EASY TO LIVE AS CHRIST DID

Rev. James D. Corby Says Many Portland Citizens Do So Habitually.

HUMAN STANDARDS FURTHER ADVANCED

Pastor of Universalist Church Praises Saints in Humble Walks of Life—Raps Dishonesty in Business World.

Rev. James Dimond Corby, pastor of the Universalist Church of Good Tidings on East Eighth street, preached yesterday morning on "Helps and Hindrances to Living as Jesus Would in Portland." Using Jesus' words, "Follow Me," as his text, Mr. Corby said:

"We are having a revival of the call to live as Jesus would live. While he is ever the model of life at its highest, there are times when special emphasis makes us pause and ask, 'How would the Master meet the experiences of today?' It is my former neighbor in Utica, N. Y., Rev. W. B. Wallace, who asked the question at a conference of young people.

"At the outset we face the traditions of Jesus which serve to isolate him. We are told Jesus is so high that he cannot be your model, yet he bids us follow him. Though so far above us he is still an illustration of the capacities we possess. As another has said, 'We see in Christ the life of man writ large.' Jesus never held himself as unapproachable. He compares himself to a vine, which you know sends its own sap, that by which it is itself nourished into all its branches.

"Since man can grow in grace and favor with God and man to the measure of Christianlike fullness, no wonder the psalmist declares, 'Thou has made man but a little lower than God and crowned him with glory and honor.' Jesus' life was natural, he enjoyed the market place, the shops, the banquet. He was a citizen of the wide world, interested in all that concerned humanity. His Sundays were used in worship at the synagogue and in doing good.

Easier Than Ever Now.

"You and I are to live as Jesus would in Portland. Can it be done? In many ways it should be easier than it was in Nazareth, because human standards have advanced marvelously since then. We believe in men as God's children. Instead of a few good and all others vile and worthless we recognize goodness as natural, and if a man does wong we make it a news item and telegraph it over the world. Compare civic conditions today with those that prevailed even ten years ago and note the advance.

"Then there are churches in Portland, scores of them who proclaim high ethical standards in season and out. If real estate is growing in value it is because the church is helping to make men and women so good that you can bring up your children in safety and do business without being robbed. Commercial bodies are wise to advertise the church in their books. When a business concern helps a church enlarge its work it is neither charity nor philanthropy, but good, sound business sense.

"Another help to living as Jesus would in Portland is the good men and women. The wealth of the city is neither in the banks, the stores, the grain nor the lumber, but in the good men and women. We hardly appreciate the compelling dynamic of this goodly company who are above all price, who can neither be bribed, intimidated nor swerved from the best life. I see them in stores working long hours for a pittance; they smile to me from bank windows, where the gold they handle is no temptation to dishonesty. Many a humble home shelters a busy woman who lives as Jesus would; every person is uplifted by contact with her. I find them in the lumber yards, and on the streetcars and trains living the more abundant life.

Think of the Change.

"Have you ever thought of it, I say it with all reverence, that all the Christ you or I have ever seen is the Christ in such men and women? Suppose the city were filled with beings like Jesus, would not the great ills of society be relieved? Would not injustice and misery be relieved? Would not the change be greater than if every hovel were made a palace and every little store a skyscraper? Since that is true why not work for it, make it the ruling passion of your life?

"What are some of the hindrances? First there is a disposition to tolerate things here because this is a western city. Some imagine the way to use a western town is to patronize the customs that survive from the mining camps. People neglect worship and church activity. Leaving themselves open to local custom, many have for the first time found themselves in a theatre on Sunday or doing work that the other days were ample for. 'You can't live as Jesus would and be an employee of a land company,' said a stenographer. She is kept at the office Sunday after Sunday. There's no extra rush, its simply working seven days a week. Near our church a blacksmith shop was built, Sunday and noonday the work went on as though a hospital were being rushed to completion for the earthquake sufferers. What would the Master do? He would be true to his principles. I recognize the serious problem where a man of family or a girl earning her living has to decide whether they will sell their time and skill and throw in their principles for good measure. Some baseball players will only accept an engagement on the understanding that they play in no Sunday games.

Cheating in Business.

"Another hindrance is the deceit practiced in business. Men will advertise or teach a clerk to say a thing is best when it is inferior. An oil salesman told how he had been taught to clog up the holes in a burner when showing a competitor's lamp, but to keep his own clean and thus show a brighter flame. When a group of retailers petition the jobbers to sell no goods to men who sell at a reasonable profit, thus shutting off honest competition, business ethics fall to hang anywhere near the golden rule. Commercial customs are not merely tolerated, but called shrewd, which are holdups of the most barefaced kind.

"It is hard to live as Jesus would in our city because of those men who pass as respectable, who are received in business and society, yet are known to be tricky and dishonorable. Being left unlabeled they fatten on the stranger and the unsuspecting. With the largest charity I feel that the business men should purge the market place of these scamps as much as the lawyers and physicians disbar their low moraled brothers.

"Our social atmosphere is too cool to really help the Christian life. Misery is not the only kind that loves company; virtue and honor do. Because the city is growing, hospitality should not wane. The incoming hosts of young people need the bracing kindly atmosphere of good home life if they are to stand transplanting without moral standards being lowered. We should be ashamed of the selfish existence that fails to find a place for the stranger at our hearth and table once in a while. Some calls represent an invitation, others are a summons and command. The call of the hour is a ringing command for a forward movement. Follow me, said Christ."

CONDEMNS GOLD LUST.

Dr. Foulkes Preaches on Present Day Money Greed.

At the First Presbyterian church last night, Dr. William Hiram Foulkes, who returned last week from a short visit to southern California, preached an unusually impressive sermon, giving a striking description of the intense business man of the day and his inordinate love of gold.

Dr. Foulkes chose his text from Psalms xxiii:6, "And my home coming will be the house of the Lord forever." He said in part:

"What a suggestive phrase! Home coming to the Lord's house forever! The dry as dust theological critic may not like the way this familiar text is paraphrased tonight; what do we care? It rings true to human heart cries, it chords with the happiest experiences of life.

"There is a great multitude in a broad way that will never, never lead to the father's house. Yet, even this careless, godless throng knows what home coming means, because most of them know what home leaving means. God pity the boy who turns his back on his father's home without at least setting his heart toward one of his own. God forgive the girl who leaves the fire on the hearthstone of her mother's home without kindling the sacred flame on the altar of her own.

"Stop that portly, prosperous looking gentleman, who seems to be making rapid progress somewhere. 'My dear sir, whither bound?' 'Out of the way, intruder! Can you not see that I am on the way to my money bags? Did you not know that X Y Z was up or down, that common and preferred had risen or slumped? Begone and let me pass!'

"'But, sir, when your books are balanced, and all your money is counted, whither is your home coming?'

"And he will say: 'If the fellow isn't a street preacher, a salvationist! Why, my friend, I expect to knock at the pearly gate some day, with a lot of others, and I expect to get in without serious trouble, but today, gold, gold, gold.' And off he goes on a run, and the home coming of his poor, starved soul will be to some dark vault in the corner of God's universe, where the time look will be set for the day after eternity, and he will be locked in with his 'gold, gold, gold.'"

SUBJECT IS LAW OF LIFE

Rev. S. C. Lapham Says Discontent Is Natural Condition of Man.

Rev. S. C. Lapham, pastor of the Second Baptist church, preached yesterday on "The Law of Life." In part, he said:

"The glow of discontent and dissatisfaction in all things is a natural condition in all relations of life and especially in the Christian's life. I once saw an eagle, a majestic bird, in a cage. He was discontented. His natural sphere was up among the stars. God made him to soar. I once looked upon 200 convicts marching with the deadly lockstep. Their faces were sad, and they were discontented. They were made to be free and full of self control. No human being who desires to go forward was ever contented with his condition. He looks forward and upward. In the world there is constant feverishness—satisfaction never. There could be no progress with ambition extinct, or satiated.

"The key to all human progress is discontentment, dissatisfaction. The satisfied man is already over the dead line. Satisfaction is the beginning of old age. The most humiliating spectacle is the finished man, the man who has reached his limitations, and reached the end of his ambition.

"Men of action are never contented with the accomplishments of the present. A few years ago we had the stage coach. Now we have the swiftly moving train. Presently we shall fly through the air. Happy is the man with a thirst for better things, and who is never contented with present things. Jesus Christ gives encouragement for the helpless and discouraged man. He points him upward and onward. The most uncomfortable person is a Christian. There are higher ideals just beyond for him to reach for, and then more still beyond the first. There is only the peace of progress, not the peace of inactivity, that Jesus Christ teaches, and holds good in all human relations."

LACK SPIRITUAL SIDE

Missionary Points Out Shortcoming of Confucius' Teachings.

"The moral teachings of Confucius, which have been the religion of China, lack only one thing to make them complete, and that is the spiritual teaching which shall give to the moral ideals of human society, which they so well express."

Thus spoke the Rev. George W. Hinman of Foochow, China, special missionary of the First Congregational church, Portland, to the congregation of that institution yesterday morning. Mr. Hinman has been a missionary to China for more than 10 years, having gone to the far east before the Boxer uprisings. He is therfore eminently qualified to discuss intelligently the religious awakening of the eastern empire.

"Contrary to all ideas," continued Mr Hinman, "the Chinese are anxious to be taught by the missionaries. They do not look upon them with hatred as so many suppose.

"But we shall not Christianize China through foreign missionaries. We shall not go on always sending missionaries to China. We must send strong men now, who shall plant the ideals of Christian civilization so firmly in the minds of the student classes, the leaders and makers of new China, that the whole history of the old new empire will be moulded according to these ideals."

THE ALV

ROOSEVELT AND HIS JAP VIEWS

His Policy Takes No Counsel of His Private Desires—Japan's View.

By Tav.

Washington, Jan. 25.—With the making public of President Roosevelt's letter to the governor of California, the vexatious Japanese emigration question entered a new phase.

No one realizes the gravity of the situation more than President Roosevelt. He is perhaps a closer student of the situation than any official connected with the state department.

The writer has information from an authentic source that President Roosevelt believed the passage of an exclusion law against the Japanese coolie would result in a break in the diplomatic relations between the two countries that could not be repaired short of a repeal of such a measure. With this conviction, his intense interest in the proposed legislation in California may be more readily understood.

What Roosevelt Really Thinks.

President Roosevelt has never publicly expressed his real ideas relative to a Japanese exclusion law. His sentiments on the subject, as stated to members of the California delegation, would make some of the "yellow journalists'" articles look cheap. In a few words, the president is satisfied the mikado meant what he said in declaring he would consider an exclusion law, if enforced against his subjects by the United States government, "an insult to the Japanese." That is why the president assured Congressman Hayes of San Jose he would veto an exclusion law if one was passed.

The part President Roosevelt played in the temporary solution of the oriental school question that was a topic of wide discussion in 1906 was never fully known, inasmuch as the entire delegation that visited the chief executive in behalf of San Francisco's position in the matter was placed under a strict bond of secrecy before the conference began.

Parents Virtually Oathbound.

A review of that situation is full of interest at this time. San Francisco parents gathered in big, enthusiastic mass meetings at which speakers declared they would never consent to allow their children to mix with Japanese in the public schools. A committee was selected to urge the president to sustain San Francisco in its position.

The members of this committee, almost to a man, declared before leaving San Francisco they would never recede from the position of the San Franciscans. The general understanding was that Japanese pupils would be compelled to attend separate schools, with the president's approbation if possible, in spite of it if necessary.

This remained the sentiment of the majority of the members of the committee up to the conference with the president.

After pledging the members of the committee to secrecy, the president proceeded to state in plain language his belief that if San Francisco persisted in its position Japan would immediately break off negotiations with the United States, with war as a possibility. He gave his reasons for his views.

Then They Surrendered.

His reasons were satisfactory to the San Francisco delegation. They capitulated. The president promised that in return for their surrender he would use his "best efforts" to secure an agreement with Japan that would restrict the immigration of Japanese coolies to American shores. At that time the latter were coming to Seattle and San Francisco in such numbers as to tax the capacity of every incoming vessel.

One of the delegation ventured to ask if the president would support an out and out Japanese exclusion law in case a satisfactory agreement for the restriction of coolie arrivals could not be secured. The president made it plain he did not believe Japan would consent to a Japanese exclusion law any more than a Japanese school.

The delegation returned home and suffered the criticism of the exclusionist portion of the population without revealing what the president had made evident.

Japan's position at that time was that it would consider a Japanese exclusion law offensive because it aimed at Japanese only, which would bear the inference to other nations that Japanese were considered inferior because they were Japanese. Japan had no objection, and does not now have, to any exclusion bill that shall apply to the subjects of all nations. The most severe educational test, or a head tax, however high, would find no opposition on the part of the Japanese government, if it applied generally to subjects of all nations. But to be excluded simply because he is a Japanese is taken by the little brown man to imply that he is inferior to Sicilians or Lithuanians, or any other race.

After a long, tedious diplomatic exchange of notes, Japan agreed to restrict the number of passports to Japanese laborers. If the number that was to be allowed to enter the United States was agreed upon, which is unlikely, it was not made public. The department of commerce and labor in Washington refuses to make public the number of Japanese laborers arriving at American ports with passports, although the total number of Japanese arrivals, including laborers, students and merchants, is given out monthly. The number of coolies that arrived the first and second month after the agreement went into effect a year ago, was about 700 in each. This ratio of increase to the present population of 100,000 Japanese on the coast is satisfactory to all but workingmen. The latter want the bars let down against the arrival of any coolies whatever.

THREE BILLS LOOK TO MAKING GOOD ROADS

Three bills and a constitutional amendment all looking toward the construction of a system of permanent and substantial roadways throughout the state will be placed before the Oregon legislature within the next few days by the Better Roads' association of Oregon. What is known as the Johnson road bill covers in general the legislation asked while the two other bills provide for the employment of prisoners in the penitentiary and county, city and town jails in the construction of highways. The amendment provides for the authorization of the issuance of bonds for the construction of roads.

The Johnson bill asks for the appointment of the state highway commission consisting of three members, one a civil engineer and practical road builder, and recommends the following plan:

"The resident owners of real estate within two miles on each side of a road and within one mile from the end of it may petition the county court for its improvement. That court shall then look into the matter and if in its opinion such road is one of general travel, one of the main highways of the state or county, it shall recommend the matter to the state highway commission. If this commission agrees that this road should be built it so directs, and then the expense of said improvement is ascertained, and if satisfactory to the property owners in said district and the county court the road is then constructed, either by contract, or, if satisfactory contracts cannot be made, then by direct employment. The work of construction is done under the direction of the county court with supervisory control by the state engineer and according to plans and specifications prepared by him.

Division of the Expense.

"Three eighths of the expense is to be paid by the state, three eights by the county and two eighths by the owners of property within the district petitioning for the road. In the first instance the county pays both the three eights to be paid by it and also the two eighths to be paid by the property owners, and then the property owners pay their part to the county in six equal annual payments, with interest thereon at 6 per cent per annum, but all or any of these payments may be made at any time before they become due.

"After it has been determined by the county court and the state highway commission that the road is a main highway and the contract has been let for building the same, appraisers appointed by the court shall be apportioned among the property owners of the district, taking into consideration the benefits accruing to each tract, and if no remonstrance is made to said apportionment by the interested property owners, the county court shall approve the findings of the appraisers and the costs shall be apportioned in accordance therewith.

District Can Be Diminished.

"The county court upon a proper showing that, by reason of rivers, streams, canyons, proximity to other improved roads or any other good and reasonable cause it would be unjust and inequitable to maintain the two mile limit for a road district, may diminish the size of same; also upon a showing that it would be best to increase the size of district it may add to the two-mile limit.

"The county court, if it so desires, without any petition, may select a definite part of any principal road or main highway for improvement and present the matter to the highway commission, and the improvement may be made the same as if it had been petitioned for as mentioned in an above subdivision, and in that case the county shall pay five eighths and the state three eighths of the expense.

"When it is shown that the benefit of said improvement to the adjacent property does not warrant the payment of one fourth of the costs of same, but it does apepar that said improvement is of great benefit to the county at large, the county court may, in its discretion, proceed with said improvement, paying in addition to its three eighths of costs the whole or any part of the one fourth of said costs required to be paid by property owners of road district.

Limit on Expenditure.

"The amount to be expended by the state in any one year is limited to one half of one mill upon the assessed value of the property of the state.

"Applications for improvement of roads under this law shall be taken up by the highway commission in the order in which they are made but no county shall be entitled to receive more than $20,000 from the state in any one year until every other county shall have had a fair opportunity to make application for and receive its portion of said state aid."

It is the intention of framers of the bill to make it provide first for the improvement of roads leading to the principal market places.

The bill providing for the employment of prisoners in county, city and town jails, would allow those confined for non-payment of fines to work out the fine at the rate of $2 a day. The framers declare that the effect of such a law would be to compel prisoners to render some service to the public in return for the trouble and expense caused by them, and at the same time benefit these persons themselves. The bill providing for the employment of convicts is much the same in effect. The bills provide that the individual counties shall pay the expenses of guarding, caring for and keeping such convicts as they obtain.

Amendment to Constitution.

The constitutional amendment requested by the Better Roads association follows:

"Each county in this state is hereby authorized and empowered to issue bonds to the amount of not exceeding 1 per cent of the assessed valuation of its property, but in no case to exceed the sum of $300,000, to raise money to be used for the construction of permanent county roads within such county, and for no other purpose. Before any county can issue any of such bonds the matter must be submitted to the voters of each county at a general election and if the majority of those voting on that matter shall vote in favor of issuing such bonds, specifying the amount of bonds to be issued, the same shall be issued accordingly; otherwise no such bonds shall be issued."

The petition of the Better Roads association will be signed by Lionel R. Webster, chairman; Ephriam P. Rosenthal, secretary; William M. Ladd, treasurer, and the following members of the executive committee: Theodore B. Wilcox, Charles B. Merrick, John H. Scott, Winslow B. Ayer, W. P. Balderston, Dr. Charles B. Brown, Wilbur K. Newell, Joseph W. Bailey and Thomas F. Ryan.

ONCE A BELLE OF NEW YORK

Lady Paget, After Many Years, Back to Her Native Village.

London, Jan. 25.—Lady Paget, daughter of the late Paran Stevens, has sailed for New York accompanied by her son Albert and several friends. Her stay in America will be extended, as it is her first visit to her native land in a number of years. She does not plan to return here until March, and will therefore be in New York during the height of the season's social festivities. She will spend some time in Massachusetts, the native state of both her mother and her father.

New York, Jan. 25.—New York society is looking forward with keen interest to the visit of Lady Paget, who, according to a cable dispatch, has sailed from England for this city. Already arrangements are being made for some brilliant social functions to be given in her honor.

Lady Paget is a wonderful woman, daring, original, talented—a social success. As Mary Fiske Stevens—better known as "Minnie"—she was the leader of "The Bouncers," a set of pretty girls of long ago, who were given additional fame by the clever pen of the late Lawrence Oliphant. Her parents belonged to the intellectual and cultured as well as to the very wealthy section of New York society. Mrs. Paran Stevens had a salon to which were welcome all the clever foreigners whom business or pleasure brought to New York, and her young daughter had many opportunities of seeing members of the great European world of which she was soon to become a component part.

The marriage of Miss Stevens to the brilliant young soldier who is now known as Major General Sir Arthur Paget took place just 30 years ago, and introduced the beautiful young American girl into the most exclusive circle of English society.

The eldest son of the late General Lord Alfred Paget, Major General Sir Arthur Paget's military career has been exceedingly distinguished. Five years before his marriage he had received his baptism of fire in the Ashantee war, and he has taken part in every important conflict in which his country has engaged during the last 35 years, including the South African war.

Lady Paget at once became very popular among her husband's people. The king is godfather to her eldest child, himself now a distinguished officer, and both their majesties have always shown the beautiful and clever American hostess marked favor and sympathy, the king often being her guest in London at dinner.

FRENCHMAN ASSAILS NEAR-SCIENTISTS

(Special Dispatch to The Journal.)

Chicago, Jan. 25.—Professor N. De Jassy, the French scholar, will talk tomorrow on "The Rationalistic Movement in Chicago," touching on the causes and effect of rationalism and religion, with particular application to the Chicago representatives of rationalism.

Professor De Jassy thinks Chicago's pulpits contain many men who are ignorant on subjects they profess to teach, and in his lecture he will dwell on this, exposing the shortcomings of the pulpiteers.

"I intend to devote a good piece of my talk to these pretenders," said Professor De Jassy, "and will show how absurd it is for a man to discuss positive science when he lacks the most elementary notions of anatomy, biology, physiology—a man who has never been in a hospital and has never seen a laboratory.

"Rationalism in this city is on a very low level. There is among the leaders not a single man with a fundamental knowledge. The fact that their faith was shocked made them believe they were already fitted to be scientists and able to lead a flock of other creed unbelievers.

"I am after these intellectual bluffers

GERMAN SOCIETIES IN ANNUAL MEETING

The consolidation of German speaking societies for the state held their first annual meeting and election of officers in the school building of the German Relief society yesterday afternoon. Of the 27 German societies of the state 22 were represented, the delegates of the others being detained because of poor train service.

That the society is flourishing in a prosperous condition was shown by the detailed reports of the delegates. The membership has increased from 25 to 50 per cent during the first year. It was reported that $245 had been donated by the organization for the benefit of the Italian earthquake sufferers.

Resolutions of condolence were passed concerning the recent death of a prominent member, William Beutelspacher. The following officers were elected: President, Otto Kleeman; vice president, Gustave Schnoerr of Oregon City; treasurer, Henry Breitbarth; secretary, Florian Fuchs.

Discoveries of rich gold bearing quartz recently were made on the headwaters of the Adagueda and Chirvigo rivers in Colombia.

Anty Drudge Invited to Take an Automobile Ride.

Miss Spic-a-span (joyfully)—"Hello, Anty Drudge! Come take a ride with me!"

Anty Drudge—"My! An automobile! How extravagant."

Miss Spic-a-span—"No. I earned this with my painting. And I do all my own housework. This is washday, but I was through by 12 o'clock. That Fels-Naptha you told me of is like sunshine on a rainy day. Why, the hanging out is the hardest part of my washing."

If time is money, Fels-Naptha will save you money and lots of it every washday.

Perhaps you don't consider your time is worth money. But your coal is, and your clothes are, and you certainly value your health.

Fels-Naptha saves your coal or other fuel because it cleanses your clothes in cool or lukewarm water, with no need for a hot fire to heat water or boil your clothes, either in summer or winter.

It saves your clothes because there is no boiling to weaken their fibre and no hard rubbing to wear holes in them.

It saves your health because it takes all the back-breaking work out of washday and removes the danger of catching cold from overheated room or steaming suds.

Aren't these things worth saving?

If you think so, get Fels-Naptha and use it according to directions on the red and green wrapper.

The Best Valentine

number of a woman's magazine that ever reached the public is the February WOMAN'S HOME COMPANION. Take that splendid love story, "Her Psychological Moment," by Fannie Heaslip Lea; every line of it will make you glad that you bought the magazine—especially when the telephone brings the romance to a happy ending. And there are seven other stories, a portrait of "Lincoln at Fifteen" and two refreshing articles, "My Future Son-in-Law" and

"A Substitute for Matrimony"

The rest of the magazine, from the "heart of hearts" cover design, by Howard Chandler Christy, to the flour advertisement on the last page, is brimfull of charming pictures, strong helpful articles, and page after page of practical departments for women—all and more in the February

WOMAN'S HOME COMPANION

At All News-stands

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach.

A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery—the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of *unknown composition* as a substitute for "Golden Medical Discovery," which is a medicine OF KNOWN COMPOSITION, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate Stomach, Liver and Bowels.

It's only a dishonest dealer, here and there, that will attempt to persuade you to accept a secret nostrum in place of these time-proven remedies of known composition. Resent the insult to your intelligence and trade elsewhere.

R. V. Pierce, M. D., Buffalo, N. Y.