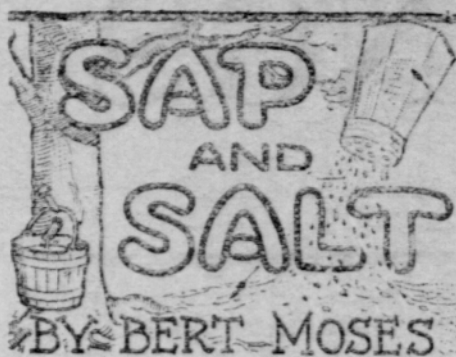


**Ashland Tidings**  
 Established 1876  
 Published Every Evening Except Sunday  
 THE ASHLAND PRINTING CO.  
 OFFICIAL CITY AND COUNTY PAPER  
 TELEPHONE 39  
 C. K. LOGAN, Editor



**What Constitutes Advertising**  
 In order to allay a misunderstanding among some as to what constitutes news and what advertising, we print this very simple rule, which is used by newspapers to differentiate between them: "ALL future events, where an admission charge is made or a collection is taken IS ADVERTISING." This applies to organizations and societies of every kind as well as to individuals.

Misfortune doesn't come to you so frequently as you go to it.  
 Good looks and plenty of "jack" are a great aid in attaining popularity.  
 Every additional divorce in the movie crowd means an additional boost in salary.  
 A conservative is one who is opposed to every form of radicalism except his own.

**Subscription Price Delivered in City:**  
 One month ..... \$ .65  
 Three months ..... 1.95  
 Six months ..... 3.75  
 One year ..... 7.50

Efficiency is the noble art of taking money and getting more mileage out of it than it contains.  
 There are two sorts of shortage that are unparadigmatic; one is of reputation and the other is of cash.

**ADVERTISING RATES**  
 Display Advertising  
 Single insertion, each inch ..... 30¢  
 Yearly contracts  
 Display Advertising  
 One time a week ..... 27 1/2¢  
 Two times a week ..... 25¢  
 Every other day ..... 20¢

HEZ HECK SAYS:  
 "Some goes to social gatherings to show off, while others go just to be bored."

**Local Readers**  
 Each line, each time ..... 10¢  
 To run every other day for one month each line, each time ..... 7¢  
 To run every issue for one month or more, each line, each time ..... 5¢  
**Classified Column**  
 One cent the word each time.  
 To run every issue for one month or more, 1/2¢ the word each time.

Jesus scoffed their traditions and asserted that he came to establish a new dispensation in which regeneration was to take precedence over the law. He told them their empty forms of religion were of no avail, unless superseded by a saving faith. That, they said, was blasphemy.

**BIBLE THOUGHT FOR TODAY**  
 Bible Thoughts memorized, will prove a priceless heritage in after years.  
 SATURDAY, DECEMBER 16  
 A SAFE INVESTMENT:—He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he hap him again. Proverbs 19: 7.

Jesus claimed to be the long-looked for Messiah. To them that was blasphemy, because they could not imagine a Messiah in the person of a carpenter's son instead of in one of the great dignitaries of the church. Jesus, a lowly Nazarene, teaching the common people, even publicans and sinners, disregarding many of the cherished rites and declaring that he came not to destroy, but to fulfill the law, declaring the emptiness of form and rites, and announcing that the "greatest among you shall be your servant"—that, to them, was blasphemy.

**SATURDAY SERMONETTE**  
 B. R. Greer  
 NOTE—This column is not written in the spirit of dogmatic criticism. It represents the personal views of the writer on the subjects treated, and readers are expected to accept them with whatever reservations they like. In the main, it is the hope of the writer to do good. This column is the writer's pulpit. Being a layman, ordained ministers, who have given the subject much thought and investigation may take issue with us on many points, if they do, they are welcome to contradict them from their pulpits. These sermonettes will in no way open the columns of the Tidings to religious disquisitions. Our view is that Christianity is a vital experience, not an intellectual philosophy.

Then he denounced them utterly, when he said: "Woe unto you, Scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." That, to them, was blasphemy personified, and they cried him.

At the time of Christ's ministry, there were two recognized religious organizations—the Pharisees and Sadducees. These were the Jewish organized religious societies of the times. The Pharisees were rigid observers of the external forms of religion, without genuine piety; full of formality; with a censorious self-righteous spirit in matters of morals and manners. Their pretensions to superior sanctity led them to separate themselves from the other Jews. They were strict and formal observers of the rites and ceremonies of the written (Mosaic) law and for insistence on the validity of the traditions of the elders (theology of the law). They had their priests to perform their religious rites, filling about the same office our modern preachers fill. They expounded the law according to the traditions (theology) of the elders. The governing class mostly were Pharisees. They had charge, not only of the church rites, but administration of the civil laws, something like the Catholic church had during the period from the seventh to the twelfth century. Christ was crucified, not by publicans and sinners, but by the Pharisees. Why? Because he denounced their hypocrisy, their empty forms, their traditions and self-righteousness, and propounded the new doctrine of regeneration through faith in himself. To them that was blasphemy. The fundamentals of Phariseism

were conformity to law and custom as set out in the Mosaic law and attention to rites and ceremonies as established by tradition of the elders. Jesus scoffed their traditions and asserted that he came to establish a new dispensation in which regeneration was to take precedence over the law. He told them their empty forms of religion were of no avail, unless superseded by a saving faith. That, they said, was blasphemy. Jesus claimed to be the long-looked for Messiah. To them that was blasphemy, because they could not imagine a Messiah in the person of a carpenter's son instead of in one of the great dignitaries of the church. Jesus, a lowly Nazarene, teaching the common people, even publicans and sinners, disregarding many of the cherished rites and declaring that he came not to destroy, but to fulfill the law, declaring the emptiness of form and rites, and announcing that the "greatest among you shall be your servant"—that, to them, was blasphemy. Then he denounced them utterly, when he said: "Woe unto you, Scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." That, to them, was blasphemy personified, and they cried him. The fundamentals of the doctrines of Christ were these: Regeneration through faith in His divinity and mission; baptism of the Holy Spirit, and healing sickness of the body through faith. Those now preaching the "four square" gospel claim that is the Bible record, and those who profess to believe the record must accept this doctrine because it is fundamental. There is a deal of difference between moral philosophy and Christian philosophy. The point of digression is subtle, and the gradient is easy. Morality has all to do with material matters. Christianity is a philosophy of the soul. Law is the medium through which morality is enforced. Christianity is the thing behind the soul which directs the man into moral rectitude and spiritual power. Moral philosophy may have a form of Godliness, but it must, of necessity, deny the power thereof. The line of demarcation between morality and Christianity is a very fine one and may be lost sight of entirely unless morality is viewed as but a fruit of Christianity, and not in any sense Christianity itself. Moral philosophy directs the intellect, through its reasoning faculty, into the paths of sobriety and virtue and a high idealism, so that virtue becomes a habit. Christianity regenerates the mind and heart of the individual and gives spiritual power to continuously manifest virtue through the actions of mankind. It transcends reason. It is an experience. The church is an instrument through which the power of God should be continually manifest; not a vehicle for the dissemination of moral philosophy. When it becomes simply an instrument of morality, its vitality is vanished, its power is gone, and its sole possession is a cold philosophy, instead of a spiritual power. Philosophy, moral and otherwise, is a mere psychological theory; Christianity has to do only with spiritual power. One is not

the other; in substance they are entirely different. Wherefore, moral philosophy should have no place in church curriculum. If it does, the church becomes merely a dogmatic vehicle in the insistence of the fruit of the spirit manifesting through the individual consciousness as an intellectual force without the power of the spirit, which comes only through regeneration—the conscious contact, through Christ, with the spirit of God, and the supposed minister of the gospel becomes at once a professor of moral philosophy instead of a teacher of the doctrines of Christ. In such case no more spiritual force would manifest through the church than through a college or a scientific laboratory. It manifests only a dogmatic moral, scientific and dead philosophy. Nothing more. Spiritual experience and power is lacking.

Newspapers in the Willamette valley are raising a great hullabaloo about the doctrine of divine healing as taught by Dr. Price. They are backed by such moral philosophers as Doctors Poling, Wood, Harper, Reynolds, Snyder, Waldo, Booser and Clyde. These doctors of divinity cannot stand for the strong doctrine of baptism by the Holy Spirit and divine healing. That is too much for them. That transcends the intellect and they have given a deal of intellectual study to such matters and are not ready to admit that spiritual things are not discernible by the carnal mind.

Well, when we heard Dr. Price we surmised as much. The devil cannot be expected to give up any of his strongholds without a protest. If a church has been reduced to a mere philosophical society, it has ceased to function as a spiritual power, and if the teacher has become intellectually philosophical instead of experimentally spiritual, his notions of the "old time religion" is likely to differ materially from that of such teachers as Dr. Price. Christianity comes to the individual as an experience. "Being born again" is not entering, when you are old, into the womb of your mother, and being physically born again, but it is being born again, into a new spiritual life, such a life, indeed, as cannot be reasonably and intellectually comprehended, but one which the spirit knows and the individual feels, because there comes a new consciousness of power and satisfaction which the reason cannot deny.

It could be very reasonably expected that newspaper men, seeing the works of Dr. Price and not being able to explain them, or from what source the power sprang, would attribute the results to psychological effects, such as concentration and the like, but, it is strange that men, supposed to have experienced regeneration and given deep investigation to the scriptures—the teachings, doctrines and works of the Christ and His early followers—familiar with the record that not only was this healing power manifest in the works of Jesus Himself, but also through his disciples and through the seventy as well, could not readily accept it as a manifestation of supernatural healing power demonstrating through an ordinary servant of the Lord. Surely they are not blind philosophers—the blind leading the blind. Surely their religion is not a scientific philosophy instead of a regenerating, vital, spiritual experience.

Certain it is that the doctrines and manifestations of healing power, claiming to demonstrate through Dr. Price is not a familiar sight in the modern church, but those who have attended must admit that his preaching has a vitality, interest and power that is not found in the ordinary church service, that under his preaching, men and women in great numbers are stricken with a consciousness of sin and confess to the new birth—that there is something in it that is not found elsewhere—an immediate experience of individual uplift and light that is not experienced in moral or scientific philosophy—and a clear consciousness of a new life. Such doctrines and manifestations, to the ordinary mind, appear very strong—in fact, they transcend reason—but, to those who claim to have experienced a spiritual transfiguration and a personal knowledge of spiritual power, they seem to be but the natural workings of spiritual laws in the physical world, in fulfillment of a definite promise of God. The world, the flesh and the devil are not presumed to understand, or accept, these as manifestations of spiritual power—the knowledge seems to come to those only who are "in, but not of the world," and from that viewpoint they see the moral philosopher, whether in the pulpit or out, sore distressed and spiritually emaciated, wandering, like the children of Israel, 40 years in the wilderness, while the promised land lies all unobserved at their feet, beautiful and inviting,

# Current Business Conditions

By GEORGE E. ROBERTS  
 (From the Monthly Bulletin for December Issued by The National City Bank of New York)

**T**HE advance of agricultural prices has put new life into business in sections where depression has existed, and the volume of business being done in most lines in all parts of the country is now very satisfactory. As a rule prices of manufacturers have not advanced enough to cover the advances in wages and raw materials, with the result that complaints of little or no profits are common.

The iron and steel industry is going at about 80 per cent of capacity, and making headway upon bookings accumulated during the strikes. Pig iron is lower as a result of the resumption of numerous furnaces, and prices are weaker in several lines. The future is hopefully viewed, on the strength of buying by the railroads, prospects for another year of activity in construction work, better outlook for implements and great confidence among automobile manufacturers.

The textile industries have been stimulated by the rise of raw materials, all of which are regarded in strong position, and are more completely employed than for more than two years.

The improved conditions in the industries still partake largely of the nature of a rally from the extreme depression under the shadow of 1921. Many experienced observers do not believe that industrial costs are low enough to furnish the basis for permanent prosperity.

**Position of Corn Crop Strong**  
 The November estimates of the Department of Agriculture show that the production record for corn is higher than that of the previous month, and including the carry-over gives a total available supply for the coming year of 3,084,000,000 bushels, or about the amount of last year's crop, saving nothing of carry-over. Considering that there are more hogs on the farms, and a much greater number of cattle in feed lots than a year ago, the position of corn is very strong. The way the record-breaking crop and carry-over of last year has been disposed of augurs well for the corn-growers in the future. Calculations indicate that approximately 3,200,000,000 bushels of corn were consumed in the country or exported last year, and there never has been but one crop of that size in the history of the country, and but four crops exceeding 3,000,000,000 bushels. The price in Chicago is about 70 cents per bushel, and at western railroad stations about double the price of a year ago.

Wheat is in a strong position, statistically, in view of the poor crops of bread grains in Europe. The normal pre-war wheat production of France was about 325,000,000 bushels, and the normal annual consumption is 340,000,000 bushels. A saving of 14,000,000 is expected from the milling regulations, requiring "war flour" to be used, but the import requirements are calculated at about 80,000,000 bushels. The grain crops of Germany are very short, and this is true of Italy. The situation is summed up by J. E. Hay, Canadian Trade Com-

missioner at Manchester, England, as follows:  
 The marketing of wheat in the future will be characterized by much uncertainty regarding consumption and prices. Many countries in the continent of Europe will be sorely in need of wheat, but it is not known how they can possibly pay for it. Shippers are reluctant to export to countries with dubious funds, naturally there will be so much the larger quantity on offer to countries whose credit is sound, with the consequent effect upon prices.

**Grain Congestion**  
 The marketing situation in the west has been complicated by a congestion of offerings at the country railway stations beyond the ability of the railroads to handle it. The congestion seems to have been the worst ever known, over 400 country elevators in Kansas being at one time closed because their bins were full. But the congestion has not been simply at the railroad stations in the west, but all along the route to the seaboard.

The Northwestern Miller says that millers in Minneapolis have been paying premiums of 5 to 10 cents per bushel for wheat in cars that could be re-routed Eastward, and employing carpenters for repairing out-of-order cars.

One milling company has had a crew of about one hundred carpenters at work, and estimates that each car it gets is costing the company fifty to seventy-five dollars for repairs. Grain dealers, particularly exporters, have had great losses through failure to fill contracts on account of the car situation.

The effect of the blockade has been to keep the price of wheat in this country six to ten cents per bushel below the normal parity with prices at the seaboard and in Europe. Ocean transportation is abundant and rates down to about pre-war level.

It must not be supposed, however, that the railroads have not been moving large quantities of grain. The receipts of wheat at the twelve "primary markets" from July 1 to November 11, 1922, were 220,605,000 bushels, against 244,975,000 bushels in the corresponding weeks of last year, and of other grains about the same as last year. Exports of United States wheat, including flour, in October, 1922, were 18,282,140 bushels against 18,205,966 bushels in October, 1921; same July 1 to October 31, 1922, 114,973,000 bushels, against 161,572,000 bushels in the corresponding period of 1921 and 145,351,000 bushels in 1920.

Furthermore, it must be considered that if all the grain offered at railway stations in the last three months had been promptly moved to the terminal markets, prices of the latter might not have been sustained at the figures that have ruled, and even Liverpool prices might have been affected.

The cotton crop is short, not over 10,000,000 bales, and prices are more than double the pre-war level. The worst of it is that until some way is discovered of mastering the boll weevil, we are destined to have short crops and high prices. The short crop of this year is not due to small acreage or an especially bad season, but chiefly to the insect pest.

**Railroad Situation**  
 The value of railroad stocks has suffered a marked decline in the past month, which is generally attributed to the results of the recent election, and the strengthening of the anti-railroad element in Congress. It is supposed that the first effort by this element will be for the repeal of the so-called "guaranty" clause of the Esch-Cummins law, which directs the Inter-State Commerce Commission to so adjust rates as to yield a fair return upon the value of aggregated investment in railroad property.

The Commission has determined that 5 1/2 per cent is a fair rate of return, and fixed \$18,900,000,000 as the aggregate value of railroad property used in providing transportation. This valuation is based upon an investigation of the actual value of railroad property, before the war, plus investments since, and has nothing to do with the amount of stocks and bonds. The rate of return named is not assured to individual companies, but is simply the basis upon which rate-calculations are made. The companies must compete, with the result that some will doubtless earn more than 5 1/2 per cent, and others will earn less. Those earning more are required to pay one-half the excess into a fund to be managed by the Inter-State Commission and invested in reserve railroad equipment, available for use in emergencies like the present.

The primary purpose of railroad regulation of course is to protect the public. The roads are natural monopolies and it is right that their charges and operations should be under governmental control. The interest of the Esch-Cummins law is to give assurance to the public on one hand, that the charges will be restricted, and to the investors on the other hand that in regulating charges the Inter-State Commission will not go so far as to prevent a fair return on capital actually invested.

The threat to repeal the Esch-Cummins law naturally has the effect of increasing the timidity of the public toward railroad investments. Railroad service cannot be had without the facilities, and these cannot be had unless the investing public is assured of a return corresponding to what can be had in other fields of investment. One view commonly held at the sources of this agitation seems to be that the railroads are owned by a few rich bankers who are able to put their hands in their pockets for all the money needed to provide the necessary expansion of service. The railroads, however, are not owned by bankers; the ownership is widely distributed and will respond with additional capital only as it believes the investment to be safe. Some of the stronger companies are still able to raise money by giving mortgages that come ahead of the stock, but this is just like putting a second mortgage on a farm. This process cannot be carried indefinitely, because the margin of safety grows smaller. Proper financing of the railroads requires that approximately one-half of the capital shall be represented by capital stock; in other words, that proportion should be proprietary capital, in order to obtain favorable terms upon borrowed money. Very little new capital has been raised for railroads by that means recently. Most of the purchases of equipment lately have been accomplished on the installment plan, mortgaging the equipment for about 75 per cent of the value.

The railroad blockade this fall has shown that the biggest railroad problem is how to raise the money to keep the railroads up to the growing business of the country. The railroad companies came into the crop-moving season with much motive power in poor condition as a result of the shopmen's strike, and have had to deal with an extra heavy movement of coal, resulting from the coal strike, and with all that reviving. In the last week of October 1,014,480 carloads of freight were loaded, which is but a fraction of one per cent below the peak-loading of any week in the history of the country. The car loading figures for the past month not only exceed those for November, 1921, but are the highest for that month on record.

Prayer meeting, Wednesday, 7:30 p. m. Theme, "The Holy Spirit in the Synoptic Gospels." The glad hand is extended to all. C. F. Koehler, pastor.

**First Church of Christ, Scientist**  
 Pioneer avenue south. Sunday services at 11 o'clock. Subject of lesson, "Is the Universe including Man evolved by Atomic Force." Sunday school at 10 o'clock. Wednesday evening meetings at 8 o'clock. Reading room open daily from 2 until 5 p. m., excepting Sundays and holidays.

**Christian Church**  
 Corner of Second and B streets. John F. Leggett, minister, 243 Mountain avenue. Sunday school at 10 a. m. Morning worship at 11. Subject, "The Story of a Brave Little Girl." The junior congregation will meet in the main auditorium. Christian Endeavor at 6:30 p. m. Evening service at 7:30. Subject, "The Three Manifestations of the Holy Spirit." This is the third of a series of constructive sermons on the Holy Spirit. A hearty welcome is extended to everyone to worship with us.

**First Congregational Church**  
 Boulevard and Main street. Sunday school, 9:45, with classes for all grades and ages. Bring your Bibles. Morning service, 11 a. m. Subject, "The Deception of Sin." Junior Christian Endeavor, 4 p. m. Christian Endeavor, 6:30 p. m. Evening service, 7:30 p. m. Subject, "The Fruits of Indifference." Mid-week service every Wednesday evening at 7:30. The topic for discussion for next Wednesday evening will be

"Justice." The scriptural reference to be used in connection therewith is Matthew 5: 21 and 22, and 43-45. The church extends a cordial invitation to all who desire to worship with us. W. Judson Oldfield, minister.

**Nazarene Church**  
 Corner of Fourth and C streets. Services for Sunday, December 17: Sunday school at 9:45 p. m., Thornton S. Wiley, superintendent. Preaching services at 11 a. m. and 7:30 p. m. Rev. Charles M. King, pastor of the Nazarene church at Medford will preach morning and evening in the local church. Come and hear him. Prayer meeting Wednesday, 7:30 p. m. You are cordially invited to come and worship with us. J. E. McShane, pastor.

**At Baptist Church**  
 "Pray God Therefore," the theme for Sunday morning. Evening topic, "God's Supreme Demand." Sunday school at 9:45 a. m. B. Y. P. U. at 6 p. m. Junior B. Y. P. U. at 5. You are cordially invited to attend these services. The pastor would request that the sick, if possible, come Monday, Wednesday and Friday evenings, or on Sunday, to be prayed for. If necessary, he will go to your home at any time. B. C. Miller, pastor.

**Methodist Episcopal Church**  
 Sunday school at 9:45. At the morning church service, Rev. G. O. Oliver, who is with the Methodist board of education, will speak. Special music by the choir at both the morning and evening church services. Evangelistic meeting at 7:30 with an opening song service. The pastor will be the speaker at the evening meeting. The young people's devotional service at 6:30 p. m. All are invited to all the meetings at the Methodist church.

**Trinity Episcopal Church**  
 Vicar, the Rev. P. K. Hammond. Holy communion at 8 a. m. Sunday school at 9:45. Morning service and sermon at 11 on "Modern Life and Religion." Strangers are cordially welcomed.

Merry Christmas will soon be here. We have a full line of nuts and candies at the right prices. Plaza Market, 61 North Main. 831f

**Residence and Business Lots**  
 At half value. Now is the time to get bargains. Don't wait until spring to buy. Naif Sed. Staples Realty Agency. 88-2

**SWEDISH INVENTOR HAS NEW OIL LIGHT**  
 Claims Whiter and Much Cheaper Light than Electric or Gas

Edison enabled us to enjoy the benefits of electric light, Count Welsh's mantle made it possible to have the "academical gas light," but it remained for a Swedish engineer named Johnson, now living in Portland, to devise a lamp that would burn ordinary, everyday kerosene oil and produce a light said by the many scientists who have seen it to be whiter than electric. The lamp is a simple to operate as the old style oil lamp, burns without odor, smoke or noise, and is proving a sensation where oil light is used.

**When Winter is In the Air**  
 Don't fill your house with steam by washing at home.  
 Don't risk sickness hanging your wet clothes out in the icy weather.  
 Send us the weekly washing and keep your home bright and pleasant and yourself free from colds and sickness.  
 The care, thoroughness and sanitary processes we use in our plant is resulting in an increasing number of satisfied patrons.

**Ashland Laundry Co.**  
 Send it to the Laundry  
 Wm. M. Wright, Owner  
 PHONE 165  
 Good Work Prompt Service

**W. A. SHELL BARBER**  
 Safety blades resharpened like new. Single bit, 30c doz. Double bit, 60c doz.  
 Children's Work A Specialty

filled with untold riches—flowing with milk and honey—beckoning to the footsore and distressed to enter in and be at peace.

**WILL IT NEVER CEASE?**  
 Eleven years ago, Jesse P. Webb, under sentence to die for the murder of William Johnson, in Portland, was received at the state penitentiary in Salem. Today he is walking the streets a free man.

**THOUGHTS FROM OTHER SOURCES**  
**DID YOU EVER STOP TO THINK?**  
 That if your city is in need of more mercantile establishments of any kind—ADVERTISE.  
 That if you want more farmers or homeseekers to locate in your community—ADVERTISE.  
 That if you can offer any special

advantages as a desirable location for factories, branch plants, etc.—ADVERTISE.  
 That your section will attract greater attention today than ever before if you ADVERTISE.  
 That your vast resources will receive the consideration their importance has long entitled them to, if you tell the world—ADVERTISE.

That the directing heads of manufacturers, investors seeking profitable outlet for capital, as well as those on the outlook for good farms and homes, are reading the papers every day looking for opportunities. ADVERTISE.  
 That the best results from any kind of advertising are obtained by "keep[ing] everlastingly at it." ADVERTISE.  
 That no matter what you have to sell, the columns of the newspapers will fill your needs in the surest and most economical way. ADVERTISE.  
 That if you want increased business—ADVERTISE.  
 That most newspaper readers are boosters. They pass on everything good, whether found in editorial or advertising pages. —E. R. Waite.

**At the Churches**  
**Presbyterian Church**  
 Subject for the morning sermon, "Jesus the Great Physician: of the Soul." Subject for Sunday evening, 7:30 o'clock, "From Egypt toward Canaan." Sunday school at 9:45 a. m. Junior Christian Endeavor, 3:45 p. m. Y. P. S. C. E., 6:30 p. m. Westminister Guild, 6:30 p. m.