

**MARINE MEMORANDA SERMON FOR SUNDAY**

**Reported Access to Astoria's Coast Wise Fleet.**

**Rev. C. C. Barick Writes for the Astorian's Readers.**

**CATERNA ACCAME LEAVES ON "THE ROAD TO JERICHO"**

**British Ship Bardowie Due Down For Port Pirie—Bonafield Again on Stetson—Redondo Sails For San Francisco—Notes.**

**Parable of the "Good Samaritan" Furnishes Interesting Topic—Perils of the Road—Gambling, Wine, and Women.**

The following, taken from yesterday's Portland Telegram, could not be confirmed here last night and is given for what is worth: "Instead of operating only one boat, Elmore & Company will soon have four craft plying between Astoria and Oregon coast ports. The Elmore is now on that route, and the company has let a contract for building a gasoline schooner of about 200 tons capacity, which will be ready for service by the early part of the winter. Two smaller vessels will be placed in service at once. Since it became an assured fact that the Coos Bay country will soon have a railroad connecting with the main line of the Southern Pacific at Drain, the business between Astoria and Tillamook, Siuslaw and Umpqua has increased so rapidly that the Elmore has been unable to handle all of the traffic. The passenger trade has also been heavy. The Elmore is light draft and the only deep-water boat which calls regularly at those ports. William Baker, purser on the steamer Alliance, has accepted the position of dock agent for the company at Astoria, and will enter upon his new duties the first of next week. His successor on the Alliance will probably be chosen this afternoon. He has been with the California & Oregon Coast Steamship Company for the past six years."

Captain Sam. Bonafield, who was disqualified for his position as master of the steamer J. B. Stetson, by the federal authorities at Portland, as a result of their inquiries into the Stetson-Jane L. Stanford collision off the mouth of the Columbia river on June 12th, last, has been placed in command of that vessel again, his papers having been restored to him by the San Francisco inspector.

The Telegraph came down from the metropolis yesterday at 2 p. m. with 31 people on her lists, among whom were G. Wingate, from Portland and E. Klevenhansen, from Altoona. W. L. Gould, the wireless telegraph man, went to Portland, for an over Sunday stay with his family, and will be back tomorrow.

The steamer T. J. Potter came down last evening with a fair crowd for the northshore, and docked here in time to take on the passengers from the A. & C. train that does excursion duty on Saturday afternoon.

The barkentine Coloma, from Santa Rosalie, Mexico, entered port yesterday evening on the hawsers of the Tatoosh, and will load lumber out of Portland, for a destination yet unknown.

The Italian ship Caterina Accame got away, yesterday, for Antofagasta, Chili, with her big load of lumber, after a delay of a week here waiting for a crew to supply the desertions from her decks.

The following is a Sunday morning sermon written for Astorian readers by Rev. C. C. Barick, pastor of the First Methodist Episcopal Church on "Rescue Work on the Jericho Road." The text is taken from Luke 10:13, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead."

We are all familiar with the story of the stranger who left Jerusalem to go down to Jericho, a short journey of 21 miles; how that unexpectedly, on the road, he was smitten down and left unable to help himself. Judaism (in the persons of its chief representatives) passed by and heeded him not. Happily there came another that way, not only a stranger, but a despised semi-heathen Samaritan. He asked not who the man was but what was his need. However, the wounded Jew might have felt toward him, the Samaritan proved a true "neighbor."

My theme is the Jericho road as it is today. We take especial pains to make our public highways safe. The long journeys we may take are attended by no dangers from highwaymen such as harassed the traveler in the days of Christ. Yet it is true that men are being robbed, and stripped and left to die under the very shadow of our court houses and churches. Somewhere along the journey men are held up and manhood, honor and self-respect are taken from them.

Some day the young man must leave the parental roof and walk alone. He leaves behind him that Jerusalem—his home—and starts with high hopes and good equipment to make his way in life. But watching by the wayside are robbers, whose greed no human sacrifice can satisfy, who continually cry, "Give, give."

The saloon is on the Jericho road of every young man. It robs him of money and health, it robs him of manhood and honor, it robs him of friends and happiness, it robs him of conscience, will and reason, it robs him of home, heaven and God. It has no mercy whatever. It pushes out of its side doors into drunkards graves at least 60,000 of our citizens every year. When the saloon has done the work it is established to do, the man who has received treatment at its hands, is neither useful nor ornamental. With money and health gone, he staggers to the door of heaven only to find written over its portals the words, "Nor shall drunkards inherit the kingdom of God."

The gambling hell is on the Jericho road. It runs wide open night and day. Once in its fascinating grasp our hero loses respect for himself and the rights of others. The spirit of gambling is abroad in the land. Men are eager to get something for nothing. There are only three ways by which a man can have anything: by producing it, by re-

ceiving it as a gift, or by stealing it.

Getting money by gambling does not fall readily under the first two heads, it necessarily falls under the third. To carry in your pocket money which has become yours by no use of your manly powers, which has ceased to be another man's by no willing acceptance on his part, nor for which he has received an equivalent, is degrading. This undermining vice saps the strength of a young man's character; he forgets how to distinguish between money earned and money his by chance. Some night he finds himself needing a little—he is going to meet his friends tonight. He will remove ten dollars from the store till. He intends to replace it for his salary is due tomorrow and the chances are that he will win tonight. When the lights begin to pale in the smoke-laden parlor of the club room he finds himself deeper than ever in debt—his "debts of honor" are many. He may tide the present crisis but the inevitable is the result—his short accounts are discovered and the future loses for him all its rosy tint of hope. Many a young man whose life is full of promise at its beginning ends just so.

The "strange woman" is on the Jericho road. "From the window of her house she looks. In the evening, in the black and dark night, her feet abide not in her house, she is without, in the streets, and lieth in wait at every corner. With her much fair speech she causeth him to yield. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."—Prov. 7:16-23. Wine and women are the cause of the downfall of more young men than all other causes put together. In them our boy loses his respect for woman, tears from his heart the fair ideal he used to worship and sinks lower than the beast.

These destroyers of youth and manhood stand forth in all their ugliness across the path of all who would walk the way of life. Their victims strew the roadside. The church seeks to help them and now and then is able to lift and care for a wounded one but thousands have received a mortal hurt and are beyond the reach of any power to save them. It is well for the church to rescue as many as she can and for this purpose to establish "life-saving stations" along the way and by means of these to save one now and then. But why should we tolerate such destroying agencies and permit the deadly work to go on? All our boasting about our "twentieth century civilization" as long as we permit this awful destruction to go on, is as idle words without weight. How shall we come up for our reward in the great day, when we have permitted our brother to be stricken down and left worse than dead? Let every agency for good join hands against these wholesale robbers and murderers and then, soon, we will see the results of our efforts appear in happy homes, good citizens, smiling, healthy and promising children, improved and beautiful cities, a smaller tax and fewer people going the way to ruin.

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"Good Clothes for Men Who Know."

**IN THE CITY CHURCHES.**

**First Lutheran Church.**

Services as usual in the First Lutheran church. Morning service at 10:45, subject for morning worship, "Be Faithful in Little Things". Evening service in English at 8 o'clock. At this service the pastor will speak upon the theme, "Wise Husbandry." All are cordially invited to attend these services.

**First M. E. Church.**

Dr. J. H. Coleman, president of the Willamette University, will occupy the pulpit at the M. E. Church, both morning and evening. All other service as usual. On Wednesday evening the pastor will have for his subject, "The Reflex Value of Christian Effort." You are invited to attend all services.

**Baptist Church.**

At the Baptist church all the usual services will be observed. "A Fourfold Exhortation," and "A Prisoner's Deliverance" will be the subjects of sermons. Everybody invited.

**Grace Church.**

Sunday services at Grace Church during August at 10:30 a. m. The rector will be at Seaside until September and may be found at Camp Bonnie Dune. Note the change of hour of the Sunday morning service. The week-day services will be omitted till further notice.

**Norwegian M. E. Church.**

The pastor will preach at 11:00 a. m. and 8:00 p. m. Evening theme, second lecture on "The Pilgrim's Progress," by John Bunyan.

**Presbyterian Church.**

Rev. A. W. Wilson, pastor of the First United Presbyterian church of Portland, will preach in the Presbyterian Church today at 11 o'clock A. M. Sunday school at 12:15. No evening service.

**DECK AND DOCK NEWS.**

The Astoria seagoing "pup," the Della, is on the beach at Tillamook, undergoing some necessary repairs. She will be on the sandy "dry-dock" for about a week.

The steamship Costa Rica is due to arrive this morning from San Francisco with freight and passengers for this port and Portland.

The steamer T. J. Potter came down this morning from San Francisco, with freight and passengers for this port and Portland.

The British ship Bardowie is due down from Portland sometime today, en route to Port Pirie, Australia, with an immense load of lumber.

The steamer Redondo sailed yesterday morning for San Francisco, at an early hour.

**ASTORIA GROCERY**

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2 Pound Cans 30 Cents

A SUPERIOR COOKING SUBSTITUTE FOR LARD OR BUTTER BEING POUND FOR POUND AS ECONOMICAL IN FRYING OR SHORTENING, TASTELESS, ODORLESS, CONVENIENT AND DIGESTIBLE, PREVENTS SMOKY FRYING, GREASY FOOD AND CONSEQUENT DYSPEPSIA. IT BRINGS HEALTH, FOSTERS ECONOMY AND AIDS CLEANLINESS. A SUBSTITUTE FOR LARD AND BUTTER AND WHILE IT EQUALS BUTTER THE COST IS ONLY HALF AS MUCH AS LARD. ONE POUND OF OIL EQUALS TWO OF LARD OR BUTTER FOR SHORTENING.

The intense itching characteristic of salt rheum and eczema is instantly allayed by applying Chamberlain's Salve. As a cure for skin diseases this salve is unequalled. For sale by Frank Hart, leading druggist.

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**Greatest Bargain Ever Offered to the Astoria Public**

**SEEING IS BELIEVING**

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**For Monday and Tuesday Only \$10 Suits Going for \$2.98**

Come early as we have only a limited number and they will go quickly

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