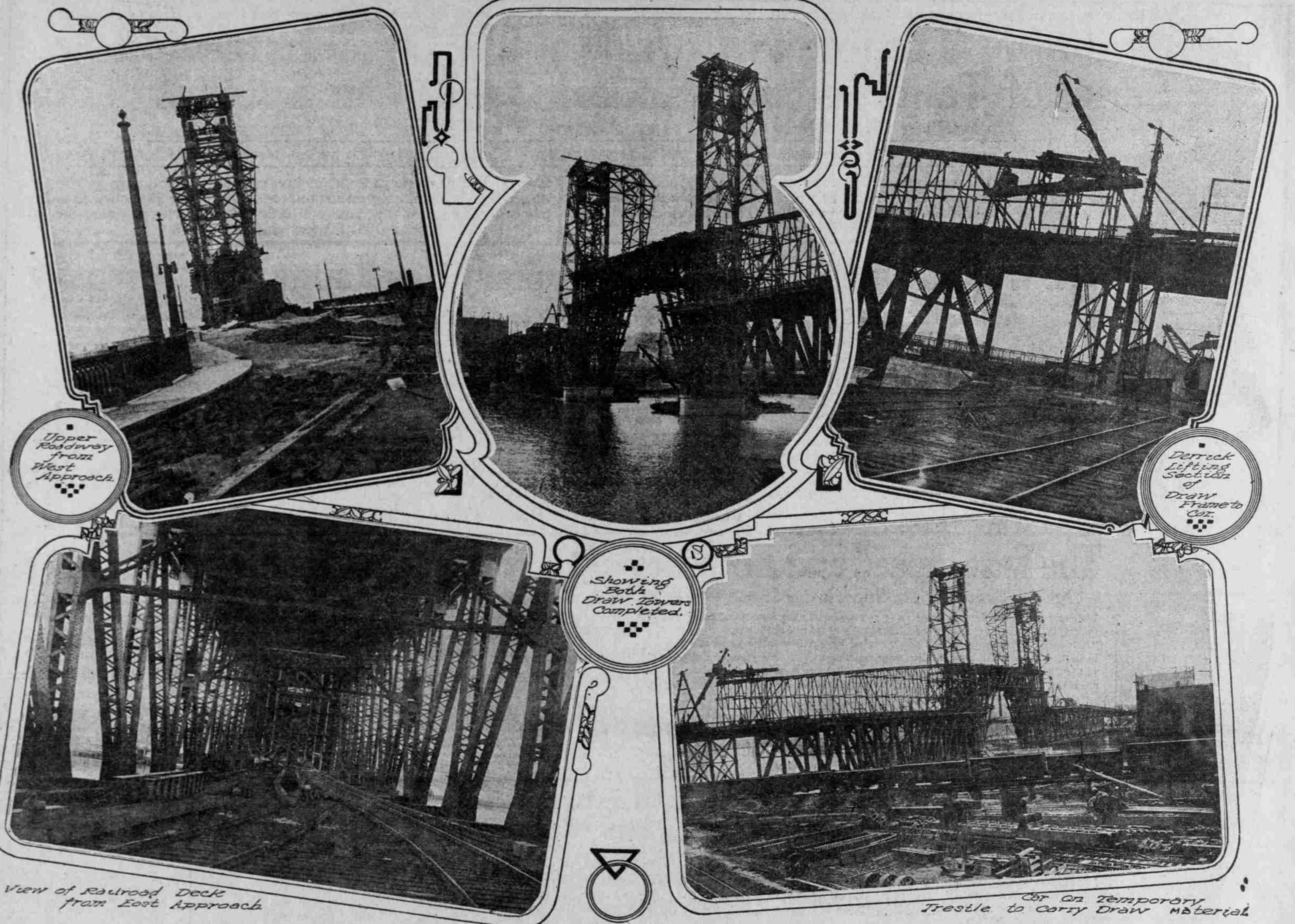


VESSELS MAY PASS THROUGH HARRIMAN BRIDGE WITHIN ANOTHER MONTH

Immense Work Yet to Be Done, but Engineers Are Hopeful of Practical Completion by June 1, on Which Date, They Say, the Bulk of Traffic Probably Can Be Accommodated.



Upper Roadway from West Approach

Deck Lifting Section of Draw Frame to Cor.

Showing Both Draw Towers Completed.

View of Railroad Deck from East Approach

Or On Temporary Trestle to Carry Draw Material

ENGINEERS engaged in the erection of steel on the Harriman bridge say their work directing the placing of material for the approaches and spans, so far as the channel piers were concerned presented no unusual difficulties. But in assembling the double-lift draw span, new "diseases" to which, engineers say, steel has become heir, tended to make progress slow.

At the same time the general public has watched the erection of the two big towers, and the rapidity with which they were placed has been one of the most encouraging features of the undertaking.

When the big crossing will be thrown open to the public has not been definitely determined. To get all steel in position, install machinery, cast counterweights and get other parts

ready, is not easy. And then to balance them so they work perfectly is another problem.

Counterweights Work Started.

Early in June, it is estimated, the upper deck truss of the draw span will be resting at the very top of the towers, giving added clearance to vessels and making the labor of building the lower deck simple.

Besides getting the main steel sections of the upper deck secured and virtually all of the truss up, the bridge force has started on the big counterweights, which will be cast in place. The counterweights for the lower deck will be cast independently and lifted into place.

The upper deck will be hung on the counterweights and then all false work beneath can be removed. When that is done the machinery for operating the draw span will be installed and the

material to the top of the towers. The material for the lower deck will be barged into place and derricks used to raise it piece by piece so it can be assembled, that portion of the work being known technically as an "underslung floor" system. It alone weighs 400 tons. The upper deck weighs 1300 tons and the machinery to be installed thereon tips the scales at 300 tons. In each of the main counterweights will be 400 cubic yards of concrete and in the weights for the lower section will be 100 cubic yards in each. The steel cables on which the draw will be raised and lowered will be of the 2 1/2-inch type.

Machinery for operating the lifting deck consists of eight drums with their shafts and bearings on top of the towers. There will be four drums on the corners of the lift span with sheaves, hangers, shafts and bearings. Wire cables will connect the hangers,

counterweights and gears, shafts, bearings and clutches necessary to revolve the four drums on the corners of the lift span. The machinery for operating the lift span consists of four main drums with shafts and bearings on top of the towers, deflecting sheaves on the corners of the span, wire ropes and equalizers for connecting the span with the counterweights; the four operating drums, bearing, shafts and bearings, clutches and brakes, and the operating wire rope. Locks are provided to secure both the lifting deck and lift span in operative positions.

The electrical equipment consists of the motors for operating the locks, two motors for operating the lifting deck and two for the lift span.

Double Track for Traffic.

The lifting deck consists of a double track traffic deck for the railroad bridge, suspended from the truss span

by hangers which rise centrally inside the truss posts when the deck is lifted to permit the passage of vessels.

When the lifting deck is in service its ends rest on the pier and all wind or vibration stress is carried directly to the piers. Each intermediate panel joint is suspended by a stiff hanger and the live load is transmitted to the piers.

Each pair of hangers is connected to a counter-weight by eight wire ropes, four on each hanger and the end floor beams are connected to a separate counter-weight by four ropes, two at each end.

Locked During Service.

The lifting deck is locked down when in service. Each group of wire ropes is connected by equalizers which distribute their load. The ropes which carry the dead load of the lifting deck are run over sheaves above the panel points of the lift span, thence under

drums at the corner of the lift span and then over drums on top of the towers and to the counterweights.

Weight Equally Distributed.

The lift span and its counterweights are suspended over four main drums by 64 wire ropes, 16 in each corner, so connected by equalizers that each rope carries the same load. Each corner of the lift span is connected to the corresponding tower corner by four wire ropes, two of which are attached to the bottom of the tower post, run over the corner sheaves and connect to one side of the operating drum, while the other two are connected to the top of the tower under the same sheave and attached to the operating drum, so when the drum revolves in one direction the ropes leading to the top of the towers are wound around the drum, while those leading to the bottom of the towers are paid off and the span

is lifted. A reverse motion of the drum lowers the deck.

Upper Work About Complete.

Work on the upper roadway is virtually completed, there being a few sections of the iron railing to be put in as soon as the workmen are through lifting the heavy structural material from below. On the railroad deck only temporary tracks are in place for construction purposes, but the laying of steel there can be done hurriedly.

Each tie will be cut to fit securely over the steel stringers and in turn be bolted through the stringers, so that, in the event of high water, the track will be held in place.

That the bridge will be ready in July seems probable, but long before that the temporary truss on which the draw span is being assembled will be out of the way and vessels with high masts will not be delayed passing through.

DEITY OF JESUS IS THEME OF REV. WALTER B. HINSON, WHO ANSWERS CRITICS

Specific Chapters Cited by Critics Are Offset by Others in Sermon by Portland Pastor.

BY WALTER BENWELL HINSON.

John 1:1. These things are written that ye might believe that Jesus Christ is the son of God.

SHALL deal now with three objections to the deity of Jesus, which have come to me during the last three weeks. And the first is this: "Only twice in the gospel by John is the deity of Jesus alluded to."

Now that came to me with something of a shock, and occasioned much surprise. For I, remembering the text, saw that John wrote his gospel for a specific purpose; that he might believe that Jesus is the son of God. And I had always thought John had gloriously succeeded in proving to us the deity of Jesus Christ. And so I want to show you this morning for your edification that every single chapter in the gospel by John asserts and necessitates the deity of the Saviour.

Chapters Cite Authority.

In the very first chapter we find it declared of Jesus Christ that he has the authority to impart unto us the everlasting life that make us the sons of God. Now since the world was made nobody ever talked like that, before or since. For of Christ it is asserted, "to as many as received him, to them gave he power to become the sons of God." And in the second chapter he says, "Destroy this temple and in three days I will build it up again."

And the Jews looked at the temple wherein they worshipped, and said: "Forty and six years was this temple in building; how, then, can he raise it up in three days?"

But he spoke of the temple of his body. Now who is this who of life can

say, "Destroy this temple and in three days I will raise it up again?"

The third chapter of John is famous everywhere because it contains the best-known verse in the New Testament: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Baptism or Deity.

Again I ask who is this who says, "God so loved the world that he gave to you, me; and along with me he gave you everlasting life?" In the fourth chapter a woman of Samaria said, "We know that Christ cometh, and when he comes he will tell us all things." And Jesus said, "I that speak unto thee, am Christ." And afterwards the men of Samaria said, "Now we know he is the Christ who should come into the world."

In the fifth chapter Jesus says: "He that honoreth the Son honoreth the Father, and he that honoreth not the Son honoreth not the Father." Now that is blasphemy, or it is the asserted deity of Jesus. In the sixth chapter he says, "I am the bread of life. And that bread so wonderfully satisfied Simon Peter that he turned round and said: "We believe thou art the Christ the son of the living God." In the seventh chapter he said: "He that drinketh of the water that I shall give unto him shall never thirst." Who is this that assures the thirst of humanity?

In the eighth chapter he says, "I am the light of the world." The light of the world! A mere man the light of the world!

Blind Made to See.

In the ninth chapter he gives sight to a blind man, and then to the blind,

man he says, "You should know your cure is related to the Son of God." And the blind man said, "Who is he, Lord, that I may worship him?" And Jesus said, "He is speaking to you now." And the blind man offered Christ the homage of his soul.

In the tenth chapter Christ makes the astounding statement, "As the Father knoweth the Son, so the Son knoweth the Father. As God comprehends me, so I comprehend God. As the Father with his infinite knowledge can bound me; even so I have knowledge that surrounds even Jehovah. In the 11th chapter Martha says, "We know thou art the Christ, the Son of the living God." And Jesus honored her faith by the resurrection of her brother. In the 12th chapter he says, "I, if I be lifted up from the earth, will draw all men unto me."

Manifestly the utterance of a God. In the 13th chapter he says, "Ye call me Master and Lord, and ye say well, for so I am. An absurdity or a vindicated revelation! In the 14th chapter he commands, "Ye believe in God—place me along side of God and—believe also in me."

Prophecy Is Promise.

In the 15th chapter he says, "I will pray the Father and he shall give you another Comforter, whom the Father will send in my name, and he shall testify of me." An asserted familiarity with God and power with the Holy Spirit that necessitates his own deity. In the 16th chapter he says, "Whosoever ye shall ask of the Father in my name he will give it." And then, more astounding still, "Hitherto ye have asked nothing in my name, ask and ye shall receive, that your joy may be full." Who is this that has unlimited authority in heaven? In the 17th chap-

ter we read, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." And the first is this: "My Father is greater than I." Surely, No believer in Jesus ever hesitates to accept the statement that Christ in his humanity was inferior to God; while at the same time he asserts in his deity he is equal with God, as says the Nicene creed—equal to the Father as touching his Godhead and inferior to the Father as touching his manhood. For you have read how Paul said, "He emptied himself, and came down to earth in the form of a servant."

"I and My Father One."

And within these narrow confines of our human limitations he could accurately say while affirming "I and my

Father are one"; "My Father is greater than I." And the second was the statement, "I can do nothing of myself." Which is gloriously true, even when it came to the moment—the awful moment—when flesh and blood cried out against the cross—yet he could still do nothing of himself, for he said, "Not my will, but thy will be done."

And that is in accord with his high statement, "I came down from heaven not to do my own will, but the will of my Father who is in heaven; and I cannot do or teach aught separate from the Father and his will." And the third was the sentence relative to the judgment day, wherein Jesus says, "Of that day and that hour no man knoweth, not even the angels, nor the Son." Again remembering how he has placed himself within human limitations, and while as the full-orbed Son of God his glance sweeps all eternally, he was then the Christ, who had emptied himself and taken the place of the servant; and it was not within his received instructions to impart unto the disciples the determining day of gloom.

His Wisdom Apparent Today.

Nor was it necessary to his life work that this should be revealed, and therefore he knows it not, inasmuch as he has not received instructions to thus impart the day of judgment, either voluntarily or in reply to requests. And yet in this very reply he calls himself the Son and places himself above men or angels. And who has studied church history since and watches the condition of Christendom today, sees how wise was Jesus in not imparting that information to his disciples. And the other is the affirmation to the rich ruler, "Why callest thou me good? One is good, God." Well, does he say he is not God? Or does he say

only one is good, even my Father? No. He who said "I and my Father are one" says "there is only one good and that is God." Ask him what to do to inherit eternal life. And then this Jesus answered the young man's question himself. And in so doing answered the question which according to his own words should only be answered by God. And the fifth was this, "I ascend to my Father, and your Father; my God and your God." Now I have never read what seemed to me to be a stronger proof of the deity of Jesus than that, in all the gospel.

Prayer Is Given.

For he says to all Christians, "When ye pray say, 'Our Father!'" But he never said that sentence himself; he always says, "Your Father," or "Thy Father;" but speaking of his own relationship to God, he says "My Father." With a suggestive singularity, he keeps himself separate from his people, even when approaching the Fatherhood of God. And the next was the sentence by Peter that Jesus Christ was "the man approved by God" to be the world's savior.

Yes, but you should always judge an utterance by the speech that contains it. And in that same speech, Simon Peter says, there is no other name given under heaven among men, wherein they can be saved. And you should always judge the speech by the habit of thought and expression of the speaker. And Peter is the one who says, Jesus is the Shepherd and the Bishop of our souls. And Peter also says, "Ye are not redeemed by corruptible things, such as silver and gold; but by the precious blood of Christ."

Jesus Is Mediator.

And the other sentence is from Paul, wherein Paul affirms that Jesus is the

mediator between God and man, and is the man, Christ Jesus. Yes, but remember again that in matters of criticism, we must judge the whole speech, when judging a single sentence. Now, did anybody in all the list of writers of the New Testament, more gloriously and assuredly state the deity of Christ, than did the Apostle Paul? He it was asked, "Who art Thou, Lord?" and followed up his first question with the second, "Lord, what wilt thou have me to do?" He put his finger down on that particular key, the Lordship of Jesus, on the Damascus Road, and that keynote rang through all the harmony of his after life. For watch him write in to the Corinthian Christians; and he says in the prologue, "Grace be unto you and peace from God our Father, and the Lord Jesus Christ; and when he closes that same letter his glorious epilogue is the prayer: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you." And the last text mentioned by my critic was this:—"Then cometh the end, when he shall have delivered up the kingdom unto his Father, then shall the Son also be subject to the Father that God may be all in all."

Assertion of Deity.

What a glorious text! What an assertion of the deity of Jesus that he shall put down all authority and all power! Did ever God expect a man to do that? And then that he shall take up the conquered kingdom, and hand it over to the Father! Did ever God expect a mortal man to do that? And then when he has reached the end of this great dispensation of saving grace; and when no longer is there need for the mediatorial kingdom endure; the

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