ALL OWE CHURCH THEIR SUPPORT

Dr. Dyott Finds No Reason for Religious Men Staying Outside.

SHOULD WORK TOGETHER

He Explains Away Frequent Excuses Given for Many Remaining Outside of Various Religious Organizations.

"Ought a Religious Man to Join a Church?" was the title of Dr. Luther R. Dyott's sermon last night at the First Congregational Church, in which he analyzed the various reasons why so many religious people decline to identify themselves with religious organizations. The speaker admitted that there may be some ground for the claim made by certain classes of men that the church places too much emphasis upon traditions, dogmas and creeds. But he declared that a more thorough investigation would doubtless convince them that they are held back by an excuse rather than a reason. In concluding his address, Dr. Dyott said the world needs the church and the church in turn needs the religious man outside and, therefore, that individual should contribute to its activities. Said Dr. Dyott:

Ought a religious man to join a church? In asking the question it is assumed that there are religious men who do not belong to any church. They have either withdrawn from the church, or they have never joined a church. No reasonable person can think of the church and religion as being altogether synonymous. There may be a want of parity between ecclesiastical organization and practical religion. It is quite possible that some churchmen may put churchianity ahead of Christianity. Churches may, sometimes, become selfish. They have been known to have bigots and hypocrites among their adherents. They have, at times, persecuted those with whom they did not agree. Now and again they have been known to oppose those things which have contributed to the welfare of human society and the progress of the human race. But let it be remembered that in spite of all these things, the time has never been, nor is it now, that human society can think of dispensing with the church. To some it may seem unnecessary; to others it may seem an expensive luxury, and to others a burdensome increment, but there always have been, there are now, and there always will be many who believe that the church, its life and work, are to be reckoned among the necessities of human society.

But, still we are bound to admit that there is a vast amount of practical religion outside of the church. Moreover, there are some persons who believe that vital and practical religion is growing more rapidly than the church. There are many good and thoughtful persons who, while not altogether antagonistic to the church idea, are still unwilling to join any church. Some of these contribute financially to the support of a church, and they attend church, but they are not inclined to join any church. There are many others who are not at all in sympathy with any church, and they never attend any church, but they do a great deal of good in many ways. Traditionally and dogmatically they are not religious, but practically they are religious.

All men are religious in some respects. Some men are religious in all respects. Some of these religious men outside of the church do not join church because they feel that the church caters too much to rich people. The poor man is just as fond of good sermons and beautiful music as the rich man. But when he enters our large churches he finds that the best pews are rented by the rich people. He finds that, in order to do his part in the financial support of the church, he will have to pay more than he can afford. At least, this is what he thinks. But his grievance is more in his imagination than in reality. If he doubts this assertion, let him give the good the benefit of the doubt, and make a fair test. Just give the church a chance.

There are others who fancy that the church is placing too much emphasis upon traditions, dogmas and creeds. They are thoughtful and educated men, and they cannot believe the things taught by some of the churches. Here and there may be found some ground for their complaint. But a more thorough investigation will doubtless convince them that they are held back by an excuse rather than a reason. Many other excuses are submitted by those who do not wish to join church. It is not, however, for the church to censure the religious outsider. We ought to make our churches more necessary to the masses. We ought to find the point of contact in the masses. We ought to help the people outside more than we do. We ought to help the people just where they are. An extensive work depends upon an intensive life. Then, when the church is trying to do her part the religious man outside ought to join the church because, in spite of its faults, it is still the best institution in the world, and has within it all of the agencies for the great uplift of the human race.

He ought to join the church because it will place his life with an organized opportunity of life, of growth, of service. The world needs the church. The religious man outside is needed by the church as certainly as the world needs the church. Ought a religious man to join a church? Yes.

PRAISE FOR SUNDAY SCHOOLS

Only Place Child Receives Religious Instruction, Says Pastor.

In his address in the Universalist Church of Good Tidings, East Couch and East Eighth streets, yesterday morning, Rev. James D. Corby, the pastor, exemplified the importance of childhood and the necessity of developing the child along broad spiritual lines. After the singing of carols and recitations by the children, Rev. Mr. Corby called attention to the work that is being done in the Sunday schools and said:

The public schools claim your child and mine for five days in the week, but the schools do not teach anything along religious and spiritual lines; they are forbidden to do that. The athletic training develops the body, but not the mind and heart. Where else can the child get his religious instructions but in the Sunday schools? The Legislature which will meet next month cannot legislate religious and spiritual truths, nor will the new charter bring to this city new moral regime.

All this must be done through the child. He must be fortified by religious and moral training in the Sunday schools against the temptations that beset him. Hence, the work the Sunday school has undertaken is worth your best efforts.

PLAN ATTRACTS ATTENTION

Grange Methods Are Copied by Other States.

The educational programme developed by State Lecturer J. J. Johnson, of the Patrons of Husbandry of Oregon, assisted by leading educators of the state, is attracting wide attention. On Saturday Mr. Johnson received an application from Pennsylvania for a complete outline, so it can be used in that state. This was sent with full instructions. The method is proving remarkably successful throughout the entire state, and those who have considered the value of the educational programme declares that its adoption marks a great advance in the history of the Grange, and one that will do more to make the order a great power for good than any measure it has adopted since it was organized.

In Oregon the state lecturer constantly receives letters from local Granges commending the plan. The only obstacle encountered, and it is a slight one, is the cost of postage on literature sent out from the state library. For some of the smaller Granges this is a burden, but not a heavy one. Literature is sent out from the state library, and on this material the Granges pay the postage, as there is no fund for that purpose at present. In Multnomah County the supply of literature comes from the Portland Library.

State Lecturer Johnson is well satisfied with the way the new educational plan is working, and says that it is bringing the people of the farming districts into close relations with the state library. He reports that one Grange has been organized in a remote section of the state, after the people had read Miss Lilian Tingle's domestic science outlines in The Oregonian, as they desired to get the benefit of that branch study through the Grange.

At the May session of the State Grange in McMinnville, the new method will probably receive substantial assistance. The plan places on the shoulders of the state lecturer a great amount of work in the way of correspondence. It is generally believed that the method will ultimately be extended to other states, and become a permanent educational feature of the Patrons of Husbandry.

CHRIST'S LIFE HIS TOPIC

DR. YOUNG TELLS OF INFLUENCE ON CIVILIZATION.

Pastor of Taylor-Street Methodist Church Speaks at First Presbyterian in Pastor's Absence.

In the absence of Dr. William Hiram Foulkes, pastor of the First Presbyterian Church, the pulpit was yesterday occupied by Dr. Benjamin Young, pastor of Taylor-Street Methodist Church, who spoke on "The Man Christ Jesus." Dr. Young referred to the sublime qualities in his character, the simplicity of his precepts, and the tremendous influence he has had upon philosophy, poetry and every other department of human thought. Said Dr. Young:

Jesus Christ is the marvel of the ages. That he lived, wrought and taught, we all believe. That strange power was delivered into his hands the men of his day affirmed. Roman historians testify to his existence. Certain institutions of our civilization bear witness to his teaching. The Pauline correspondence means that Jesus Christ lived and went about doing good and finally died for men. The gospel portrait is based upon the real personal Christ. There must be back of the photograph the real individual. This photograph which is given us in the gospels is such that it necessitates the historic figure back of it. Rosseau and John Stuart Mill were baffled by the artlessness and the simplicity of the story. If this is an invention, or fiction, the inventor had been greater than the hero.

Men have marveled at the purity of the Christ character. He was a sinless redeemer. He was tempted but did not sin. He is called the Lamb of God. This conception was not evolved from the inner consciousness of the disciples. They did not find it in contemporary life or literature. If you have read classic authors you know that it could not be discovered in their pages. Back of the white purity of this delineation there is, as Sidney Lanier, our Southern poet, says, "the crystal Christ."

But some one says, the life of that old day was responsible for him. As the Elizabethan period is responsible for Shakespeare and Bacon, so that epoch made him. It is not difficult to account for men who gather up into themselves from the age about them. We can even account for genius if we keep in mind certain laws which dominate in history. We cannot thus explain the Master. He sprang out of the heart of a dying nation and from the remote province of an empire the most corrupt and ruthless the world has perhaps ever seen. Since that day the world has made wonderful progress. If ages make men, and Jesus Christ is the product of that age, how comes it that there is but one Christ in history?—I mean one figure who really lays his hand upon the heart of the world.

Jesus Christ is a type for men. He was a Jew, but the blood of the Gentiles flowed in his veins. He was an oriental Christ, yet from him has come the stately edifice of Christian civilization. He was a Galilean but he belonged to no tribe. He is a man to be loved and to be followed by men everywhere. There is compass in his view and breadth in his vision and power in his hand; no wonder men asked, "What manner of man is this?"

Mark this man at work. He did not live long. He taught for about three years and then his teaching becomes incorporated into the world's ethical life. If we take his name from art we destroy the work of the great artists. If we blot him out of philosophy, we rob it of that which is vital. What would Tennyson or Browning be without the Christ influence? The tremendous tragedy of Macbeth vibrates with the truth enunciated by this Galilean.

He preached a clear and simple doctrine of God. There are foregleams of this doctrine in the earlier writings among this people. The Psalms at times approach the Fatherhood, but this great truth of God was never so set before men. Jesus Christ is startling in his revelation of God. Men sometimes give us a definition of God much in the way Herbert Spencer has given us a definition of evolution. Definitions do not always define. Let a man get a grip upon the doctrine of God as given to the world by Christ and he will obtain much satisfaction for thought. He brought God down to men—made him palpable. He spoke in the vernacular of the common heart so that men could understand him. He brought the divine within reach. He has made it possible for us to understand somewhat of the Father and has helped men believe that the divine was interested in the upward progress of the race. But in the race movement he has taught men to remember that no man is forgotten. Every man is a reflection of God and he would win and save men for the best.

His doctrine of man was no less epoch-making. What hope has been thrust into the world because of it. It is this which has lifted men up. As men come to believe it and to receive it they shall come to find their true worth.

Behind all of this toil and sacrifice for men is love. The wonderful miracle the meeting place of the immanent and the transcendent God spells love. This song above the Bethlehem hills means love for men. This glow in the khan; this cry from the manger means God interested in men. This life so full of labor for the betterment of men; this anguish in the garden; the cross borne without the gate of the city; the uplifted tree and the spent strength going out in the broken-hearted cry means God reaching out after men. Calvary means love. Jesus Christ is the revelation of a Father loving and longing for men.

No wonder men marvel at the Christ. Think of what he has put into our civilization. Think of his influence over modern life. He is the central figure of history. None has transcended him. He is the consummate flower of the race. As Victor Hugo has said, "He has turned the blind alley into a thoroughfare." He lives the "mightiest among the holy and the holiest among the mighty." The pinnacles of fame which stand on the plain of history are ever and anon shadow and light but the fame of the Christ shines with unremitting splendor, his name glorious by his ministry of service and of love. Let us make it our business to interpret his spirit to men, to live to uplift and to save and to disseminate his message of goodwill and joy to all mankind.

THIEF USES STOLEN GUN

Holds Up Jewelry Store With Proprietor's Own Weapon.

BELLINGHAM, Wash., Dec. 27.—Fred T. King, broke and despondent, last evening held up Meacham's jewelry store, on a crowded street, with a gun taken away from the proprietor. He secured $15 and repeated the process at the Royal Dairy, securing $20.

After a running gun fight with Tom Bently, a by-stander who pursued, King was captured by the police. "I was up against it, and had to do it," is the excuse he gives.

San Pedro Shipping.

SAN PEDRO, Cal., Dec. 27.—The steamer Tiverton arrived today from Tacoma, via San Francisco, discharged a part cargo of lumber and cleared for Port Los Angeles, where 475,000 feet will be discharged.

The steamer Falcon arrived from Everett, carrying 1,600,000 feet of lumber.

ALL MEN BROTHERS

Dr. Heppe Finds This Is Real Christmas Spirit.

ORIGIN AT LOWLY MANGER

Wise Men of East and Humble Shepherds Knelt Together to Pay Homage to New-Born Christ Child.

In the course of his Christmas sermon last night in Grace Methodist Church, Dr. William H. Heppe declared that the true Christmas spirit is that of brotherhood; that around the manger where the Christ-child lay stood the wise scholars of the time side by side with the humble shepherds of the surrounding hills. On that night, said the speaker, heaven forever placed the stamp of its disapproval upon class spirit. Dr. Heppe's sermon was in part as follows:

Each recurring Christmas throws new light and new meaning upon the angel's message that made glad the hearts of watching shepherds and melodious the night upon Judea's hills. That message has lost none of its freshness, and its greatness is still unmeasured. The truths of Christ's kingdom are not plants that bloom and fade in a day, but grow and flower with each passing century.

Had the Christmas message been fully understood by the first visitors to that Bethlehem manger, or even by the Christians of the first century, its contents would not be freighted with glory, inspiration and doxology music for each new-born age. Little did those shepherds and wise men understand what that holy child meant to the world. They could not comprehend the vastness and richness of the music: "Glory to God in the highest, and on earth peace, good will toward men."

We can more clearly read and understand that supernatural occurrence, because of the greater illumination shed upon it by the intervening centuries, because of the 1900 years of influence and power that have streamed forth upon the world from that hallowed cradle. Coming generations will understand its meaning, and see its grandeur upon a far more magnificent scale than even our eyes are privileged to behold.

This fact is simply in harmony with the law that all divine truth is progressive. There is a "fullness of time" in relation to all the great truths and events of God's economy. God records a promise of deliverance for the human race in the gray dawn of history, and takes centuries to bring about its fulfillment. He causes a marvelous event to take place and ages later men understand its full significance. All prophecies when first uttered were only dimly comprehended, but gathered light with each passing century. Hence many events are but little understood until experience and history unveil their meaning.

Christ came to his own, but his own received him not. Why? Because there was doubt as to his purity, power, wisdom and love? No. They failed to understand the true purpose of his coming. This was due to a wrong interpretation of the prophecies. Consequently it took 30 years of providential unfolding, and a three years' ministry of service, sacrifice, suffering and cruel death, to send even faint gleams of light into the disciples' minds concerning the true object of his mission. And it was not until the full light of the resurrection morn burst upon them that they rightly understood the miracle of Bethlehem. The empty tomb was necessary to interpret the hallowed manger. The Prince of life could alone reveal the meaning of the holy child.

In view of these facts, the angel's message should mean more, infinitely more, to the millions of Christians today than it could possibly have meant to the humble listeners of that far-distant night. The seed which then gave so little promise of a glorious harvest has since come to a rich fruitage. Its steady growth, its continual onward and upward movement, lifting as it does the very mountain ranges of society, gives promise of the ushering in of that great, divine event, when all things shall be gathered together in Christ.

ROBINSON LEAVES PASTORATE

Out of Harmony With Church Methods, He Resigns.

Rev. F. Elmo Robinson, who had long been pastor of the Rodney-Avenue Christian Church, Albina, closed his services there yesterday. He resigned nearly a year ago, but was persuaded to remain until the first of the year. Rodney-Avenue Church has made excellent growth the past three years.

Rev. Mr. Robinson is not exactly in harmony with the prevailing church methods, and, feeling that he could not conscientiously continue in the work, decided to withdraw. He has moved to Rose City Park, where he will remain for the present. He has the best wishes of Rodney-Avenue Christian Church, and could have remained as pastor had he chosen to do so. Rev. Thomas G. Picton, of Woodland, Cal., has accepted a call to the church, and will begin his work next Sunday.

PERSONAL MENTION.

A. C. Woodcock, a Eugene lawyer, was registered yesterday at the Imperial.

P. S. Cyr, an Aberdeen, Wash., merchant, was registered at the Oregon yesterday.

C. H. Burggraf, an Albany architect, was in the city yesterday, registering at the Belvedere.

Oswald West, member of the State Board of Railroad Commissioners, was registered at the Belvedere yesterday from Salem.

Samuel White, one of the officers in the Oregon National Guard, was registered at the Imperial yesterday from Baker City.

Mr. and Mrs. Fred Dawson, of Albany, were registered at the Oregon yesterday. Mr. Dawson is a prominent Albany business man.

Dr. Jacob Gould Schurman, president of Cornell University, accompanied by his daughter, left last night for Puget Sound points. Later in the week they will go to Spokane to attend a meeting of the Washington State Teachers' Association. From Spokane the noted educator goes direct to Ithaca, N. Y., where he will attend the annual convention of the National Association of American Universities.

CHICAGO, Dec. 27.—(Special.)—W. J. Furnish, of Pendleton, Or., registered at the Palmer House today.

Captain Badger Receives Present.

Captain W. C. Badger, master of the steamship Atlas, was presented with a beautiful Elk tooth charm by the members of the Columbia River Pilots' Association yesterday afternoon. Captain Badger is a member of the order but was not possessed of the tooth emblem. The presentation was made by Captain Harry Emken, of the Pilots' Association, in the presence of a number of pilots and representative waterfront men. Captain Badger was taken entirely by surprise and was only able to say "Thank you."

Death on Steamer Eureka.

ASTORIA, Or., Dec. 27.—(Special.)—The steamer Eureka, which arrived this afternoon, came in with her flag at half-mast, on account of the death of G. Peterson, one of the sailors, which occurred this morning after a few hours' illness. The body was brought ashore here for interment.

PORTLAND BUSINESS DIRECTORY

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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., 325 C. of Com.

FIRE INSURANCE AGENTS.
A. H. BIRRELL, 202-3 McKay bldg.
W. J. CLEMENS, Commercial Club bldg.
HENRY HEWETT & CO., 225 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. & 15th.
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. P. 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.

LINER REACHES HARBOR

NUMANTIA ARRIVES FROM ORIENT WITH BIG CARGO.

Discharges 2500 Tons of Freight at San Francisco and Brings 325 Tons Here.

The steamship Numantia, of the Portland & Asiatic Steamship Company, arrived up at 10 o'clock yesterday morning from Oriental ports via San Francisco. The Numantia crossed the Pacific with close to 3000 tons of cargo. With the exception of 325 tons, however, the freight was discharged at San Francisco. Japanese freight is taxing the capacity of the Pacific Mail boats and the Numantia was called on to take part of the Kobe cargo of the Korea.

The Numantia arrived off the mouth of the river Thursday night but not a pilot was in sight. Christmas morning it began to blow up a hurricane and Captain Feldtman was obliged to stand off shore. He was unable to secure a pilot until Saturday morning. The action of the pilots in coming inside for Christmas is severely criticised by the master of the Numantia. Had a pilot been available Thursday evening, the officers of the Numantia would have been able to spend Christmas night at Portland instead of battling with a storm.

The Numantia brought 325 tons for Portland and a few packages of overland cargo. Of the Portland stuff there was 6551 packages consisting principally of sulphur, tea, rice and merchandise. The complete manifest is as follows:

For Portland—Gunnies, 62 bales; tapioca, 100 boxes; matting, 674 rolls; sake, 45 kegs; sulphur, 1900 bags; tea, 31 chests; feathers, 5 bags; peanuts, 2 bags; miso, 200 tubs; camphor, 25 tubs; curios, 31 cases; nut oil, 145 cases; jam, 81 cases; shoyu, 790 tubs; silk, 1 package; rattan chairs, 6; sugar, 100 bags; rice, 892 bags; cassia, 115 bales; medicine, 44 cases; merchandise, 2212 packages.

Overland—Matting, 600 rolls; tea dust, 75 boxes; tea, 10 chests.

Storm Warnings at North Head.

Storm warnings were ordered displayed last night at 5 o'clock at North Head and all points on the Washington coast. At that hour the wind had attained a velocity of 48 miles an hour and was steadily increasing. A low pressure area made its appearance off Vancouver Island in the afternoon and the wind came up from the Southwest.

STEAMER INTELLIGENCE.

Due to Arrive.

Name.	From.	Date.
Nome City	San Francisco	In port
Nebraskan	Salinas Cruz	In port
Numantia	Hongkong	In port
Breakwater	Coos Bay	In port
Rose City	San Francisco	Dec. 28
Roanoke	Los Angeles	Dec. 29
S. H. Elmore	Tillamook	Dec. 29
Argo	Tillamook	Dec. 29
Alliance	Coos Bay	Dec. 30
Nevadan	Salinas Cruz	Jan. 1
Senator	San Francisco	Jan. 4
Geo. W. Elder	San Pedro	Jan. 6
Nicomedia	Hongkong	Feb. 1
Alesia	Hongkong	Feb. 10
Arabia	Hongkong	Mar. 1

Scheduled to Depart.

Name.	From	Date.
Nome City	San Francisco	Dec. 28
Nebraskan	Salinas Cruz	Dec. 29
Argo	Tillamook	Dec. 30
S. H. Elmore	Tillamook	Dec. 30
Breakwater	Coos Bay	Dec. 30
Roanoke	Los Angeles	Dec. 30
Rose City	San Francisco	Dec. 31
Alliance	Coos Bay	Jan. 1
Senator	San Francisco	Jan. 2
Nevadan	Puget Sound	Jan. 5
Geo W. Elder	San Pedro	Jan. 8
Numantia	Hongkong	Jan. 8
Alesia	Hongkong	Jan. 25

Marine Notes.

The steam schooner Saginaw arrived up last evening to load lumber for San Francisco.

The steam schooner Shoshone, from San Francisco with general cargo, arrived up last night.

The steamer Breakwater, from Coos Bay ports, arrived up early last evening with passengers and freight.

The steamship Nebraskan is discharging at Columbia No. 1. She has for Portland 1175 tons, including a large quantity of structural steel for the new Meier & Frank building.

The steamship Tweeddale, from Nanaimo, arrived up at noon and berthed at the Portland Mills. She will take a million feet from Portland and a like amount from Tongue Point, finishing with general cargo and mail at San Francisco.

Arrivals and Departures.

PORTLAND, Dec. 27.—Arrived—Steamships Atlas, from San Francisco; W. S. Porter, from San Francisco; Breakwater, from Coos Bay; Shoshone, from San Francisco; Saginaw, from San Francisco; British steamship Tweeddale, from Nanaimo.

Astoria, Dec. 27.—Condition of the bar at 5 P. M., rough; wind, south 44 miles; raining. Arrived down at 7 A. M. and sailed at 8 A. M.—Steamer Alliance, for Coos Bay. Arrived at 8 A. M. and left up at 9:30—Steamer Breakwater, from Coos Bay. Sailed at 8:10 A. M.—Steamer R. D. Inman, for San Francisco. Arrived at 8 A. M. and left up at 10:50 A. M.—Steamers Saginaw and Shoshone, from San Francisco. Arrived at 8 A. M. and left up at 12 M.—Steamer Olsen and Mahony, from San Francisco. Arrived down at 8 A. M.—Steamer Yosemite. Arrived at 4 P. M. and left up at 4:30 P. M.—Steamer Eureka, from Eureka.

San Francisco, Dec. 27.—Arrived—Steamer Homer, from Astoria; steamer Lurline, from Honolulu; steamer Warrington, from Ladysmith. Sailed—Steamer Roanoke, for Portland; steamer Riverside, for Seattle.

Tides at Astoria Monday.

High.		Low.	
4:56 A. M.	7.9 feet	11:07 A. M.	2.8 feet
4:37 P. M.	7.7 feet	11:13 P. M.	0.4 foot

EASILY PREPARED MIXTURE FOR THE KIDNEYS

Hundreds of Oregonian Readers Successfully Using Home-Made Mixture.

Here is a prescription that any one can mix at home. Any good prescription pharmacy can supply the ingredients named at little cost; being composed of vegetable extracts, it is harmless and inexpensive. Best of all it does its work well, relieving even the worst forms of bladder trouble, frequent urination, backache, kidney complaint, and by its direct action upon the eliminative tissue of the kidneys, makes these most vital organs rid the blood and system of waste matter and uric acid which causes rheumatism.

Here it is; try it, if you suffer: Fluid Extract Dandelion, one-half ounce; Compound Kargon, one ounce; Compound Syrup Sarsaparilla, three ounces.

Shake well in a bottle and take in teaspoonful doses after each meal and at bedtime.

Former sufferers often state that one week's use shows curative results in nearly every instance, and such symptoms as lame back, frequent desire to urinate, pain in bladder and even chronic rheumatism are generally relieved within a few days, the pain and swelling diminishing with each dose.

Bonds

I offer for sale, in lots to suit purchaser, high-class bonds at a price to net the investor

7 Per Cent

T. S. McGRATH
Lumber Exchange
PORTLAND, OR.

Ha!Ha! He! He!

That's the way to feel—EVERY ONE does that takes a CASCARET night BEFORE, when he looks at the fellow who didn't. For OVER-EATING and DRINKING nothing on Earth cleans you out as a CASCARET, naturally—easily, without that upset sick feeling. Don't neglect—at bed time—9 P. M. or 4 A. M. —no difference—you'll need it. 893

CASCARETS 10c a box for a week's treatment, all druggists. Biggest seller in the world. Million boxes a month.

Diseases of Men

Varicocele, Hydrocele, Nervous Debility, Blood Poison, Stricture, Gleet, Prostatic trouble and all other private diseases are successfully treated and cured by me. Call and see me about your case if you want reliable treatment with prompt and permanent results. Consultation free and invited. All transactions satisfactory and confidential. Office hours 9 A. M. to 8 P. M. Sundays 10 to 12. Call on or address

DR. WALKER
181 First St. Cor. Yamhill, Portland, Or

TRAVELERS' GUIDE.

PORTLAND RY., LIGHT & POWER CO. CARS LEAVE.

Ticket Office and Waiting-Room, First and Alder Streets FOR

Oregon City—4, 6:30 A. M., and every 30 minutes to and including 9 P. M., then 10, 11 P. M.; last car 12 midnight.

Gresham, Boring, Eagle Creek, Estacada, Cazadero, Fairview and Troutdale—7:15, 9:15, 11:15 A. M., 1:15, 3:45, 5:15, 7:25 P. M.

FOR VANCOUVER.

Ticket office and waiting-room Second and Washington streets.

A. M.—6:15*, 6:50, 7:25, 8:00, 8:35, 9:10, 9:50, 10:30, 11:10, 11:50.

P. M.—12:30, 1:10, 1:50, 2:30, 3:10, 3:50, 4:30, 5:10, 5:50, 6:30, 7:05, 7:40, 8:15, 9:25, 10:35**, 11:45**.

On Third Monday in Every Month the Last Car Leaves at 7:05 P. M.

*Daily except Sunday. **Daily except Monday.

North Pacific S. S. Co's. Steamship Roanoke and Geo. W. Elder

Sail for Eureka, San Francisco and Los Angeles direct every Thursday at 8 P. M. Ticket office 132 Third St., near Alder. Both phones, M. 1314. H. Young, Agent.

SAN FRANCISCO & PORTLAND S. S. CO.

Only direct steamer and daylight sailings From Ainsworth Dock, Portland, 4 P. M.
S. S. Rose City, Jan. 1, 15, etc.
S. S. Senator, Jan. 8, 22, etc.
From Lombard St., San Francisco, 11 A. M.
S. S. Senator, Jan. 2, 16, etc.
S. S. Rose City, Jan. 9, 23, etc.
J. W. Ransom, Dock Agent.
Main 268—Ainsworth Dock.
M. J. ROCHE, City Ticket Agent, 142 3d St.
Phone Main 402. A 1402.

COOS BAY LINE

The steamer BREAKWATER leaves Portland every Wednesday at 8 P. M. from Ainsworth dock, for North Bend, Marshfield and Coos Bay points. Freight received till 4 P. M. on day of sailing. Passenger fare, first-class, $10; second-class, $7, including berth and meals. Inquire city ticket office, Third and Washington streets, or Ainsworth dock. Phone Main 268.

CANADIAN PACIFIC
Empress Line of the Atlantic

Weekly sailing to Liverpool. Write for 1909 sailing list, rates and booklets. F. R. JOHNSON, P. A., 142 Third St., Portland, Or.