

Ashland Tidings

By THE ASHLAND PRINTING CO. (Incorporated) ESTABLISHED 1876 SEMI-WEEKLY

Bert H. Greer, Editor and Manager
Harvey R. Ling, Advertising Manager
Lyan Mowat, City Editor

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In ordering changes of the paper always give the old street address or postoffice as well as the new.

NOTICE TO ADVERTISERS.

News print has doubled in price the last four months. It necessitates an advance in advertising rates, or we will have to quit business. Following are the advertising rates in the Ashland Tidings after this date. There will be no deviation from this rate:

ADVERTISING RATES.

Display Advertising—
Single insertion, each inch... 25c
One month... " " 20c
Six months... " " 17 1/2c
One year... " " 15c
Reading Notices—5 cents the line straight.

Classified Column—1 cent the word first insertion, 1/2 cent the word each other insertion. Thirty words or less one month, \$1.

All written contracts for space already in force will be rendered at the old rate until contract expires.

Fraternal Orders and Societies. Advertising for fraternal orders or societies charging a regular initiation fee and dues, no discount. Religious and benevolent orders will be charged for all advertising when an admission or other charge is made, at the regular rates. When no admission is charged, space to the amount of fifty lines reading will be allowed without charge. All additional at regular rates.

The Tidings has a greater circulation in Ashland and its trade territory than all other local papers combined.

Entered at the Ashland, Oregon, Postoffice as second-class mail matter.

Ashland, Ore., Thursday, April 5, '17

OUR SERMONETTE.

Billy Sunday will open a revival meeting in New York city on April 7, to run continuously for three months. Sunday is one of the most remarkable and successful evangelists this country has produced. Remarkable because of his uncouth language, his simplicity of faith in the power of God and his direct method in reaching the unsaved. Successful, because, as he puts it, he feels himself "only the instrument through which God works." He says there is nothing the matter with "old-time religion." It is just as forceful as ever when the church gives God a chance to work in the hearts of men. His wonderful success proves his assertion. The trouble mostly is that the churches are attempting to save men of their own force and by their own methods, and just in proportion as the particular church lends its energy to reform, without salvation, it loses its power over the hearts and lives of sinful men and engenders a spirit of bickering, backbiting, selfishness and hypocrisy within itself. As this increases, the influence and power of the church wanes. "Only the power of God is sufficient unto salvation." Without salvation the church becomes a dead issue because it is based on a higher power than that of man or any organization of men. The proper function of the church is to "save men from their sins through the power of God," not through sumptuary legislation. Leave that to the moralist—morality is not Christianity. Christianity is the "power of God unto salvation." And, if the writer has the proper interpretation of the scriptures, its most emphatic doctrine is that God (not the church) can and will save men from sin. In Old Testament times moral ethics were established by legal sanction and the religious and moral conduct of man was dictated by "thou shalt and thou shalt not." But Christ came to establish a spiritual kingdom—to enthrone God and righteousness in the hearts of men. He was crucified for it, but the old order became history and the voice of the Pharisee praying aloud in public places, crying, "I am holier than thou," was drowned in the post-ecclesial downpour of the Holy spirit. "If I be lifted up I will draw all men unto me," hushed the voice of Moses sounding faintly from the misty past, "thou shalt, and thou shalt not." And the last proved the stronger religion because it appealed directly to the heart of the individual. It is the stronger religion still. A living faith in the power of God is more effectual in establishing a righteous reign—which can be nothing short of absolute morality in the moral realm and the "power of God unto salvation" in the spiritual

realm. Morality through sumptuary legislation vitiates the church; the pure doctrine of the "power of God unto salvation" vitalizes it.

The Bible is generally read now by saint and sinner. Some sinners are more familiar with its doctrines than some churchmen. Sinners care little for creed. From the Book they are more likely to glean the vital doctrines. And so sure as the church loses sight of the vital spiritual truth—attempts to make men good by law instead of by faith—the sinner loses confidence in the church, because, while it claims more, it exemplifies nothing that might not as well come from the moralist who claims nothing more than good citizenship. The church is bound to starve on morality.

The other day a profound non-churchman Bible student said this to the writer: "The churches have lost their vitality because they have drifted away from the vital doctrines of the New Testament. They seem to be living in the last perilous days portrayed in the third chapter of second Timothy. 'Without natural affection, truce breakers, false accusers, incontinent, fierce,' * * * 'having a form of Godliness, but denying the power thereof,' and the sinner is only following the explicit directions of the scriptures when he 'from such turns away.'" And I turned to the third chapter of second Timothy and in the seventh verse read this: "Ever learning, and never able to come to the knowledge of the truth." And I said to myself, is it possible the modern church is getting too much 'learning' and too little vital faith; too much morality and too little spirituality?"

The writer has been a close observer of things religious since he came to Ashland, possibly because he found so much "profession" here. Some time ago he attended a revival headed by a good evangelist, and at the close was surprised to find that three weeks earnest work and nearly five hundred dollars expense had resulted in the conversion of but a half dozen youths. Was it the fault of the evangelist? Was it because the power of God to save is on the wane? Or was it because, on account of the animosity of the sinners toward the church, they could not be brought under the droppings of the gospel? If the last, why? Is it possible that the friction between church and sinner has been so intensified by the effort of the church to make men good by ordinance and law that there is no common ground between them? At least, these things are worth thinking about.

TOO MUCH CRITICISM.

A number of communications have reached this office criticizing the park board for "ruthless destruction of trees." We do not sympathize with the critics. We make no claim of knowing whether the trees taken out should be taken or left, but we do know that there is a spirit of criticism all too prevalent in Ashland. The writer was in a position for three years, as chairman of the springs water commission, to learn how unreasonable much of it is and how the officers who are doing their best are handicapped in their work by it. The Ashland park board is composed of five earnest, conscientious, intelligent, sacrificing members. They were elected by citizens on the theory that they were capable of properly performing the task and are now engaged in the work. Unless one understands fully the object attempting to be accomplished it is an exceedingly easy matter to issue unwarranted criticism which discourages the board and misleads citizens—a criticism that would never be made if judgment was withheld until the board had a chance to complete its undertaking. This much the writer knows about the trees in the canyon: Many of them are in dangerous condition and should be removed as a matter of safety.

A little more charity and co-operation and less criticism will accomplish great results. The writer does not expect that the park board will improve the park just as he would do, if he had the responsibility, but they may do it better. At least he proposes to give them the chance, without adverse criticism from this newspaper.

C. W. Root is evincing a lot of public spirit in giving his time supervising the construction of the new Chautauqua auditorium. It is a spirit that, if every Ashland citizen should emulate when opportunity affords, during the next two years, would work wonders in the material development of the city.

Your conscience notices every move which deviates from the straight path—and pays you for it.

The Southern Pacific Company is to erect a steel draw bridge at Coal Bank inlet, near Marshfield.

Home Poets

GALLOPING TO THE BYE-BYE.

(By Eleanor Daily, Talent.)
The 3rd, 4th and 5th of July at Ashland, where the park is wide and there's room outside for everyone, great and small; where kitha bubbles and we forget all our troubles; when auto horns honk and tooters toot and parades parade and there's a pink lemonade; when we eat peanuts and popcorn and pass 'round the sack and forget or don't care if it doesn't come back, and big, little and small, short, fleshy and tall follow the bands throughout town and forget to frown, and laugh like mad at the cowboy clown.

A jollier crowd where they're all so kind would be hard to find, for everyone speaks to everyone else and nobody seems to mind.

The most fun of all when the cow-girls race and the cowboy rope and bulldog; when the bronchos buck and the people shout "Let 'im buck! Let 'im buck! Hooray!"

ALWAYS READY.

(By Bella Boner Grant.)
As I pick up the Ashland Tidings And carefully read it o'er, My startled eyes fall on an item And the paper falls to the floor. It was the death of a noble woman, One whom I had learned to love, Whom the Master has called From her labors on earth To that happy home above. She was charitable, kind and helpful In her quiet, gentle way; She always pointed the road The way to God, To the one who had gone astray. I nursed her once in her hour of grief—

That's when our true character is known best. She was always thoughtful of other's needs. She would say, "Nurse, sit down and rest; I can do without so much waiting on, And the work is hard on you."

Oh, she is one who will be sadly missed! She was faithful, kind and true. A mother and child were once brought to me; They were hungry, ragged and cold. I could feed and clothe the mother, Though my garments were frayed and old.

But I had no clothes for the baby, As in thought I pressed it to my mother heart. When something seemed to whisper As only a spirit can, "Arise, go to Mrs. Tilton; she will help, she will understand."

I gathered the babe to my bosom And trudged up the steep hill; Though tired, at every step New strength was given. As I thought of our Saviour's words, "Suffer little children to come Unto me, of such is the Kingdom of heaven."

Did that kind-hearted mother turn me away? Ah, no, she received me with her gentle smile And gave me clothes aplenty for the little helpless child. She was always kind to the poor in need. When the times were trying and hard, I did not think she would be called so soon To reap her great reward. May our Heavenly Father comfort her loved ones Is my earnest prayer and plea, Till they meet above where all is love, Where the many mansions be.

SOWING IN HOPE.

(By Mary O. Carey, Talent, Ore.)
I placed the bulbs in the ground to-day; After the winter's snow and rain, brown. How can I know that April's warm rays Each bulb a flower will crown? Sowing with hope, I planted the seeds of the sweet peas, too, And naught of their fragrance rare Or of their color of red-white and blue—

How could I know it would be there? Sowing with hope.

Will the blades and the heads appear, tests will be sent to the Presidio at In the springtime of the year? We sow in hope.

And so it is with all we do; We sow, and wait, and hope That all our golden dreams come true Within ambition's scope. Sowing and hoping.

Then ever save good seed, waiting its reaping. Ever do good deeds, and ever love. The Father in heaven is keeping His watch on thee from above, Till thou cease hoping.

Studio Ashland Closes

For the Summer April 15th

FOURTEEN MORE DAYS

If you want more pictures from your old negatives

If you want new pictures made

DO It Now

Any framed or sample picture that I have finished will be sold at a big discount. I will reopen in a new location November first

Bert H. Hinthorne

his precious opportunity of being a chum to his son. And when he had spent the best part of his life and had gained money and had failed to find satisfaction, there arose a mighty famine in his heart and he began to be in want of sympathy and real companionship.

But when he came to himself he said: "How many men of mine acquaintance have boys whom they understand and who understand them, who talk with their boys and seem perfectly happy in the comradeship of their sons, and I perchance with heart hunger? I will arise and go to my son, and will say to him, 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.'" And he arose and came to his son. But while he was yet a great way off his son saw him, and was moved with astonishment and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend." But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but I got the wrong kind and now, alas, I am wrecked in soul and body and there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late!"

This parody was given recently at the father and son banquet at the

Presbyterian church, by a 'teen age boy. It isn't often we have an opportunity to hear the boy's side of questions of this sort, and if this really expresses how the 'teen age boys feel it is fully time the fathers were getting awake and becoming friends to their boys in order that the "prodigal father" will no longer fit their case. M. B.

DEO FOR SORE, SWOLLEN, TIRED FEET
Dennis Eucalyptus Ointment
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A Eugene man is to build a hotel at Sodaville, Ore.

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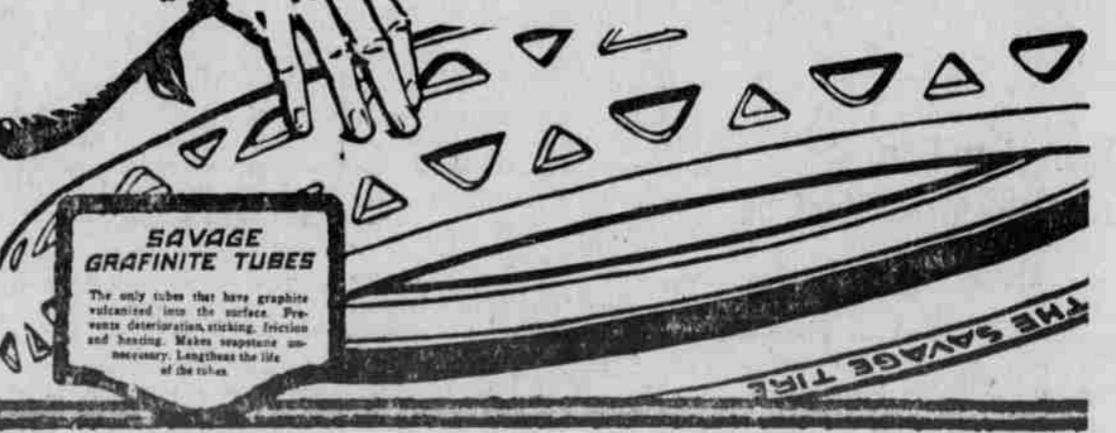
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