr. Stone Takes Exception to Remark. Some Express Disapproval.

When Secretary H. W. Stone arose to speak from the platform of the Y. M. C. terday afternoon he was hissed by Socialists present, who took exception to the remarks he made following the address of Walter Thomas Mills, a noted Socialist, and editor of the Saturday Evening Tribe of Seattle. During the course of refer to the redlight district, and said the sure remedy for its existence lay, not in miling facilities by which men could e support for famiies, and by which young men could afford to marry with some hops of keeping the

Mr. Stone said that he did not believe Mr. Mills desired to leave the impression that present concemic conditions encused men from a duty they owed to themselves, to their fellowmen, and to the laws of the state. He said that no matter how bad the economic conditions were, they did not justify any man's frequenting the redlight district. "There may be 2,000,000 men in the United States who ought to redlight district. "There may be 2,000,000 men in the United States who ought to be married, as Mr. Mills says," continued Mr. Stone, "but I believe there are many men wandering up and down the earth who, under the present economic condi-lions, could establish homes if they would. I have never seen a healthy, able-bodied foung man who could not, in the City of Portland, establish a home if he wanted

At this Mr. Stone was loudly denounced At this Mr. Stone was loudly denounced by the hisses of the Socialists, and one man, evidently a foreigner, yelled, "You san't make a home on \$1.75 a day!
"You believe in free speech," Mr. Stone replied. "Some of us do not look at things as Mr. Mills does, but we have accorded ...m the right to speak. I would ask you to uccord me the same privilege." Mr. Mills said in part! Mr. Mills said in part:

Value of the Home.

Walle said in part:

Name Good.

| The Strength of Non-Resistance, we with while to make the fight for right and the strength of the theory of the strength of

Love Only Can Create.

The firestde is the creation of love, for love is the only power which can create. Hatred never caused anything but harm. A madman can spread nothing but madness and contention. Words of bitterness may sing, and fill the heart with rankling memories, but no matter how well deserved, they can never inspire to higher, nobler deeds. Whether it is in the work of the X. M. C. A., or of the store, or of the farm, wherever it is, the man who goes there with his heart full of hatred cannot serve others until he gets the roots of bitterness out of his own heart.

No thing in all man's life urges him so much to secure the means of life as the ambilion to realise the fullness of what life should mean to him. I am not here to make men hate monopolles. I am here to make men hate monopolles. I am here to talk against the monopoly because so long as the monopoly is possible the fire-side is impossible. You are not to hate the Standard Oil Company because it is a monopoly, but because you love your own life, and you should provide for them. So long as you put in your time making milliennires out of a handful of people you can make nothing but paupers out of your wife and children.

There has never been a virtuous manhood without a virtuous fireside. There cannot be a normal citizenship without a pure home. There can be no such thing as strong bodies and pure minds and clean hearts unless these homes are possible. I have heard the old story of love in a log cabin with four bare walls and love enthroned, but I do not know of any place where a master is more likely to lose his secptor than in such a place. Corn bread and water, with four bare walls and floora, and live on love—say boys, that is infinitely better than no home at all. But a man who would be content to keep a woman he loves in such a place is not fit to live on the earth.

Every Man Should Marry. thing in all man's life urges him so

Every Man Should Marry.

Every one of you men should be a married man. When men who ought to be married are married there will be no redight district, nor barreoms. You may make all the laws against vice that you please, but the wiser policy is to open up for men the opportunity to do the healthy, righteous thing, instead of making only laws. You don't have to command a child to play. Neither is it necessary to tell him to work, for there is no thing so natural and normal in human life as work, and the amount of work necessary that a man may

for him.

There are in the United States today no less than 2,000,000 men who should be married, and 2,000,000 women who should have married them, but who are not going to do it. These weddings did not take place, not because of the faults of the men, but because of the influence of their best qualities. I am not talking now about the men and women who marry for money. They marry quickly enough. Each one of these couple of million men will look into the face of gome woman and tell the same old

story told for the last thousand centuries, they will struggle for the mastery of passions they cannot conquer, and then turn away and say it never can be, not because these men are faire, but because they refuse to barray these women and their future posterity into a condition of helpless, hopeless powerty and distress.

If there are 2,000,000 men who have refused to marry because the prospects were so unfavorable, how many millions have been married only to realize what other men have feared to engounter? Is there anything more terrible than a broken fire-side? How can a man go away from home looking for work and keep his freside? I frequently marry couples, and would often like to add one thing to the ceremony. But I dare not, for it would disqualify them I want to say, "that you love, cherish and protect each the other, and that you stay at home evenings that you may do it." But men, if we cannot ret hold of the tool to do the work we will not be able to stay at home evenings nor at any other time.

Home the Necessary Thing.

Home the Necessary Thing.

If the family has a right to exist, if the home is necessary to the normal, healthy, human life, and if there is more manhood, more virtue, more of the sources of good citizenship in the home than anywhere else, then above everything else the home is necessary. To shut a man out from the workshop is to shut him away from the fire-side, if he is so conscientious that he feels he should earn bread in the sweat of his face, and not in the sweat of some other man's face. If he cats bread in the sweat of his face, however, he cannot provide bread for a loafer, and at the same time have enough for his family. What the working man needs is employment in one place, at fair wages, and enough of it. Without this America is doomed and damned.

place, at fair wages, and enough of it. Without this America is doomed and damned.

There is no memory that it pays a man so well to cherish, as the memory of the old home. None will raise him higher, or make him stronger, or keep him cleaner, than the ambition to have one of his awn. For no fault of curs, nor of the millionalires, nor yet of the politicians, not because of the shortcomings of the churches, nor the crimes of the politicial parties, but because of the infamiles of the monopolies, we are in our present economic condition. In attempting to go backward we must perish, there is only one thing to do. Mount the situation and take advantage of it, that these great infustrial forces may be so relaxed that no other man shall be required to furnish a palace for another man until he can have a hoved of his own, nor to buy a monkey dinner for other men's wives before he can furnish bread for his family. By keeping men busy at their own firesides, we shall keep them away from the red-light district. We must so fill men with the good things which they should have, that the evil things will have no power over them. The millenium will come when the co-operative rommonwealth comes. The first law of life is the preservation of self; the highest, the preservation of the race.

Mr. Mills will speak at the Grace Methodist Church tonight on "Organized _abor and the Unemployed." He states he is seeking to inaugurate a general movement among those who do not belong to labor unions, looking to a betterment of conditions.

TRUST IN THE INFINITE THE ONLY REQUISITE.

Fellowship Circle Discusses Strength Found in Faith in Ultimate Good.

The entire scheme is embraced in the beautiful motio of our Fellowship: "Absolute trust as the fixed attitude of the mind and perfect love as the practice of the life."

and perfect love as the practice of the life."

I am satisfied that a large part of the business of the world is at present conducted on this basis or one very nearly akin to it. Most of us know by experience how difficult it is to win our point by resistance, and how easy to do it by love. What we need more than anything else in this world is poise—spiritual balance—a realization as Brother De Young would say of "what we are."

What I have more than anything else desired is appritual understanding. To realize that there is but one power in the universe and that is love, and how absolutely futile it is to try to resist it.

This law may require of us vigorous action in support of the right, and when we are certain of our course we should use all our powers for the accomplishment of our purposes, having no care or fear as to the results. Desires for enything as an end should be killed out, and results left to the Infinite.

Montavilla Church Prosperous.

At the annual meeting of the congregation of the Grace Baptist Church, of Montavilla, Rev. Gliman Parker, pastor, it was reported that 25 new members were received, and \$250 raised for all purposes during the year. Of the \$2500 \$800 was during the year. Of the \$250 800 was raised by the Young People's Society and \$25 by the Sunday school. The following officers were elected: Church clerk, Mrs. C. H. Welch; treasurer, J. A. Schawbauer; deacons, Alexander Scott, F. I. Newell, A. C. Hagerman and James Ward; trustee for three years, J. A. Schawbauer; Bible school superintendent, Walter Peterson; superintendent, F. L. Newell; superintendent of primary department, Mrs. A. B. Graham; secretary and treasurer of the Bible school, John Trout; librarian, Alexander Schawbauer; organist for school, Mrs. Jennie Barnes; church organist, Mrs. W. G. Smith; chorister, W. N. Morse; violinist, Arnold Smith; music committee, Mrs. W. G. ister, W. N. Morse; violinist, Arnold Smith; music committee, Mrs. W. G. Smith, Arnold Smith, W. N. Morse, Mrs. C. H. Welch and Miss May Sisley; ushers, George Nielson, Charles Wheeler, John Trout and George Newell.

Somewhat in Error.

A well-known judge, who had the reputation of being a "bon vivant," was one day trying a case in which there was a diepute about a water supply. Having just partaken of a hearty luncheon, he began to nod suspiciously during countsel's long-winded argument. Suddenly the harrister thundered out, "What we want, my lord, is water."

"Very little in mine, please; very little in mine," cried his lordship, starting up suddenly.—Tit-Bits.

Dr. Brougher Encourages the Weary in Life's Battle.

CITES EXAMPLE OF PAUL

Pastor Answers His Own Question "What's the Use, or Is Life Worth Living?" in the Affirmative.

"What's the Use, Is the Game Worth the Candle?" was the subject chosen by Dr. J. Whitcomb Brougher for his ser-mon at the White Temple last night He took for his text H Timothy, iv:5-8. where Paul, about to be executed at Rorah."
Rome, says: "I have fought a good fight, I have finished my course, I have itself. T kept the faith." Dr. Brougher said he was led to speak upon this subject through a number of conversations he had had with people who couldn't see the use in keeping a stiff upper lip and pegging away in the face of discouraging circumstances. He referred to the moral tone of the city, and said it was better than it was three years

it was better than it was three years ago. In part he said:

Paul looked upon life as a hattle. When he uttered the text of this sermon he was in a Roman prison and in a few days his head was to be severed from his body at the command of the murderous Nero. Was the fight he made worth the shile? Is the reward worth the struggle men and women individually make to be good? The terrific thing about the battle of life is that it never comes to an end until you die. It is a fight from the time you are old enough to make moral decisions until the final struggle with death. A great many people get discouraged and give up the fight. I heard a man say the other day. "What's the use trying to be good? The man who does the best gets more kicks than all the rest." I heard a policeman say, "What's the use arresting certain evildoers in the city? They always escape with little or no fines and go right back to repeat the thing over again." I heard a city official say, "What's the use enforcing laws when the decent people will not stand by you and support you in the hour that you need them most?" I heard a noted lawyer say, "What's the use prosecuting the land-fraud cases when the Supreme Court will turn around and set free the ones who are convicted?" The public in general is asking today, "What's the use prosecuting the grafters in San Francisco when the California Court of Appeals will turn around and set free the notorious grafter, Schmitz?" ago. In part he said:

and set free the notorious grafter, Schmitz?"

The Oregonian well said in an editorial Saturday morning, "Five decisions have been made by a higher court within the last few days which outrage the common sense of mankind." In the face of these discouraging features shall we say that it is not worth while to make the fight for right and the struggle for the gdod? Shall we surrender to the evil influences of life? Shall we give up hope because of apparent defeat today? No, indeed! Progress in the success of righteousness and the achievement of that which is good is not made in a straight line, it is a spiral. There are times of defeat and depression, but he who endures to the end and continues the fight will in the long run win out.

It Is a Fight to Be Good.

Paul declares that there are three great nemics against which the soul of men must

struggle First-He must overcome the world of

ementes against which the soul of men must struggle:

First—He must overcome the world of sinful enticement. The ingenuity of man sharpened by the lingsnuity of the devil has invented every possible incentive to wrongdoing. In the midst of a world of sin where a young man has one inducement and encouragement to do right, he has ninety-nine enticements to do wrong. Now, is it worth the while making the fight against such odds? It certainly is, for while the pleasures of sin may last for a season, in the end they only result in death. On the other hand, the man who puts up a determined and porsevering fight, the man who is willing to suffer hardships and endure affliction, will find that right will ultimately triumph and the consciousness of having fought a good fight and won the victory will in the end make the struggle seem insignificant.

The worst enemy that man has is the spy on the inside. He betrays our weak spots to the enemy on the outside. He persuades us to compromise when we ought to put up an unyielding resistance. Wo must be careful not to "mislocate the devil." Most of the time when we think he is on the outside he is on the inside. There was a time when some good people thought the devil was in the organ. He had very little probably to do with the organ. He was probably down in the pew on the inside of the carping critic.

A noted temperance craitor was accused by his enemies on one occasion of getting drunk. He stepped before the great congregation that had come to listen to him and acknowledged the accusation but he said as he described the misery that drink had brought upon his home and into his own life. "I have fought the demon of drink now for five years. I have brought happiness to my own home and thousands of other homes. Last week I fell but I am up again and I prepose from this time on to continue the fight." That man lived to win a triumphant victory over his own appetite and the liquor business.

Must Overcome Devil.

Must Overcome Devil.

I know there are people who do not believe in the existence of a personal devil. But Paul declares that the great fight of his life was against the devil—"against the principalities, against the powers, against the principalities, against the powers, against the principalities, against the powers, against the sprincipalities, against the powers, against the sprincipalities, against the powers, against the sprincipalities, against the powers, against the rulers of the darkness. against the sprincipalities, against the powers, against the sprincipalities, against the procedure of the whole armor of God that ye may be able to stand against the whise of the devil is no argument that he does not exist. Because no one has ever seen the devil is no argument that he does not exist. The results of its existence are on every hand. So on every hand you may see the result of the existence of a devil. His awful work of ruin shows that he is here.

The iron that is brought under the influence of the magnet is magnetized. The soul work of ruin shows that he is here.

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The iron that is brought under the influence of the magnet is magnetized. The soul work of ruin against the superior personal power must have the strength of one who is mightier than the devil. Jesus Christ has mightier than the devil a personal devil. The condition for two weeks, but The doctor's letter miscarried and the ruler of coffee and began to use Postium, and my cough began to

proved himself such a Savier. He is able to conquer unholy appetites and desires and bring your very thoughts into subjection to that which is right. He resisted the devil when he was on earth and has given to man the assurance that he also may be victorious in the conflict with evil. Let no one therefore ever lose hope. Remember that God can never he defeated. Link your life by faith to that of Jesus Christ and when you come to the final struggle with death you will be able to say with the great Apostle. "I have fought a good fight," and then depart in peace. Dr. Brougher will conduct a series of

Dr. Brougher will conduct a series of evangelistic services in the McMinn-ville Baptist Church, beginning tonight. These will continue until January 24. A series of Sunday morning sermons, suggested by, a study of the crucifixion of Christ, is in progress at the White Temple.

DRAWS MORAL FROM CAIN Rev. Clarence True Wilson Tells

Story of First Murder. The Centenary Methodist Episcopal Church, on the corner of Bast Ninth and Pine streets, was well filled yes-terday morning to hear Dr. Clarence True Wilson's sermon on "Three Typi-cal Sinners." He took his text from cal Sinners." He took his text from Jude 11: "Woe unto them, for they went in the way of Cain; they ran riotously in the error of Balaam for

hire, and perished in the gainsaying of Sin only repeats itself as it perpetuates itself. The sins of Cain's life are of the same nature as those of today. The story runs that Cain offered worship to God, but it was an esthetic service with no idea of blood sacrifice or atonement and his truits and flowers were rejected. Abel, on the other hand, brought a sin offering. He laid the lamb on the altar for macrifice and found sceptance. Cain was wroth and his countenance fell. He then began to treasure envy and his hatred grew by day and night until it ended in a tragedy. Well, we are not going to commit murder. No, but 56 Oregonians did last year. Cain had no adequate religion, then how could be have an Sin only repeats itself as it perpetuate

Oregonians did last year. Cain had no adequate religion, then how could be have an adequate morality? Religion is morality in relation to God. Morality is religion always makes an inefficient morality.

Balaam was the prophet whom Balak sought to hire to curse israel. He did not do it, but he parleyed about it, and stands a beacon light to glare his warning to this latest age against that spirit of compromise which eats the heart out of character. And the scriptures auggest that it was the tempting slitter of Balak's gold that explains the degradation of his character. He that maketh hants to be rich shall not be innocent. For the love of money is a root of all kinds of cevil. The maw of avarice is like the horse-leach, ever crying give, give. And greed for leach, ever crying give, give. And greed for gold goes on to pile up its hoards until there is no other God to worship and no other

presses compassion, stimulates cruelty, foc-ters deceit, destroys affection. It is share-with the tripustern deceif, destroys affection. It is ghastly with the triumphs of fraud; slimy with the virus of hate; red with the emoluments of nurder. It turns on the world the frigid atmosphere of unbrotherly selfishness; makes of the heart a canker, of experience a perdition. Balaam shows what the worldly apirit will do if it can be taken into partnership with sacred things.

hership with sacred things.

Korah, in the days when Moses and Aaron were leading the children of Israel, began to criticise their leadership and methods until he had worked up quite a party of opposition he had worked up quite a party of opposition and they gathered themselves together against Moses and said, "ye take too much on yourself, seaing that all the congregation is holy." but the earth opened and swallowed them. Those who resist God's chosen leader fight against him. All who fall to aid his cause are against him as well. What a sad example of inordinate ambition to see Korah seeking the priest's office. If Moses is in his way, all the worse for Moses. It is this spirit that makes it so difficult for merit to rise and for modesty to be seen at all. Every head that rises above the dead level of the common average must come off or be the target for every hateful hit. The ambition that is selfish and unbridled will always lead to envy and jealousy.

RATE WAR WILL BE FIERCE

Coming Struggle for Atlantic Traffic · Interests Shipping Circles.

LONDON, Jan. 12.—The rate war ameng the Atlantic steamship companies, together with the new agreement between the two Garman companies, the North German Lloyd and the Hamburg-American, to which the Emperor has just set the seal of his approval, is creating the greatest interest in British shipping circles. The struggle for supremacy in fixing the rates and working conditions of the enormous Atlantic passenger traffic, which has been proceeding internationally for nearly a year, is now reaching the cilmax, and promises to be one of the most severe in the history of British shipping.

Among the reasons advanced here for the new agreement are, first, the appear-LONDON, Jan. 12.-The rate war

the new agreement are, first, the appearance of the Lustania and the Mauretania, and, second, the White Star Company's establishment of an express service to New York, Southampton and Cherbourg, which is regarded as an infringe-ment of the agreement between the

companies.

According to the Liverpool Journal of Commerce, the latest rumor is that Messrs. Ismay, Pierie and Morgan are considering a general reconstruction of the lines under their control, with a view to applying to them the enormous financial resources at their command.

One million two hundred and fifty thousand Bibles are contained in the new The Salvation Army in England in the last year has aided directly or indirectly 20,883 women, 3162 of them having been taken into the rescue homes, and no fewer than 2764 have turned out well.

"COFEEE" COUGH

Woman Feared Consumption but Specialis Said Cough Came From Coffee.

Quite a relief to learn your cough, which everyone said was surely consumption, is really caused by reflex irritation from coffee drinking. You can quit the coffee, but consump-

tion is hard to "shake."

A Wisconsin woman coughed so hard and so much she and her friends

and so much she and her friends thought sure she had consumption, but a specialist in lung diseases found her lungs were all right the cough came from coffee. She writes:

"I had a very bad cough that refused to yield to medicine. After five months' dectoring with my home dector and fearing consumption, I consulted a specialist, who examined my lungs thoroughly. He said they were all right but I must quit drinking coffee, as that was probably the cause of it. I was very nervous, also.

as that was probably the cause of it. I was very nervous, also.

"He suggested I drink Postum, and gave me no medicine, only said he would write to my home doctor. I came home glad in one way and sorry in another. I thought it was hard to give up coffee, for I did not care for breakfast without it.

Dr. Muckley Preaches on "Ethics Versus Etiquette."

REBUKE FOR HYPOCRITES

Draws Lesson From Christ's Contro versies With Scribes and Pharlsees_Says Savior Could Not Brook Empty Formalities.

Rev. E. S. Muckley, preached at the First Christian Church last night on "Ethics vs. Etiquette, or People Who Are More Concerned About Their Man-ners Than Their Morals." He spoke from Mark vii:3-4, and said in sub-

from Mark vii:3-4, and said in eubstance:

Somehow Christ never became very popular among the Scribes and Pharisees. His teaching and practices ran over too many of their customs and traditions that had made the law of God of no effect. If there was anything Christ could not brook it was meaningless formalities that made people think more of their manners than their morals. He was after character, not forms and ceremonies under which men could hide their meanness white displaying their manners. It is remarkable what a hold formalities and etiquetic get on some people. The passport in certain religious circles is the case with which certain human forms are gone through, while the passport to some social circles is the strict adherence to certain rules of etiquette.

The case in hand was the Jewish habit of washing hands, a formality they strenuously insisted on before they are. This custom had come dogwn from the fathers as a traditional rule which some of Christ's followers ignored. This was enough to stamp them as bad, and Christ, their leader, as worse. He was allowing his disciples to commit an unpardonable sin. They must get after him. But Christ had a very shrewd, tactful and forceful way of getting after people who got after him. They came to quarrel with him and sot more than they bargained for. They were so intent upon outer forms that they lost sight of inner qualities. The outcome of their view of life was that true morality was lost sight of. Jesus penetrated in a moment not only their design but their real character.

They came to charge up sin against Christ. But he turns upon them and charges up hypoerisy against them. It was a turn they were not able to meet. They thought they had a good case against them, had a good case against them. That's always the outcome. You can't get into an argument with Christ, but what you are worsted.

There are just such people today. A few may get into the pulpit. A few more may get into the people today. A few may get into the people today. A few may get into the people today. A few more and the people to a few more may get into the people today. A few more and the people to a few more may get into the people today are. Christ wants to uncover their real character. Our Lord established a system of religion that was practically without the ceremonial and formal because these furnish such a fine opportunity to practice

eight of. Jesus penetrated in a momen not only their design but their real charac

character. Our Lord established a system of religion that was practically without the ceremonial and formal because these furnish such a fine opportunity to practice hypecrisy. But the hypocrite gets in under any system. One would think that straight preaching from the shoulder would keep them out. The modern hypocrite has an ax to grind and he will stand anything from a clubbing to a currying to get his ax ground.

But occasionally the preacher runs up against it in the way of a congregation that judges him less by what he says than the way he says it. They want meaningless platitudes dished out to them from the pulpit in nice-sounding phrases that will keep their physical eyes open while they enjoy a spiritual slumber. But the church is being purified by the wave of civic right-ecuaness that is sweeping across this country. It is beginning to mean something in Christ's time. It is getting harder to be a hypocrite in the church than it used to be. But the hypocrites are not all in the church. Society is full of them. Much of so-called socie

MANY EVIDENCES OF GOD

Pastor of Calvary Baptist Sees Them

in Nature. At the Calvary Baptist Church, East Bighth and Grant streets, yesterday morning, Rev. I. N. Monroe, the new pastor of the church, preached his in-troductory sermon. He spoke on "The

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edy has proven more prompt or more effectual in its cures of

Coughs, Colds and Croup

than Chamberlain's Cough Remedy. In many homes it is relied upon as im-

plicitly as the family physician. It contains no opium or other narcotic, and may be given as confidently to a baby acto an adult. Price 25c; large size 50c

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For occasional or habitual constipation. As a safe, ordinary, and gentle laxative.

In bilious attacks and liver disorders. For improving the complexion.

For persons inclined to obesity, gout, or rheumatism.

Against results of errors in eating or drinking.

BOTTLED AT THE SPRINGS, BUDA PEST, HUNGARY.

drew many convincing lessons from na-ture. His remarks were based on the text, "Whereunto I also labor, striving according to his working, which worketh in me mightily." He said in part:

We have one life to live and are living it every day. Each day is a part of the whole. With each day the end grows closer and this We have one life to live and are living it every day. Each day is a part of the whole. With each day the end grows closer and this end will be marked with success or failure and will be marked with success or failure and only the control of the c

TWO KINDS OF BAPTISM. Dr. Foulkes Explains Them at First

Presbyterian Church. 'I am not concerned so much whether you are baptized with the baptism with which Jesus was baptized, but whether you are baptized with the baptism with which he baptized-the baptism of fire,

said Dr. W. H. Foulkes in his revival service at the First Presbyterian Church last night. He took his text from the words of John the Bap-tist when he told the people that he would baptize them with water unto repentence, but that one would come after him, whose shoes he was unworthy to loosen, who would baptize made in England for use in a colliery.

Larger Life" with effectiveness, and them in the Holy Spirit and in fire. He

said in part:

said in part:

John's baptism of repentance was a purging of dead works, while Christ's will a quickening into new life. The baptism by water had from time immemorial been for the outward cleansing, the taking sway of defilement already committed. In the ancient cosmogony fire was the principle of life, so it is not so much a purifying as a quickening symbol.

The baptism of the holy spirit is fire and when it touches the dead embers of the heart, the fame of worship is hindled snew God is more anxious to send it to us than we are to receive it and the old Grecian myth of the punishing of Prometheus for a thousand years because he brought fire from heaven to carth, finds its counterpart in the gospe!

from heaven to earth, fluds its counterpart in the gospel.

On the day of Pentecost there were many tongues but just one flame—one spirit and many manifestations. One holy spirit can possess many souls. It is not only the symbol of indwelling but of power. It should not enter into our possession but be our possessor. We ask the Lord to send us the holy spirit when we should ratherask to give ourselves to the holy spirit. It takes spirit-filled Christians to make others want to be Christians. Is the spirit of God flowing through you? Are you a winness for Him that the power of resurrection man not scaled in the tomb?

The women's hour of prayer will be observed today at the home of Mrs. G. B. Cellars, 224 East Eleventh street, north. Fred Butler, the basso solois of Seattle, will be there tonight and will sing "The Armorer's Song" and "The Voice of God's Creation." He will sing the first three nights of this week.

BRITISH BOYCOTT FAILING Chinese Government Orders Arrest

of Prime Movers.

SHANGHAI, Jan. 12.—The movement to boycott British goods, which arose over the Chin Kiang Railway loan dispute, points to a collapse, owing to the measures taken by the Chinese government. Two arrests have already been made of persons implicated in the movement and others are pending. Their trials will begin tomorrow on the charge of endangering the public order of the community and countenancing agitation. It has been ascertained that the recent riot near Kashing, in Chin Kiang, arose over local discontent and was not directed against foreigners. SHANGHAL, Jan. 12.-The movement

WEAKMEN

YOU NEED NOT PAY A DOLLAR UNTIL I IN ANY UNCOMPLICATED CASE MY FEE IS ONLY

I have a quick and absolutely certain system of treating the cases I undertake which positively insures the cure in less than half the time called for by the methods used in ordinary practice.

Those in any trouble suffering from SPER-MATORRHOEA. LOSSES AND DRAINS, VARICOCCELE, HYDROCELE, BLOOD POISON Or any other disease tending to destroy and disfigure and to render happiness impossible are urged to call upon me without delay. Those wasting valuable time dissipating their money and aggravating their allment by submitting to indirect, ineffectual, unscientific treatment that never did and never can cure, are invited to visit me and investigate my successful system. I positively guarantee results in all curable cases and frankly refuse to accept any other class if for any reason it is too late to guarantee a cure.

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



flyou cannot call, write for Diagnosis Chart. My offices are open all day from 3 A. M. to 3 P. M. and Sundays from 10 to 1 only.

The DR. TAYLOR Co.

2341/2 Morrison Street, Corner Second PORTLAND, OREGON



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

Men, Isn't This Best?

When you must have the services of a doctor, isn't it best to go to one who will tell you all about your trouble and not charge you for it? Then when you know positively what alls you, isn't it best to know just what it will cost you to get well?

Certainly it is. If you were going to pay out money for something else you wouldn't do it unless you knew how much you had to pay, and what you were going to get for it.

for it.

This is the way I run my business—on a strictly business basis. You're every bit as wise as I am when you commence treatment with me. I examine you and tell you all about your trouble, and it doesn't cost you a cent. Then I tell you how I'll cure you, how long it will take and just what it will cost.

A Chance for the Poor

Will cure you for life, or make no charge.

HYDROCELE.

Cured. No pain, no leas 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 or no pay. Symptoms overcome in 7 to 21 days, without chemicals, or poison. If suffering from any blood trouble come and I will drive the polson from your blood forever by my New System Treatment.

I De Not Patch Up, I Care Forever.

yet in his prime, through some weakness is going backward instead or forward. I want him to come and let me show him how I am taking broken-down wrecks of hu-manity every day of my life and fixing them up as good as any man of their years. I don't care what has caused the trouble, nor what has failed to cure them. I can cure them and make them better and stronger than they ever hoped to be.

Just because some other specialist has failed to cure you is no good reason why I should fail. My treatment for MEN'S WEAKNESSES and other diseases is as different from other specialists manner of treatment as day is from night.

NERVOUS DEBILITY.

Cured in a few weeks. Improvement from the start. If you suffer from less of energy and ambilion, 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.

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.

URETHRAL OBSTRUCTIONS.

I Diagnose by Exclusion No Mistukes Made.

Write if you cannot call. All cofrespondence sacredly confidential. HOURS-0 A. M. to 5 P. M.; Evenings, 7 to 8:30; Sundays, 7 A. M. to 12 Noon ST. LOUIS MEDICAL AND SURGICAL DISPENSARY CORNER SECOND AND YAMHILL STREETS, PORTLAND, OREGON