## JEW AND CHRISTIAN IN ACCORD

PIRST CORINTHIANS XII: 13. For in one spirit were we all haptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one spirit. First Corinthians xii:15. was an interesting occasion when, at

the recent opening of the Semitic museum at Harvard University, Jews and Christians took part together in the exercises, and especially in recognising the generous gift of a large-minded Hebrew merchant to an institution almost wholly managed by Christians. We are reminded at once of the number of remarkable utterances from prominent Jews in appreciation of the character of Jesus. These men are saying very heartily: Why should we not honor Jesus? He was surely a prophet of our religion. He rep-

The truth is that Judaism and Christianity were ence one religion. The early Christians at first thought of themselves and were known to others as a Jewish sect. They claimed that their faith was direct line of development from Hebrew prophecies. They no more wished to go out of the mother church than John Wesley and his Methodist friends wished Wesley and his Methodist friends washed to leave the Church of England. Indeed, if at almost any time since the beginning of Christianity Jesus nimself, evidently a Jew, could be imagined as coming back to the earth, the only place where he could have expected to find a welcome would have clearly been among his own people. In their synagogs he would have been a horne whereas in Christian people. In their synagogs he would have been at home, whereas in Christien churches he would have been a stranger, with very possible risk to his personal sufety had he according to his wont, epened his mouth to teach?

Judaism and Christianity may be likened to two rivers proceeding from the same group of fountains among the same hills, then turning in different directions, but tressently following with various windings.

presently following with various windings a somewhat parallel course, till at last they approach each other as they are about to empty into the sea. I wish to how that Christianity is developing into a

anow that Christianity is developing into a large and beautiful form to which no thoughtful Jew can take exception.

The question is being asked from various quarters. "What is Christianity?" This happens to be the title of a book by Professor Harmack, of Berlin. There are two kinds of answers to be given to this interesting question. One answer would ttempt to show what Christianity has course of its varied history. west? What tributaries from other ces have added themselves to its Into what great divisions and sects has its life passed? The other answer to our question concerns itself with the essence or spirit of Christianity. This is the endeavor in Professor Har-nack's remarkable book. This is really the only important and practical answer to our question. It matters little, as we sall up some great stream, to know pre-cisely where the waters around us have come from or what kinds of earths and impurities they bear along with them. It is enough that the river is constituted of one great element, water, buoyant to sustain our ships; it is enough to know how to distill the pure and wholesome water, freed from its impurities.

If I may be allowed to change my figure, we may suppose brought together various crude oils from the mineral wells of Penn-sylvania or Texas or Russia. Our probis to rid ourselves of the crudities in the rock oils which separated them from one another, and by our new processes of refining to procure from all of them a pure oil, suitable for universal use. In a what similar way we are now en somewhat similar way to a shed, for almost the first time in the history of religion, to refine away the crudities of different forms of faith and procure a pure and universal religion

Christianity. The first of these elements is the idea of a humane or beneficent God, as contrasted with the harsh and cruel gods whom men have too often worshiped. The fact is, it was never a serious or practical problem whether or not God was threefold in his shiped. The fact is, it was never a serious or practical problem whether or not God was threefold in his nature—a question of pure metaphysics. The true question touched the moral character of God. M.: evensong and sermon, 8 P. M.; Sunday school, 2:6 A. M. tion touched the moral character of God.

Christianity has taught with increasing clearness, and never more clearly than solar, that the solar to life of the united by the solar that the solar that the solar than the today, that the spirit or life of verse is righteous and loving, that in some true sense he may be called the father of our spirits. This also was the characteristic teaching of the highest Judaism. As opposed to the Babylonian and Phoenician religions, which degraded their worshipers, the Hebrew religion up-lifted and ennobled its people. Today likewise good Christians and good Jews doubtless worship one and the same God, whose worship inspires men and makes

A second element in pure Christianity the idea of a divinity residing in man-has often been said that the doctrine the incarnation is the central fact in Christianity. Grant that this is true, What is this wonderful doctrine? It de-clares that the life of God has revealed itself in human form. It was something for a sensual world to believe that God has thus incarnated himself in a single Jesus, who might therefore be called "Son of God." How vastly more is it. when we have now come to believe that wherever truth, justice, humanity or love shine in human faces there is God, in-carnate again and revealing his nature. There is no Christian teaching more profound or stirring than this, but it is elso good Hebrew teaching. Jesus himself is reported to have cited in defense of this very thought the words from an ancient im, "I have called you gods." More-r, this remarkable teaching of religion les with the highest and latest revelation of science. For we have come to see that, as a matter of fact, in every aspect man is a child of the universe. His body is constituted of the same elements which skine in the fixed stars. His intelligence, his consciousness, his sense of beauty, his justice, his good will, all shine forth as so many sparks of the light, and the life of the present spirit of the universe.

Again. Christianity has been pre-emi-neutly a personal religion. There is a human need that religion should reveal fixed by examples. Historic Christianity has taken the stiming example of one man, its founder. See in this one man, the church has said, both what God is like and what man ought to be. And yet in strictness men have never been ship to in strictness men have never been able to In strictness men have never been able to follow the example of Jesus. Every day this literal following of him as lord and master is obviously becoming impossible. No modern man can live precisely the life Jesus lived. He practiced the Jewish and Oriental customs and rites of his ago. We do not profess to know what these customs and rites were. He seems to have held the thoughts of a child of his ported. id the thoughts of a child of his period If we were able exactly to know what those thoughts were they would probably be strange and incongruous to us. No one can be perfectly sure what Jesus' answers would be to our moral problems, as for example, the wine question and our various secial and industrial questions. The truth is that "the leadership of Jesus" stands, even for those who most frequently repeat these words, not so mu ngle, bistoric life as it stands for a way f life. Here is a certain way or direc-on in which Jesus doubtlese walked. But what a mighty procession have walked in the same way! Grand Hebrew prophets are in that way; Greek thinkers and poets, Socrates and Sophocles and Epictetus are there; statesmen and lovers of liberty, King Alfred and Lincoln, and of Berty, King Affred and Lincoln, and our own modern poets and prophets mark the same way. It is the way, not of one person, it is full of noble personalities.

It was indeed a wholesome call in the traditional Christian preaching, when as by the voice of one, Christ, the words came to the ears of youth: "Follow me."

Methodist Episcopal.

Miss Shogren, leader; children's day programme, it is full of noble personalities.

Dr. H. J. Talbott, pastor—At service 10:20

A. M. the Sunday school children will render and East in the direction of the voice of one, Christ, the words came to the ears of youth: "Follow me."

Methodist Episcopal.

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Dr. H. J. Talbott, pastor—At service 10:20

A. M. the Sunday school children will render and East in the direction of the voice of one, Christ, the words has been prepared under the direction of pastor—Class meeting, 9:30 A. M. and linit of Our Justification"; Bible school, 9:45 A.

Miss Shogren, leader; children's day programme, it is full of noble personalities.

Nethodist Episcopal.

Cartenary, corner of East Pine and East Ninth streets, Rev. W. B. Hollingshead, has been prepared under the direction of pastor—Class meeting, 9:30 A. M. and linit of Our Justification"; Bible school, 9:45 A.

Miss Shogren, leader; children's day programme, it is full of noble personalities.

Rodney-Avenue, corner Rodney avenue and Knott street, Rev. Albyn Eason, min
Centenary, corner of East Pine and East Ninth streets, Rev. W. B. Hollingshead, has been prepared under the direction of pastor—Class meeting, 9:30 A. M. and linit of Our Justification"; Bible school, 9:45 A.

Miss Cartesian.

Is it any less noble challenge to the chiv-airy of youth, is it less rich in personal significance, whence the whole grand chorus of the voices of the heroes and the prophets, the sages and the saints—those of long ago, and those also whom we have known and loved—bid us: Come over to our side and go with us.

In other words, while men need a per-In other words, while men need a personal ideal by which to guide their lives, all good men are coming to enjoy the vision of a somewhat similar ideal of this perfect life. Call it the "Christ-life" if you like, but if you call it so, be quite sure that it is more, and richer, and higher, than any single life that was ever lived. A myriad persons have contributed to make it beautiful, Jesus devotion, reverence, tenderces asympathy, faith and crence, tenderness, sympathy, faith and love are in it. But Jesus never enjoyed the life of the bones, I mean that he was not a husband or a father. He was the subject of an empire, and had never to perform the duties of free citizeneship. He loved nature, but how little ever came into his simple life of the joys of music and of art, and of the thrilling conceptions of science? In our personal ideal of the perfect ife, then, all the manifold functions and activities of humanity are blended togother. There is something for the lover and husband and father, there is something for the artist, and for the is something for the artist, and for the lover of truth, and the good citizen. The whole is instinct with the spirit of good-will. There is also a personal ideal for the good woman. It was to meet this need that the ancient church shaped its doctrine of the spotiess "mother of God." Today imnumerable good women have contributed to make this ideal flustrious. In abort there is a personal ideal gradier to short, there is a personal ideal growing to beauty, in the soul of every human being. It is the vision of all the highest possibil-ties which we are set to attain. Concern-ing the thought of this ideal life there is o poseible issue between Jews and Christians.

tianity is the idea of sacrifice. The Chris-tian here was one who renounced every-thing for his religion. The "Christ" was one who gave up all things, glory and henor, to die on the cross for love's sake. The thought was that there was some-thing of sorrow, pity, sympathy, suffer-ing with the pain of his children, in the heart of the infinite Father. No one has yet experienced religion according to this conception who is not willing if need be to forsake all things, even life itself. We are coming now to see that this principle is universal in all true life. There is a deep law of cost and sacrifice. It has been expressed in the words that we must "die to live." Thus the scholar or lover of truth must be ready, if the need comes to give up all lower things and to risk his life for his truth. It is the same with the artist, or inventor or discoverer. He must be ready to take hazards, and, like Pallssy, offer up all his possessions for the sake of his art. It is the same with the lover, who does not yet love if he is not willing to venture all when love bids It is the same with the honorable mer-chant. He stands ready to lose his fortune and become a poor man, that he may keep his honor unsullted. This has al ways been the law of the pairlot. He must be ready to die that his country may live. His manhood consists in his good will to lose life, that is, the life of the body, that he may fulfill the life of the spirit. Now this marvelous law of sacri-fice was in Judaism before ever Christianity blossomed out from the parent root. You find it in the story of Moses, praying to be annihilated if God would give him the life of his people. The same thought makes the music and the poetry of the

Calvary, corner Eleventh and Clay streets, Rev. W. S. Gilbert, pastor—Chil-dren's day services, 19:30 A. M.; service, 7:45 P. M., with sermon on I Corinthians

xv:58 Music by charus choir-Miss Margaret Lamberson, director; Miss Brown,

Lutheran.

Norwegian, 65 North Fourteenth street,

Norwegian, 45 North Pointeenth street. Rev. J. M. Nervig, pastor—Services 11 A. M. and S.P. M.; Sunday school, 9:45 A. M. Danish, Third and Glisan, Chris Hansen, pastor—Services 11 A. M. and 7:45 P. M.; Sunday school, 10 A. M. Ladles Aid Society, Wednesday, 2:30 P. M., at the home of Mrs. A. Rasmussen, 760 Minnesota avenue. Albina.

Unitarian.

Pirst, Yambili and Seventh, Rev. George Croswell Cressey, D. D., paster—Service at 11 A. M. Piower Sunday Dr. Cressey will speak to the young people on "Education Out of School." The Sunday school will

attend the service at 11. Regular session omitted. Communion service at 12:20, Dr.

Christian.

Pirst, corner Park and Columbia streets. Rev. J. F. Ghormley, D. D., pastor-Ser-mon 10:30 A. M. on "The Rise of Knight-

Baptist.

First, corner Twelfth and Taylor streets,

school, W. L. Bartiett, superintendent. Organist, Miss Grace E. Kemp; soloist, Miss Mabel Johnson, with quartet. Uni-versity Park Sunday school, 10 A. M.; gos-

members of the Pirst Church. Immanuel, Second and Meade, Rev. M. M. Bledsee, pastor—Preaching 1939 A. M. on "A Good Soldier"; Bible school, 12 M.,

on "A Good Soldier"; Bible school, 12 M., Will Hale in charge; young people's meeting, 6:45 P. M.; preaching 7:45 P. M. on "Encouragements to the Soldiers in the Army of Jesus Christ."

Y. M. C. A.

George A. Sanford, of New York, secretary of the Army branch of the Y. M. C.

A., in that city, will speak at the men's meeting 3:30 P. M., and tell about the re-markable work among the soldiers and sailors. Mrs. J. W. Gillette will sing a

omitted. Committed Ellot officiating.

soprano; H. V. Milligan, organist.

chase something. The evil of the world is overcome by good, The lives of the brave and noble sufferers are always re-demptive; death itself is the gateway to

a nobler and larger life.

I mention one other great element in Christianity. It is the element of en-thusiasm and infinite hope. These is in it the prediction of limitless human prog-There is always the vision before men of new and still ampler life. There is hope of forgiveness for the outcast and the wanderer. Here is the wonderful secret of the vitality of Christianity in the world. It has been a Gospel to the low-est races. It has made itself the religion of the most active and energetic nations. It has challenged men's energy and chivalry to help make its ideals real. cially in its doctrine of forgiveness of sin, it has shown actual power to lift men out of their meanness and selfsiness. Now this very element of enthusiasm and hope, this faith in infinite progress, even the idea of immortal life was at the hear of Judaism. This is not saying that all Jaws entered into the heritage of this splendid enthusiasm. How few Christians have ever comprehended it! But the great Jewish leaders saw the splendid vi-sion. Who has ever more graphically stated the law of forgiveness than the quaint Prophet Ezekiel? To every wrongdoer, says this early writer, lies open the way of return to the highway of right-counness. No rites, ceremonies, or sacri-fices are required. Let any man cease to do evil and begin to do good, and he is at home again in his father's house. The parable of the Prodigal Son only puts this earlier teaching in more picturesque form. Or, again, where will you find the passages that have stirred the hearts of reformers more mightly than the great words in Isaiah, or Hosea, or Amos? The outlook is ever toward a golden future. outlook is ever toward a golden future. The time will surely come, they all say, when righteousness will win the rule of the world. The hope is not for one race alone, but for the neighboring peoples also, as in the prophecy of Jonah. The thought is here aiready coming to light of a God whose children are all men who dwell on the face of the earth. Judaism surely never needed, more than to shake off its local superstitions, its tribal exoff its local superstitions, its tribal ex-clusiveness, and its burden of ceremonial-ism and priestliness, and to develop its central ethical and apiritual teachings in order to become a missionary religion. History shows that it was beginning to be such a religion at the time of Christ. This tendency was almost necessarily checked by the sudden expansion of the

freer daughter religion. Let us summarize now the great ele-ments which we have seen to constitute the essential or spiritual Christianity. They are those: The humane, loving or fatherly God, the thought and worship of whom helps to make men divine; the idea of a divine humanity, of God incarnated in the life, not of one man alone, but of all men who have once learned to love one another; a personal leadership, whether in the person or one beautiful. reverent and lovable life, or richer yet, in the way of a great procession of true-hearted, generous, devoted, loving and lovable persons, stretching from the earliest times down to the very world in which we are living today, and creating by a multiform impression a beautiful composite ideal of a possible and practicable human life, both imperative and satisfying for every age and condition of mankind: next, the law of cost or sacriSERMON BY REV. CHAS. G. DOLE, PASTOR OF FIRST CONGREGATIONAL CHURCH, JAMAICA PLAINS.

But, some one may ask are there not certain rites and ceremonies, necessary to Christianity, which bar good Jews away? Here, for example, is the rite of baptism and the communion service. To this, I answer, that at least one well-known and thoroughly recognized body of Christians. The Chukers or Friends, make no tians, the Quakers or Friends, make no use of any formal ceremonies whatever. No sect assuredly has manifested any more nobly the fruits of the spirit. Moreover, there is an increasing number of lib-eral churches who, like our own, so far as they use the time-honored customs of Christendom, use them with a sense and a wideness of interpretation which would debar no Jew from fellowship in them. Thus, our simple service of baptism, free of every word of dogmatic phraseology, is only our glad recognition of a divine gift in the lives of our children, and of our duty and privilege in rearing them into the likeness of the divine image. And in the communion service, while we commemorate as lovingly as one may wish the life of the great friendly prophet of Galliee, we also commemorate all saints with him, and especially those nearest and dearest, whose influence on our own lives has happened to be most powerful and beneficent. Neither do we require any of our members who do not find such services helpful to join in them; while we hold ourselves quite free to alter their form at any time, or to omit them altogether, provided we can find more serviceable means for developing the spiritual life of our people.

But, some one may still urge, by way of objection: "Do you think that Jesus himself would call you his friends if you take his figure down from his accus tomed pedestal of uniqueness and frankly make him one, however great, among an increasing line of masters and teachers? I cannot conceive. I answer, from any point of view with which you approach the ilfe of Josus, that he should not wel-come with affection and honor those of us who regard him in precisely the same natural way as his own friends in Capernaum and Bethany regarded him while he lived with them. I cannot conceive that he would not hold as his good friends all men everywhere who love goodness, and especially those who practice the Golden Rule which he was accustomed to teach. Would Jesus, in fact, be worthy of any high place of honor whatever, if he were capable of the narrowness and bigotry of some of those who call themselves by his name? Or, if he excluded honest and friendly men from his com-pany because, if you please, they were unable to express their faith in God in

the precise words of a creed? Let me add here, for the sake of perfect clearness, that the faith which progressive Christians are now developing is not in any respect dogmatic or exclusive. So far as we use any forms of words to second Isaiah. The thought is here com-values must let go the round of the lad-ing to consciousness that the sufferings of der where we now are, in order to life the ancient creeds, are comprehensive and

ourselves to the next round of our ascent, and especially must alter the whole emphasis of our lives from the side of selfishness to the side of social service and beneficence; once more, we have the precious element of vital enthusiasm, of boundless hope, victorious over death, and constituting a gospel of good news for bringing in the kingdom of righteousness. I do not maintain for a moment that all Jews, or all Christians comprehend these great thoughts are the very spirit of Christianity, and that they are all likewise at the heart of the best Judaism. The best the heart of the best Judaism. The best the heart of the best Judaism. The best the heart of the best Judaism and the same direction, if we share a common spirit of friendliness and good will, if we may work together for great thoughts we adequately comprehend the great from we adequately comprehend the great thoughts we adequately comprehend the great thoughts we adequately comprehend the great from we adequately comprehend the we adequately comprehend the great from we adequately comprehend the great thoughts we dequately comprehend the great thoughts we adequately comprehend the great thoughts we adequately comprehend the great thoughts we adequately comprehend the great from we adequately comprehend the great from we adequately comprehend the great thoughts we adequately comprehend the great from we adequately comprehend the great from the dequately comprehend the great from the dequately comprehend the great from the dequately comprehen shall learn at last to know the doctrine. But, again says the voice of some objector, we fear that you are leaving noth-

ing distinctive in your Christianity. Has Christianity ever lived, then, I reply, by reason of the distinctions, the eccen-tricities and the impurities which have made its various sects peculiar? Was the made its various secus pecuniar? Was the spirit of Christianity ever comprised in those doctrines which honest men were compelled to forswear? Is there any slightest evidence that Jesus himself was the kind of teacher who laid stress on the accidents, and not on the realities? The accidents, and not on the realities? The fact is, and for the first time in history this fact is becoming possible, that the distinctive thing in the Christianity of which we have been speaking is its purity from all peculiarities that once separated men into sects. The world waited for ages before it was able to use the marvelous gift of Ms rock oil by means of the new processes of its refinement. So with rare exceptions the world has had to wait till it could learn to refine its Christianity from the crudities and superstitions by which men have mostly known it, and to use at last the pure oil in the lamps of its worship. There never was, and there is not now, anything so truly distinctive of Christianity as its spirit of love. Whoever has love has vital Christianity.

Bhall we go on then, using the old names, Christian and Christianity, when

once we have discharged them of all those superstitions or supernatural ele-ments which men have commonly asso-ciated with them? Suppose that in the historical sense we have advanced beyond the line with which Christendom has generally limited the meaning of its names. Nevertheless, we maintain that none have surer right to use the name of a thing than they who understand the difference between its substance and its shadow. Names, indeed, are constantly shifting their meaning. The word "Christian" has changed its meaning as often as the river has bent in its course. From the earliest times it has been more or less dimly rec-ognized that he is a good Christian who has "the spirit of Christ." In all its noblest examples Christianity has been essentially an ethical religion and essentially an ethical religion and has stood for a certain ethical type of life. We take hold on this early and deeper meaning, we bring it to the front, we hold that it is the only meaning for which the growing world of thoughtful men can have any possible use. Not that we care very much about names, by the side of realities, but we find in these great and realities, but we find in these great and time-honored names very precious as-sociations which lead our way. We find these names convenient and usable, once freed from all outgrown dogmatic issues freed from all outgrown dogmatic issues, to express precisely what we mean. We do not insist that everybody must use them. We see how often they have been injured. What a task it will be to teach the millions of China what Christianity is, in the face of the barbarous travesty which so-called Christian nations have perpetrated before that people! We can not wonder that our Javich neighbors may not wonder that our Jewish neighbors ma be long shy of the implications which generations of suffering have carried with them, regarding the Christian name. When all has been said, we still know of no better names than these same much abused historic words, Christian and Christianity, as representing the mightiest thoughts, dear to good Jews and Christians alike, and illustrated in all ages by splendid ex-

common faith and we will use the Finally, there seems to be a certain poin which men reach as they grow in the good life, where, as if ascending a moun-tain peak from different directions, they see the same point. The chasms and the crags which once separated them are now deep below. Seen from above all these objects look small in the distance. The Sunnyside, corner of East Taylor and
East Thirty-fourth streets, Rev. J. J.
Staub, pastor—The regular hours for Sunday school and morning preaching services

All Philipse The cumbers ascend, the closer they come together. They breathe the same air, they see the same view, they recognize each other's faces, they go one way, they day school and morning preaching services religious experience men of every faith recognize in each other the children of the heavenly Father. Whatever language they use, they understand each other, they hold the universal religion, and one love binds them together.

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## Rev. F. H. Luecke, pastor-Sunday school, 10 A. M.; preaching, 11 A. M.; children's programme, 8 P. M. Christian Science. First, Twenty-third street, near Irving—Services 11 A. M. and 8 P. M.; subject of sermon, "Sacrament." Children's Sunday school, 12:10 P. M.; Wednesday meeting, 8 P. M. Free reading-room is open daily from 10 to 5 and 7:30 to 9 at rooms 2, 3 Miss Della Campbell, president. Congregational.

charge—Morning prayer and aermon, 11:
Sunday school, 2:55 A. M.

Presbyterian.

Calvary, corner Eleventh and Clay ices 11 A. M. and 8 P. M., with sermon on "Is the Universe, Including Man, Evolved by Atomic Force?" Sunday school at close of morning service; Wednesday testimonial meeting, 8 P. M. Free reading-room open daily from 10 A. M. until 5 P. M.

IN THE CITY CHURCHES

olaborately decorated by a committee under the supervision of Mrs. Blaine R. Smith. Service 7:45 P. M., with sermon. German, Fifteenth and Hoyt streets, Br. M. Sunday school, 10 A. M.: preaching, 11 A. M.; children's programme, 8 P. M.

Spiritualists.

First, Artisans' Hall, Abington' building, Third street, near Washington—Address by F. W. Blohm, II A. M.; lecture by Charles F. Goods on "The Orthodox Hell," 7:15 P. M. St. James' English, corner West Park and Jefferson streets, Rev. J. A. Leas, pas-tor-Children's day services, Il A. M., short address by Student Walter I. Eck. of the Chicago Seminary. Foresters of the city attend services at 8 P. M. in a body.

Luther League, 7 P. M. led by Mr.

Millenial Dawn. Grand Army Hall, corner First Taylor streets—Services, 3 P. M. Liberals.

A. O. U. W. Hall-Lecture by York, "the Ingersoll of the West," 3 P. M., on "Fraternalism."

Missions. Berea Mission, Second and Jefferson streets, Rev. J. H. Allen, pastor-Sermon 10:20 A. M., "Divine Sonship"; 7:20 P. M., "Where Is the Way Where Light Dwell-

Men's Resort, 66 North Sixth street, Rev. A. D. Soper, superintendent-Evan-gelistic service. S P. M., conducted by young men of the Christian Endeavor Society: subject, "Gold or God?" Immanuel, 247 Couch street.—Meetings, 2 P. M. and every evening through the week at 3. Preaching by different evangelists.

EAST SIDE CHURCHES

hood: A Study in Medieval Church His-tory"; sermon 7:45 P. M., "A New Dec-laration of Independence." Special music. —Professor George A. Wirtz, director; Mrs. Viola Crawford, organist. St. David's, corner Belmont and Twelfth streets. Rev. George B. Van Waters, D. D., rector—Holy communion in chapel, S. A. M.; morning prayer and sermon, il A. M.; evening prayer and sermon, 8 o'clock; vested choir of men and boys; G. Eseman, choirmaster and organist.
St. Paul's Woodmere-Evening prayer and sermon, 3 o'clock; Sunday school, 2 P. M. Bev. Alexander Blackburn, D. D., pastor-19:15 A. M., prayer for the day; 19:30 A. M., Children's day exercises, with addresses and special music; 7:45 P. M., fourth ser-

and special muscic; 7:55 P. M., fourth sermon on "New Testament Characters"—
"Matthew, the Business Disciple"; 5:26
P. M., young people's meeting—leader,
Miss Mitchener. Sunday schools—5 A. M.,
Savier-street mission, C. A. Lewis, superintendent: 10 A. M., University Park, W.
O. Haines, superintendent: 12 M., home
school, Children's day exercises, with
church at 10:26 A. M.; 7 P. M., Chinese
school, W. L. Bartiett, superintendent.

2 P. M.

Our Savidr, Woodstock—Right Rev. B.
Wistar Morris, D. D., assisted by Rev.
W. R. Powell, will celebrate holy communion at H. A. M.; Sunday school, 19:15
A. M.

Good Shepherd, corner of Vancouver
avenue and Seliwood street, Upper Albina, Rev. H. D. Chambers, rector—Holy
communion, S. A. M.; Sunday school, 19
A. M. morrises and asserted.

A. M.: morning prayer and sermon, il A. M.: evening prayer and sermon, il P. M.; vested choir. St. Andrews' Chapel, Peninsular, Rev. pel services, 7.46 P. M., conducted by H. D. Chambers in charge Sunday school, members of the First Church. 2:30 P. M.; service and sermon, 3:30 P. M.

Baptist. Baptist.

Second, East Ankeny and East Seventh streets, Rev. S. C. Lapham, pastor—Services, 10:30 A. M. and 7:45 P. M., with sermons by Rev. A. M. Petty, of Dixon, Cal.: Young People's Union, 6:45 P. M. Music directed by E. E. Campston; Miss Carrie Johnston, soloist; J. M. Bamford, overlight, Mr. Petty will appear very day. organist. Mr. Petty will speak every day throughout the week at 3 and 8 P. M. Central, Woodmen of the World build-ing East Sixth and East Alder streets, Rev. William E. Randall, minister—Bible

school, 12 M., G. W. Wisdom, superintendent; young people's service, 7 P. M., Miss Shogren, leader; children's day programme, 7:46 P. M.

tiny, Where?" service, 7:45 P. M., sermon on "The Cost of Intemperance"; Junior Dpworth League, 4 P. M.; Epworth League, 6:30 P. M.; Sunday school, 12:15 P. M. The children's day exercises will

Staub, pastor—The regular hours for Sun-day school and morning preaching services will be devoted to a most delightful chil-dren's day festival, to be given in the auditorium of the church at 10:30 A. M.; young people's service, 7 P. M., led by Mrs. Helen Wilcox; service, 8 P. M., de-voted to rendering of sacred cantata, "The Galllean," by the chorus choir; reading in charge of S. C. Piper and B. O. Woods.

Mississippi-Avenue, Corner Mississippi avenue and Tremont street—10 A, M., Sun-day school, J. H. Upham superintendent; II A. M., preaching service, sermon by Rev. J. P. Farmer; 6:45 P. M., Young People's meeting, led by Frank Tomlin-son, 7:45 P. M., Children's day exercises by Sunday school. Hassalo-Street, East Seventh and Has-

salo atrects, Rev. Charles E. Chase pastor—In piace of the usual preaching service, Children's day exercises, II A. M. Sunday school, 12 M.; Y. P. S. C. E., 6:45 P. M.; preaching, 7:45 P. M. United Brethren in Christ.

First, corner of East Fifteenth and Morrison, Rev. W. G. Fisher, pastor-Sunday school, 10 A. M.; Endeavor, 7 P. M., addresses by Colonel Robert Cowden, National lecturer of the Sunday School Association, 11 A. M. and 8 P. M. Cumberland Presbyterian.

Cumberland Presbyterian.

First, corner Twelfth and East Taylor streets, Rev. E. Nelson Allen, pastor—Bermon by Rev. L. P. Marshall, D. D., of Franklin, Ind., 10:30 A. M.; special musical service, 8 P. M., with sermon appropriate to the occasion; Sunday school, 12 M.; Junior Endeavor, 3:30 P. M.; Senior Endeavor, 7 P. M.; prayer service Thursday, 7:45 P. M.

United Evangelical. United Evangelical.

First, corner East Tenth and Sherman streets, Rev. L. Myron Boozer, pastor—Sermon at morning service by Rev. Adolf Bittner, student at Berkeley, Cal., on "Our Highest Motive"; evening, Women's Missionary Society will render interesting programme under direction of the president, Mrs. L. Santer.

United Evangelical. Corner Kerby and Fargo streets. Rev. J. Bowerson, pastor—Children's day services; address 11 A. M.; programme 8 P. M. by the children; Sunday school, 10 A. M.; K. L. C. E., 7 P. M.

Evangelical Association. Evengelical Association.

First English, corner East Sixth and
Market streets, Rev. G. W. Plumer, pastor

-Services II A. M. and S. P. M.; Sunday
school and song service, 9:20 A. M.; Junior
Alliance, 2 P. M.; Young People's Alliance
devotional service, T. P. M.; prayer meeting Wednesday, S. P. M. Rev. N. Shupp
will preach on Friday evening and hold
the first quarterly conference after the
sermon.

Scandinavian Evangelical, corner East Grant and Tenth streets, Rev. O. Hagoes, pastor—Servicea, 10:45 A. M.; no evening services; Ladles' Aid Society at Mrs. P. Oisen's, 220 East Seventh and Market

First, East Couch and Eighth, Rev. W. F. Small, pastor-Services, 11 A. M., with sermon on "The Law of Meekness"; Sunday school, 12:15 P. M.

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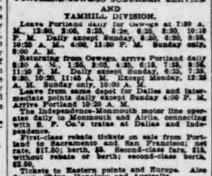
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