SAYS CHURCH IS LACKING IN FAITH

Progress of Christianity Menaced by Doubt, Declares Dr. W. H. Heppe.

POSITIVE FORCE IS NEEDED

Methodist Pastor Asserts That Line Dividing Members of Religious Bodies From Others Is Fast Disappearing.

Answering the question, "What's the matter with the church of today?" Dr. William H. Heppe, pastor of the Grace Methodist Church, said in his sermon yesterday morning that the modern church is lacking in moral force, faith in "eternal verities," and enthusiasm. He said that the indifference of non-members is largely the fault of those whose names are on the church roll, and that unless there is a speedy revival of religious faith the life of the church will become extinct.

Already, the pastor said, the line of demarcation between the members of the flock and those outside the fold has been almost obliterated. Next Sunday morning the topic will be, "Does the Church Need a New Message?"

Dr. Heppe took for his text I Cor. xiv:12: "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." He said, in part:

No Reason for Failure.

The church of today is no less the possessor of rich and powerful spiritual gifts than was the church of Paul's time. True, she is not the possessor of some of the special gifts that were essential to early Christianity, but she has every gift at her command necessary to make her a moulder of public sentiment, a tree of life unto the nations, a healer of the world's miseries and woes, and a promoter of light, truth, purity, peace, equity and righteousness in the earth. If she fails in her holy mission, if she brings no healing in her wings, it is because her children are untrue to the trust committed to their care.

The church of Jesus Christ is nothing like the moral force it ought to be in these modern days. Its influence should be such as to touch all the vital points of our National life, and of every other nation's life. While church and state should forever be separated, yet the church should be such a mighty constructive force in the Nation's life that it would be in a position to dictate a policy or terms of righteousness, 'justice and peace. The church should be an all-conquering, regenerating power in the life of today. It should speak with power and authority in every city and municipality. It should be the common parlance of the hour, "As goes the church so goes the city."

The church is not at its best because the members are not seeking to excel in the building up of the church. How many are trying to distinguish themselves as mighty edifiers of the church? How many are investing their best in building it up? There are three things in which the church is wanting.

Afraid of Great Tasks.

First of all the church is not manifesting enough faith in itself. Because of this it is wanting in aggressive force. It seems afraid to launch out into great undertakings, to do business in great waters.

But back of this is a greater cause, the want of faith in the eternal verities of the Gospel of Christ. There is too much hesitancy, too much doubt, too much uncertainty. The world is not impressed with the church's faith in a positive Christianity. It is a period of transition. There are new views, new visions of truth. But amid it all there should be one clear, ringing, positive note. How can there be authority, conviction, mighty spiritual gripping power on the part of the ministry and the church, when everything is open to question, when the church has no definite, clean-cut message, when it is uncertain of the foundations upon which it is building?

We are environed with a chilly atmosphere of doubt. The blighting winds of skepticism are sweeping over the flowery fields of Christian life until they threaten to destroy every bud and blossom.

Only Sneers for Believers.

Men look with suspicion upon everything that cannot be weighed in the balances of reason, and with contemptuous disbelief upon everything that cannot be laid bare by the scalpel. To believe in Christ as the incarnate God, to declare Jesus as the only name given unto men by which they can be saved, to hold fast to the Bible as God's word, to present the Gospel of Christ as the only hope of the world, as Gladstone regarded it, is to expose ourselves to the sneers and criticisms of so-called liberal and advanced thinkers, to be classified as "back numbers," and to be declared out of harmony with the supposed prevailing ideas and beliefs of the times.

Over against this uncertainty and unbelief the church is not manifesting and offering a robust, positive faith in the great underlying truths of Christianity. We can never hope to awaken, much less to win men by a weak, tepid faith. Men will be impressed by a sound Gospel, but not by a Gospel of mere sound. The need of the hour is not a flabby, spineless church, but a faith-full, faith-enriched, faith-throbbing church. By the latter men will be won.

We are too ready to hold other agencies responsible for the indifference today toward the church and holy things, when the church itself is in large measure responsible. We are not offering a mighty conteracting spiritual force that will sweep everything before it, and cause men to think of God, of their souls, of salvation, and to tremble because of their sins. We need a revival of religious faith, and that right speedily. The very life of the church is dependent upon it. We shall lose our heritage if we do not love it.

Lives Are Not Blameless.

The church of today is wanting in blameless, holy living. I fear that in many cases the line which should distinctly separate between the church and the world is fast reaching the vanishing point. Jesus said, "Ye are not of the world, even as I am not of the world." The apostles commanded, "Be not conformed to the world, love not the world." These words plainly indicate a distinction. But there is so much of the Christian life of the day honey-combed with worldly indulgences and compromises, that all that is left is a thin outer shell of religious formality. Such has not been the life of the great edifiers of the church in other periods.

The church has no need, much less the world, for Christians of the hermit type. We want Christians who are blameless and sincere, "the sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom we are to shine as lights of the world." Christians who preserve their purity and integrity, not amid lonely mountain heights and the solitudes of the desert, but amid the densest populations, the keenest competitions, and the pollution of our modern cities.

What Church Needs Today.

The church is wanting today in Christians to whom character is everything, in importance transcending culture, in dignity excelling honors, in greatness outranking thrones, in value outweighing gold, in power mightier than Niagara, in glory outshining worlds. The church needs to be greatly reinforced by Christians of the Elijah and Joseph and Daniel type. Men and women who can pass through Godless Babylons and Roman palaces, with all their moral filth, keeping their garments pure as the drifted snow, and without marring the bloom upon their cheeks, or losing the innocence of their eyes.

In these days of great opportunity, blessings, needs, and sins, the church is wanting in an all-consuming, all-embracing enthusiasm for the kingdom of God. Many a church can be described as passionless, it is without emotion, enthusiasm, fire, or spiritual glow. The most that can be said of it is that it is "faultily faultless, icily regular, splendidly null."

Is there less reason for enthusiasm today than in the days when the foundations were being laid? If every Christian in the church would seek to excel in enthusiasm for the kingdom of God we would not ask with Peter, "what shall this man do?" But with Paul, "Lord, what wilt thou have me to do?"

What the church needs is to get a fresh vision of Jesus and his redeeming power. Therefore, lift thine eyes, O Church of God, and behold the Lord through the opened heavens!

SHOULD BEAR AND FORBEAR

Mutual Consideration the Need of Husbands and Wives.

"My Young Man as a Husband," was the subject of the sermon at the St. James Lutheran Church last night. Rev. J. Allen Leas, the pastor, took for his text the story of Jacob's courtship, recorded in Genesis xxix. Mr. Leas said, in part:

Falling in love may be possible after the marriage vow, but it is not probable. There is greater danger today of too short courtships than of those too extended. The busy grind of the divorce courts indicates above all the haste on the part of young people in the choice of life partnerships. A few broken trials at married life, repeated misunderstandings, and it is agreed that the two are not suited; in other words, they were mismated and it would be better to separate. There are men, and women too, who are too conscientious to part, and unable or too weak in character to make the needed amends. They cannot say, "I'm sorry," and are just as unable to forgive. It is a shame that there are so many lives thus practically ruined, in view of all the great possibilities that God had intended for them.

Young man, be a man. Before you ask a young woman for her hand and heart, be sure that you can make a decent living. She will be willing to help; but if she will make you happy, she must be in the home.

Be honest. If you only earn $9 a week, tell her so. Then if she is willing to take the chances, you have done your duty in that respect at any rate. Be honest in your attentions. No respectful young man can trifle with a woman's affections as with a toy. He cannot regard one woman as a plaything to be set aside at will, and have a lasting regard for another. He should understand that an insult to one woman is an insult to the whole race of womankind.

A true young woman, when she does give herself to the trust of a young man, gives the best, in fact all she has. She holds nothing in reserve. She will endure for him. She will sacrifice, she will wait, and give up other and better opportunities; and if, at last, before the altar is reached, she is thrown overboard, she has no recourse but to bear. If she has sufficient Christian character she will continue to hold up her head, but if that is wanting she may make shipwreck of life and honor. Who, then, is the guilty one? It is time that our modern society learned to divine equally the blame of the evils that are so common in the domestic and social world.

NATURE EVIDENCE OF GOD

Dr. Young Finds Many Indications of Existence.

"Why I believe in God," was the subject of Dr. Benjamin Young's sermon at the Taylor-Street Methodist Church yesterday morning. His text was, "I will not leave you orphans, I will come to you"; John xiv:18. The sermon, in part, follows:

Man is no orphan child. The past proves the interest of the divine in him. Man has never been treated as an orphan. Nature's expression concerns a perpetual interest of the Divine Father in the children of men. The theory that man is homeless and bereft is too repugnant for general acceptance. It is harsh and contrary to our instincts. There is mind everywhere and atheism is well nigh equivalent to folly.

The constancy and order of nature suggests mind to us. If there is mind, there is God, and if God, a Father who thinks and feels for us. The law of gravitation, the laws of light and motion reveal intelligence. The sciences are based on the constancy of natural law. In view of the law with which we are hedged about, it is illogical to believe that man is an orphan in a chance universe.

The adaptations in nature suggest mind to us. The science of optics tells us that if either the laws of light or the structure of the eye had been different, man would have been blind. Astronomy tells us that if the centripetal and centrifugal forces had not been balanced with mathematical exactness this earth could not have been an inhabited world. Geology speaks a like truth. The chemist discovers that the particles of matter enter into union in fixed and definite proportions. If law operates in the various fields of investigation we cannot deny it in the human domain. We are not orphans. If we are, then the theorems of Euclid came by chance; then the volumes composing our city library came together by chance; then we may expect crystallization to go on and construct a colossal organ and the tempests to smite it and evolve a "Messiah." From the petal of a flower to burning suns, from burning suns to the minutest atom of ancient granite, there are revealed geometrical figures and mathematical proportions indicative of mind. We cannot get away from God.

The intelligence in nature says God is. The philosopher is greeted everywhere with what he calls finality. There is finality in nature and finality says God. The chemist in his laboratory is unveiling the secrets of the world and making us acquainted with hidden law. He is not making anything new. Who made possible cohesion and chemical affinity? Who built the eye with reference to the law of light? Who formed the ear with reference to the mathematics of sound? Who evolved the delicate instrument for focusing vision? These elements which everywhere speak of intelligence say God.

The implications of nature speak likewise. The intelligence of instinct revealed in the building of the nest of the bird, in the construction of the hexagonal cell by the bee directs to mind on that wonderful line.

MANY GODS TODAY

Money-Worship Nation's Chief Religion, Says Brougher.

TAKES FLING AT MRS. EDDY

Christian Science Is Exaltation of Self in Place of God, Asserts Pastor, Who Also Deals With Social Evil.

In his sermon at the White Temple last night on "Society's Joss House," Dr. J. Whitcomb Brougher took occasion to assail one of the positions taken by the Christian Scientists, saying that self-deification is contrary to the first precept of the moral code. In the same connection Dr. Brougher said some wives worship their husbands and some husbands their wives, but as they are few he could forgive them. His sermon was the first of a series on "The Ten Commandments Up to Date." The moral law, recorded in Exodus 20:1-20, was taken as a text. Dr. Brougher said in part:

The moral law enunciated in the ten commandments by God on Mount Sinai is still up to date. These commandments will stand as long as God stands because they are an expression of his nature and his will. There is a copy of the Constitution of the United States so printed that it reveals the features of George Washington. Any one studying carefully the ten commandments will find them revealing the character of God. You might burn every Bible in the land and still the ten commandments would be true, for they are in harmony with the nature of God and the universe.

So long as God is God and sin is sin, so long will it be necessary to preach the ten commandments. The first which we notice tonight requires that we shall have no other God except Jehovah as our God and guide. Let us study this in the light of Christian civilization. The dictionary says "any person or thing exalted as the chief good or made an object of supreme devotion; anything that absorbes one's attention or aspirations" is a god. From this definition it is very clear that this commandment is needed today. The ancient Jews were in danger of accepting the gods of the heathen nations about them and in many instances they did. They worshiped Mammon, Moloch, Baal-Peor and deified various individuals. Under different names the same gods are worshiped now.

More people worship the almighty dollar than worship Almighty God. We look in pity on the poor heathen who gashes and disfigures himself to appease the imaginary wrath of his god but in modern society today men are sacrificing health, working day and night in order to accumulate money. There is no denying the fact it is a tremendous power in business, in politics and in society. America has no aristocracy of blood but she has a most contemptible one—the aristocracy of money. It is the magic key that opens the door to almost any social circle. Such aristocracy is not based on intellectuality, education or even refinement. It is simply based on money. We are a set of Mammon worshipers. We fall down before the god of gold and serve him day and night.

Moloch was the fire god of the Canaanites. His image was made of brass, hollow within. His face was like a calf's face. He had the arms and hands of a man. Fire was kindled within this brass monster and when he became red hot the victim was placed in his arms and roasted to death. Have we anything like that today in America? Yes! The selfishness of man does not stop at any cruelty to gratify its overweaning ambition. The liquor traffic is willing to sacrifice tens of thousands rather than deny its appetite. There is no business in this world that has practiced such cruelty, blighted so many lives, blasted so many homes and kindled the fires of hell in so many hearts as the liquor business.

Ask the preachers who visit the poor; ask the police judge who is trying to enforce the law; ask the jail warden who must guard the prisoners; ask the physician and the hospital nurse; ask the heads of asylums for criminal lunatics; ask the workers among the pauper districts of the city, and every one of them will tell you that hundreds and thousands of lives are being wrecked and ruined and sacrificed to the god of Moloch by a heartless and cruel drink traffic. Great corporations and other employers of labor who pay low wages and compel their employes to work in unhealthful surroundings with a perpetual grind upon nerves and muscle and mind are sacrificing the lives of men and women and boys and girls to the cruel god Moloch.

The worship of Baal-Peor among the Moabites and Midianites was the exaltation of lust and licentiousness. In view of the overwhelming opposition to the enforcement of the law upon the North End, no one can possibly deny that Baal has his thousands of devotees in the City of Portland. They tell us that this worship is absolutely necessary to the well-being of society. Men tell us that there is no hope for the fallen woman—that they must be kept in the prison houses of the slum districts, lost to womanhood and shame itself.

I doubt if there is any god that has more devotees in the social life of the world today than Baal. This awful worship is burning the manhood out of young men and breaking up hundreds of homes, filling our divorce courts with unnumbered cases and planting a plague spot in the heart of every city which many tell us can never be removed. This evil centers around the worship of Baal in a Christian land just as much as it did in the days of ancient Israel.

Everyone is going to have some god. I read not long ago of a man of whom it was said, "He is a self-made man and he spends most of his time worshiping his maker." This philosophy of worship has become a principle of life in the religion of our Christian Science friends. Let me quote four lines which constitute the whole of a poem.

"I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I."

Where did I find that do you suppose? You might have thought it was from some humorous column or the funny page of the modern newspaper but these lines with their ten staring capital Is are the motto verse of the textbook of "Science and Health, With Key to the Scriptures." They embody the philosophy of that book. It is the exultation of self in the place of God. It is the assertion that we are God. But the first commandment says, "thou shalt have no other gods before me." We are not God and God is not we, nor will either ever become the other.

The loss of self in God and the denial of personal responsibility is a form of worship of which many people are guilty. We are all inclined to hero worship. There are young women who worship their lovers. A young lady said to me once, "I would rather go to hell with my lover than to go to heaven without him." There are some wives who worship their husbands. There are so few of this kind, however, that I am inclined to forgive them. There are some husbands who worship their wives but such men are so scarce in these days that we will not condemn them. There are parents who worship their children. Any person that has the first place in our affections and devotion is our god and this commandment declares that there shall be no other gods before Jehovah.

The summary is that "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The word "Jehovah" means "I was, I am and I will be." This eternal, self-existing, never-beginning, never-ending Jehovah, who is absolutely holy and perfect, who has created us in his own image, and in whom we live and move and have our being, calls upon us to make him supreme in our lives and thus we will be transformed into his likeness and realize the object of our being.

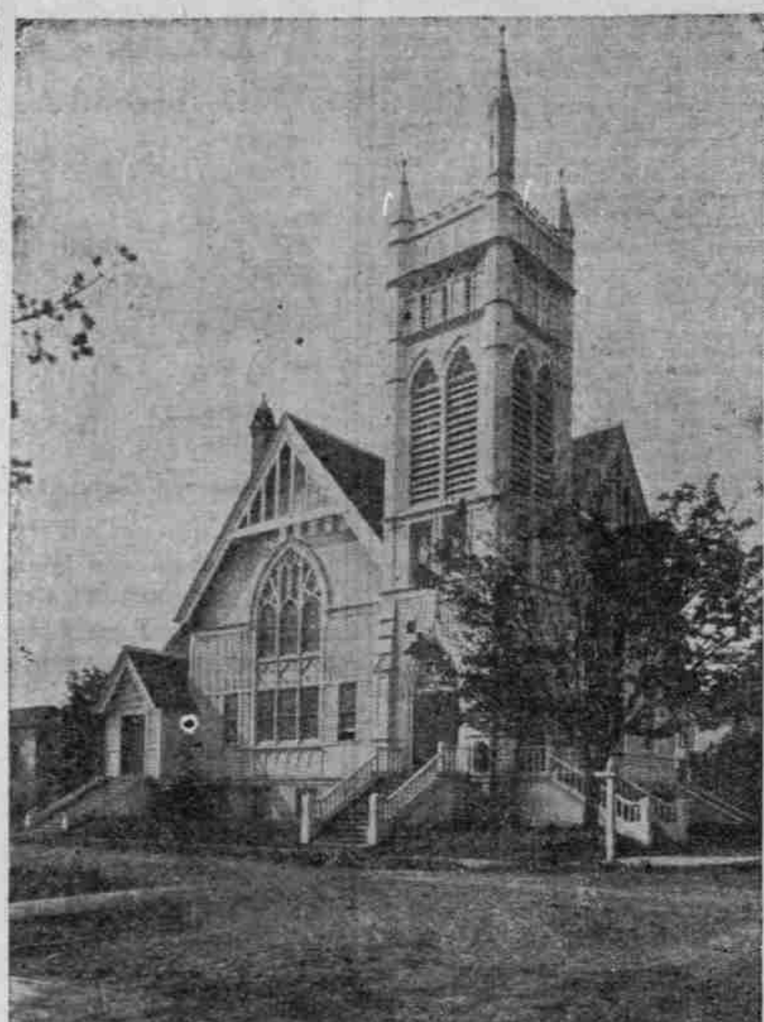
TO IMPROVE CHURCH HOME

Money Subscribed by Third Presbyterian Church for Expansion.

At the regular services yesterday morning in the Third Presbyterian Church, East Pine and East Thirteenth streets, the sum of $800 was raised within a few minutes, to be used in building a large basement-room under the church. Rev. Andrew J. Montgomery, pastor, made a short statement, when explanations of the plans and purposes of the session were set forth by several speakers. E. C. Herlow, leader of the boys' brigade movement in the Third Church, was has gathered much headway, spoke of the pressing need of room for the Sunday school and young people. W. H. Markell and S. N. Steele further spoke of the need for immediate action. It was shown that the work of the Sunday school is hampered by lack of room and there is need of a place for the boys' brotherhood. Very soon after these members of the official board had spoken, $800 was subscribed.

About $1000 will be needed to carry out the plans adopted, but the remainder will be secured without trouble. The basement room will be 30x70 feet. There will be a large room, smaller ones for the kitchen, lavatory and other conveniences. The large room will be used by the Sunday school and for special meetings. Contracts will be let and work started at once. Rev. Montgomery said yesterday that the work of the Third Church had expanded so much that it is imperative to have more room.

Ido is the name of the new universal language, the promoters of which say it will supplant Esperanto.



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PORTLAND MARBLE WORKS, 268 1st.
SCHAMEN-BLAIR CO., E. End Mad. Bridge.

NURSERY STOCK.
J. B. PILKINGTON, foot Yamhill.

ORGANS, CHURCH AND PARLOR.
EILERS PIANO HOUSE, Wash. & Park sts.

PAINTS AND OILS.
KELLY, THORSEN & CO., 52-54 Union ave.
RASMUSSEN & CO., 184-186 2d.
TIMMS, CRESS & CO., 145 1st.

PAPER AND SHELF BOXES.
PORTLAND PAPER BOX CO., 208 Oak.
F. C. STETTLER, 10th and Glisan sts.

PAPER AND STATIONERY.
BLAKE, M'FALL CO., 68-72 Front.
J. W. P. M'FALL, 105 Front.

PHONOGRAPHS.
SHERMAN, CLAY & CO., 6th & Morrison.

PIANOS.
EILERS PIANO HOUSE, Wash. & Park sts.
REED-FRENCH PIANO CO., 6th & Burnside.
SHERMAN, CLAY & CO., 6th and Morrison.

PICKLES, VINEGAR, ETC.
KNIGHT PACKING CO., 474 East Alder.

PLUMBING AND STEAM SUPPLIES.
THE GAULD CO., 9-15 Front st.
M. L. KLINE, 84-86 Front.

PORK AND PROVISIONS.
SINCLAIR PROVISION CO., 40 N. Front.

POSTAL CARDS.
PORTLAND POST CARD CO., 124 5th.

POULTRY, BUTTER, EGGS, FRESH MEAT
RUBY & CO., 286 Couch, Commission, Hides, Pelts, Wool.
SOUTHERN OREGON COM. CO., W. H. McCorquodale, 85 Front.

RAILS, CARS AND LOCOMOTIVES.
RAILWAY EQUIPMENT CO., 72-74 1st st.

ROAD & STREET-MAKING MACHINERY.
BEALL & CO., 321 Hawthorne.

ROOFING MATERIAL.
PARAFFINE PAINT CO., Commonwealth bld.

SAWMILL MACHINERY.
A. H. AVERILL MACH. CO., 320 Belmont.

SAW MANUFACTURERS.
SIMONDS MFG. CO., 85 1st st.

SAWS, MACHINE KNIVES, ETC.
E. C. ATKINS & CO., INC., 60 1st st.

SCHOOL FURNITURE, SUPPLIES.
N. W. SCHOOL FURNITURE CO., 244 3d.

SEEDS AND POULTRY SUPPLIES.
J. J. BUTZER, 188 Front.
PORTLAND SEED CO., Front and Yamhill.

SHIRTS AND OVERALLS.
H. WOLF & SONS, 73-75 1st.

SHOE STORE SUPPLIES.
HERTSCHE BROS. 229 Oak.

SIGNS.
FOSTER & KLEISER, Everett and 5th.

SODA WATER MANUFACTURERS.
PIONEER SODA WORKS, 416 Water.

WHOLESALE

STEEL BEAMS, CHANNELS, ETC.
PACIFIC I. & S. WKS., E. Burnside Bridge.

STEEL CASTINGS.
COLUMBIA STEEL CO., 146 10th.

STOVES AND RANGES.
LOWENBERG & GOING CO., 13th and Irving.

TALKING MACHINES AND RECORDS.
EILERS PIANO HOUSE, Wash. & Park sts.

TRANSFER AND STORAGE.
HOLMAN TRANSFER CO., 8-12 Front.
OREGON AUTO-DESPATCH CO., 13 1st st.
OREGON TRANSFER CO., 134 N. 6th.

TRUNKS AND BAGS.
MULTNOMAH TRUNK CO., 121 E. Water.

WAGON AND TRUCK WORKS.
NORTH PACIFIC WAGON WORKS, 4th and Hoyt.

WALL PAPER.
HENRY BERGER CO., 128 1st.

WINES AND LIQUORS.
BLUMAUER & HOCH, 108 4th.
HENRY FLECKENSTEIN & CO., 204 2d.
H. VARWIG & SON, 231 Front.

WIRE AND INSULATED WIRE.
JOHN A. ROEBLING'S SONS CO., 91 1st.

WIRE AND IRON WORKS.
PORTLAND WIRE I. WKS., 2d & Everett.

WIRE ROPE.
JOHN A. ROEBLING'S SONS CO., 91 1st.

WIRE ROPE, LOGGING TOOLS.
S. B. HICKS & SONS CO., 44 1st.

WOOLENS AND TRIMMINGS.
GARRATT & YOUNG, 92 1st.

FINANCIAL

BONDS AND MORTGAGES.
H. E. NOBLE, 312 Commercial bldg.

BONDS AND STOCKS.
OVERBECK & COOKE CO., 323 C. of Com.

FIRE INSURANCE AGENTS.
W. J. CLEMENS, Commercial Club bldg.
HENRY HEWETT & CO., 228 Sherlock bldg.
D. W. HOELBING & CO., 311 Stark.
LAMBERT-WHITMER CO., 107 Sherlock.
PETTIS-GROSSMAYER CO., Board of Trade bldg.

LIFE INSURANCE COMPANIES.
MUTUAL BENEFIT LIFE OF NEWARK, N. J., Failing bldg.

MORTGAGE LOANS.
WILLIAM MAC MASTER, 302 Worcester bld.

STOCKS, BONDS AND GRAIN.
DOWNING-HOPKINS CO., 201-4 Couch Bldg.

TIMBER LANDS.
EMBODY & BRADLEY CO., 708 C. of Com.
FREDERICK A. KRIBS, 328 Cham. of Com.
JAMES D. LACEY & CO., 829 C. of Com.

RETAIL

AUTOMOBILES.
FRED A. BENNETT, 495 Alder.
CROWE-GRAHAM Motor Co., Wash. & 13th.
COVEY MOTOR CAR CO., 16th and Alder.

BUILDERS' HARDWARE, TOOLS.
AVERY & CO., 48 3d.
J. J. KADDERLY, 130 1st.

CARD ENGRAVERS.
W. G. SMITH & CO., 3d floor, Wash. bldg.

ELECTRIC AND GAS FIXTURES.
ELECTRICAL APPLIANCE CO. 490 Wash.

EMPLOYMENT AGENCIES.
SCANDINAVIAN AMERICAN AND PACIFIC STATES CONSOLIDATED, 2d and Burnside.

FLORISTS.
MARTIN & FORBES, 347 Washington.

GROCERS AND MERCHANDISE.
(Mail Orders.)
RICHET COMPANY, 112 Front.

HARNESS AND SADDLERY.
J. C. F. WESTENGARD, 283 Front.

HOTELS.
THE ESMOND HOTEL, Front and Morrison.

MEAT MARKETS.
BOSTON PACKING CO., 1st & Burnside, 3d & Ankeny.

MONEY LOANED ON JEWELRY.
PIONEER LOAN OFFICE, 13 N. 3d.

TAILORS AND UNIFORMS.
CHARLES COOPEY & SON, 309 Oak st.

OLDEST IN WORLD

First United Presbyterian Church Formed at Albany.

FIFTY-FIFTH ANNIVERSARY

Denomination Started by Union of Two Willamette Valley Churches in 1853 — First Building Used Is Still Standing.

ALBANY, Or., Oct. 11.—(Special.)—Today marked the 55th anniversary of the United Presbyterian Church of Albany, the oldest church of that denomination in the world. Organization of the church was effected October 11, 1853, in a house which yet stands on the corner of Second and Washington streets, in this city, and is used as a residence.

The United Presbyterian denomination was first formed in Oregon. It resulted from a union of the Associate Church and the Associate Reform Church at a meeting held October 20, 1852, at the home of Rev. Wilson Blain, at Union Point, 2½ miles south of the present town of Brownsville. Rev. Blain, who conducted an Associate Reform Church at Union Point, and Rev. Thomas S. Kendall, who was pastor of an Associate Church at a point on the Calapoola River, known as Kendalls Bridge, near the present town of Shedds, formed the union and adopted the name "United Presbyterian." This was six years before the United Presbyterian Church was formed in Pennsylvania, which was the beginning of that denomination in the East.

Both of these unions, though entirely independent of each other, were effected on practically the same basis and they are now under one government.

When the United Presbyterian Church was first formed in Oregon, Rev. Blain continued to conduct his church at Union Point and Rev. Kendall did the same at Kendalls Bridge, both under the new name and organization. The first new church formed in the denomination was at Albany. As neither of the two old churches is yet in existence, the Albany church bears the distinction of being the oldest United Presbyterian Church in the world, as well as the first congregation ever organized under that denomination.

This church was formed 53 years ago today, the organization being effected by Rev. James P. Miller and Rev. Thomas S. Kendall. There were 14 members. The first acting pastor was Rev. James P. Miller, who was killed in the explosion of the steamer Gazelle on the Willamette River April 8, 1854. Rev. S. G. Irvine, D. D., then took charge of the church and occupied the pastorate for 40 years. Rev. R. M. Little, now of Chicago, was pastor three years and was succeeded by Rev. C. R. Stevenson, now of Vandergrift, Pa., who was pastor four years. Rev. W. P. White, the present pastor of the church, began his pastorate in November, 1901.

The United Presbyterian Church is one of the largest and strongest churches in the city and has one of the best edifices in the Willamette Valley.

SCATHING WORDS FOR SALOON

Rev. J. B. Knodell Blames It for Nation's Misery.

That the salvation of the American people from the baneful effects of the liquor traffic is the greatest question now before them, was the statement made by Rev. J. R. Knodell, of the Oregon Anti-Saloon League, in his address before the members of the First Congregational Church, yesterday morning. Rev. Mr. Knodell said that when he took up the League work in Oregon last January the organization was $4000 in debt, but that notwithstanding the campaign of last Suring, through which 21 counties were voted dry, the League now owes but $1200. He made an appeal for subscriptions, which met with liberal response. The speaker's text was Galatians vi:2, in which the Apostle admonished the members of the Galatian church to bear one another's burdens. Mr. Knodell said, in part:

Some people would have us believe that the greatest victories for the temperance cause have been won in the South, through the efforts to protect the Southern home and the Southern woman from the negro. But some of our first victories were won in the North.

We need to exercise much patience in dealing with this traffic, which has intrenched itself so strongly in the life of the Nation. It is a tremendous task to change the course of public sentiment, to alter the habits of men and women, and the laws favoring this business. Lawyers and lawmakers are bound by precedent. Remember that the liquor business has been intrenched among the members of the medical and surgical profession, and among business men. To drive it from its position has been a hard task. Our land is covered with institutions in which men have invested millions to carry on this iniquitous business. To meet their opposition will mean also a great struggle.

The Anti-Saloon League is the church of Christian action. It seemed a few years ago as though it did not make much difference what stand the church took on business questions. It was said that 250,000 votes in the hands of the liquor men knocking at the doors of Congress could obtain any sort of legislation asked. But that is not so now. If 250,000 votes, knocking with mailed fist, could secure legislation, 7,000,000 votes will surely have a mightier power and a more commanding tone in the ears of the legislators.

The liquor traffic is no longer looked upon as a business, it is a "criminal transaction." Think of the shameful and dangerous heritage which has come to this Nation as a result of the liquor business. Think of the imbecile children, of our well-filled lunatic asylums, and eleemosynary institutions the country over. At least three-fourths of the lunatics and imbeciles are the result of this evil. Our flag is in danger of being stolen, and our homes in danger of being desecrated. Business men are beginning to see that the liquor traffic is an economic blunder.

Every year millions of hard-earned dollars are cast at the feet of this great Baal. Every year before, during and since the Civil War, this more terrible struggle has been going on. Every year 100,000 men go over the precipice into a drunkard's grave, many of them in the prime of life. Every year 65,000 girls are leaving their homes and passing out into the life of the world, to become the victims of this evil.

We believe that in 1909 Oregon will have seven more dry counties, making 28, while in 1910 the entire state will go dry.

The British Admiralty began experimenting with submarine boats in Plymouth Harbor in 1774.

SIN'S WAGE IS HIS TOPIC

CORBY WOULD HOLD PENALTY BEFORE EVILDOERS.

Hope of Impunity Is Nurse of Crime, Declares Pastor, Discussing North End Crusade.

"Why We Have the Power to Compel Wrongdoers to Reform" was the topic discussed yesterday morning at the Universalist Church of Good Tidings. The pastor, Rev. J. D. Corby, referred to the efforts to do away with the red-light district in Portland. He declared that penalty should grip men and women who make a business of evil and that the hope of impunity is the nurse of crime. He said that he would punish the real estate man who rents houses in his charge for vice so severely that he would hesitate about engaging in so reprehensible a business. Rev. Mr. Corby said:

Pour a cup of water on a sloping surface and you shall see the little stream go trickling down, turning aside at every slight impediment and following the line of least resistance. We say the future of Portland is secure since there is a downhill haul from all the surrounding country to our docks. In morals, also, your choice follows the line of least resistance. The choice of sin wears the channel deeper and deeper; this would seem to seal the doom of many were it not for a new fact which appears. "The way of transgressors is hard."

The downward path is strewn with impediments. There comes a time when the wrongdoer's evil disposition turns into an instrument of torture. Appetite craves more than it can get. Deceit sees its flimsy structure fall to the ground. The more wrong he does the more hardship he endures. Humanity improves because the world is so framed and man is so constituted that it is easier to do right than wrong. Progress, says Spencer, is not an accident, but a necessity.

We Sell

Vinol

on the positive guarantee that if it does not give satisfaction we will return the entire amount of money paid us for it.

We ask all those who are run-down, nervous, debilitated, aged or weak, and every person suffering from stubborn colds, hanging-on coughs, bronchitis or incipient consumption to try Vinol with this understanding.

Woodard, Clarke & Co., Druggists, Portland.