

PROFESSOR FREDERICK DUNN ADDRESSES CONVENTION ON "THE CHURCH BEAUTIFUL"

Frederick Stanley Dunn, Professor Frederick Stanley Dunn, of the Oregon State University, delivered an eloquent and instructive address before the Lane County Sunday School convention, taking for his subject "The Church Beautiful."

"I shall keep my Sabbath and reverence my sanctuary. I am the Lord. It is my will that I completely spoke from Sinai. It was to impress this mighty principle indelibly upon the human soul that there had come that Voice from out the Burning Bush. 'Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' And we should not be surprised that, when the Christ went up to Jerusalem, He took occasion to enforce this one law with stinging emphasis—the only instance in which His indignation conquered that majestic composure of Him. For, as He said, 'He made a scourge of small cords and drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves: 'Take these things hence; make not my Father's house an house of merchandise.'"

Thus, in these several dicta—from Sinai, from Jesus and from the Apostle to the Gentiles, are combined the several Dispensations, all demanding for the church and its services that sanctity and reverence which should distinguish them and should be peculiar to them alone. What God spoke amid the thunders, what the gentle Christ employed even violence to enforce, what Paul strove with eloquence to disseminate over the world, that principle certainly demands our most heedful and earnest consideration. It most certainly behooves us to pause and ask ourselves, "Do we stand as with naked feet before the Burning Bush?"

The very exterior of the church should breathe out a hallowed atmosphere. It would almost crush the spirit of the Puritan, could he see, as we sometimes see, groups of children scampering up and down the steps and through the vestibule of some of our Evangelical Churches, or—and this is positively revolting—a crowd of insolent young men mass themselves on the sidewalk in front of the church, while the congregations are assembling or dispersing. There is something radically wrong. The parents of such communities and of such churches are failing to instruct the young in the proper reverence they should have for the sacred edifice, the Bible schools and Young People's Societies are blind to a most profound error. We should most persistently see to it, not only that we ourselves shall not be guilty of such offense, but that those whom we are responsible for shall not see it in others. We shall sternly rebuke it.

What did it mean when it was demanded of Moses that he should remove his shoes?—merely the outward evidence of reverence that was consistent with the polite custom of ancient oriental peoples. Ages have rolled past since then, and while the "Burning Bush" demands of us just as much reverence as of Moses, we of today are living under wholly different usages. Now-a-days, polite respect and reverential deference are shown in other ways, more particularly among the men, by the removal of the hat. No matter whence or how the custom originated, it has become recognized in western civilization as the mark of the true man to bare the head in the presence of women or of elders or while in attendance upon sacred or solemn ceremonies. No man would be so careless as not to remove his hat on entering the church door to attend divine services, though many heedless men have been seen to stand in the outer vestibule with their hats on, waiting until the prayer is over, or to assume them when scarcely over the threshold of the auditorium at the close of the service. But how is it when there chances to be no service in progress? Ah! there is where the real test lies. To many men, the church is a mere edifice, demands no special deference. But, walls that have been consecrated to holy presence, are they not sacred at all times and at all hours in the day?

The church social has much to do with the unmaking of church sanctity. Unquestionably, the church is properly and primarily no place for the social, but, unfortunately, the majority of churches are forced by circumstances to house their noisy socials. The situation is often vexing, especially where the church edifice is small and there are no annexes or basements or when private homes are not available. Those churches of the larger eastern cities are fortunate which have suitable apartments, whether they can relegate their refreshments and pastimes, where the Ladies' Aid societies may have their afternoon teas, or the Endeavors their spelling bees

of the Sunday School its Christmas tree. Frankly the social, as it is usually conducted, can not but desecrate our sacred edifices, but, the very abandonment of our playfulness breaks down all the proprieties which our Sunday services often seek in vain to re-establish. It tends irresistibly to lessen the regard we have for our church buildings and almost invariably ends in lowering it completely to the level of other structures. Let it not be imagined that socials are therefore to be decried. May we never grow so old that we can not enjoy the real merriment of life. Let others, if they will, frown upon it as a weakness, but, for you and me, let us extract from this mad world all the legitimate fun it affords. And that is just the reason why we should enjoy a social the more when it is somewhere else than in the church. The two are so incongruous, a sacredly dedicated church and a rollicking, boisterous social. Once upon a time we held a candy-pull in our old barn left and that was the best social known in the annals of our church. There were no pews in the way, there were no narrow walls to cramp our joints, above all, this was the greatest reason, there was no altar there to be desecrated by our laughter and sport.

If this then should be its exterior and the church as a structure, what shall we say of its services? Surely we should so deport ourselves becoming that awful Presence for whom we constantly pray and whose absence we would most contritely bewail. For, did we once feel that God's presence were actually denied us in our seasons of worship, I doubt not we would most heartily seek where it could be found. Our rivalry, all carelessness, sorrowful countenance and a feeling of stern reserve that robs one of the natural human courtesies of one to another and destroys a joyful worship. Away with the mournful face in our church services of the testimony that habitually weeps. Our rivality, all carelessness, sorrowful countenance and a feeling of stern reserve that robs one of the natural human courtesies of one to another and destroys a joyful worship. Away with the mournful face in our church services of the testimony that habitually weeps. Our rivality, all carelessness, sorrowful countenance and a feeling of stern reserve that robs one of the natural human courtesies of one to another and destroys a joyful worship. Away with the mournful face in our church services of the testimony that habitually weeps.

But what we should have is a sincerity and seriousness in our attendance upon church services that will divest us of a careless demeanor and restless, irrelevant behavior. What shall we say of the flutter that we sometimes find prevailing throughout the service, when that pastor, walking the beginning of the service, and, must we say it, even for some time after the service begins—the whispering, the social conversation, the talking aloud, and, yes, even laughter? In some churches I have been glad to observe the pastor walk upon the platform and kneel for personal prayer before opening the service, while, all around where I chanced to sit, there was the buzz of loud conversation and even tittering laughter. How much more becoming it, at the moment when that pastor kneels, the congregation had bowed their heads to show at least some reverence for that beautiful action of the pastor, if not for the Deity before whom he knelt.

Then let us have quietude and solemnity and, if at all attainable, humility in our church services. "God is a spirit and they that worship Him must worship Him in spirit and in truth." A spirit? How then shall we be receptive for his entrance, or in attitude to worship Him, if, on the contrary, we are not appreciative of the perception of Job's friend, Eliphaz the Temanite, who thus recounts his experience: "Then a spirit passed before my face; it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice."

But why should we be compelled to plead for silence? Silence should speak for itself. Not only are we then enabled, and thus only, to approach God and God himself to approach us, but, for the very sake of the service itself, we should be silent. How else shall we fully appreciate the pathos that can come from out the soul of the organ? One of the sweetest sensations in all one's experience is to be quiet, restful, and to let the words from the great organ just creep over and into one's very being, overwhelming with its weight of music, and yet lifting one up, away and out of one's self. How else but in silence can we pray when the pastor stands as our representative and asks mediation for his people? How else but in silence can we heed God's word, when the pastor

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reads from the scriptures, which mean nothing else than God speaking to us? How else shall we hear the sermon which is intended for our betterment, the patient offering of brotherly advice, the gentle rebuke for short-comings which, in any other department of life, would most certainly deserve at least severe reprobation.

To preserve that undisturbed reign of peace for which we are contending, there should be no one admitted during any one item of the service. Firmness should here be asserted by the ushers, for it is the throne of incense that is at fault. Some American audiences, yes, even church audiences, seem to expect admission, whether by aid of usher or not, and will often stream past him if he does not keep them in check. As a rule, the majority of the poor have learned in a measure to respect at least the prayer and will stand at the door or in the vestibule with a fair amount of reverence until this close, but they should be taught as well that the proper time to be seated is during the intermission between any two items of the service. How unfortunate it is to have the people stragling in during an offertory solo or the reading of the scriptures. The effect is lost and the sanctity is impaired. When once this system is established of several provisions in Magna Charta.

"NOW is the time for the people of Lane county, including Eugene, to see that their rights are not lost before it is too late. In order to give the municipal league commercial vitality I would also suggest its name be changed to conform to its wider scope of action and its work extended to advertising the whole county and its resources and that membership be solicited from every farm, village and hamlet of the county. The Eugene commercial club has, probably wisely, confined its membership to Eugene alone, leaving the outlying portions of the entire county without commercial representation of any kind. People living in other parts of the country will appreciate having a voice in shaping affairs affecting their respective districts.

Eugene is located in the geographical center of the county and whatever helps build up the country will indirectly help to build up Eugene. Let us provide this organization with permanent quarters where visitors from other parts of the county may find a place of welcome when they come to Eugene; where they can put on exhibition for public inspection the products of their farms, factories and other industries. Such an organization should have five hundred members and make itself a power in the upbuilding of the county and state. Every man, woman and child of Lane county should read the article in Colliers, referred to above, found on page 13, and come to the meeting at the court house Saturday evening the 17th, prepared to do a part in affecting a permanent organization as outlined above.

There is at this point a little matter of etiquette on the part of the simple folks, who, being in a public place, neglect to observe the simple dictates that the people, on passing into the pew, should turn and acknowledge the usher's service with a slight bow and a low-spoken "I thank you," or even a whispered one would be better. As the courteous usher is a boon to a church, so the return courtesy should never be neglected. The well-trained usher will miss it. And I feel sure that such indifference from the laity is often to blame for the neglect of the ushers. To feel that one's services are not appreciated is sure to produce an attitude of indifference on the part of the doer. They say, for instance, that it is humiliating to walk up an aisle and, on turning, to find their supposed escorts compositely seating themselves half a dozen each by each, without so much as a glance at the discomfited usher. Of course, there is in this matter some blame often to be attached to the usher. He should try to know his escorts, whether they prefer seats forward or back. It is often well to inquire quietly before starting, especially if they are strangers.

It is all too true that our western civilization is founded in great measure upon a spirit of abandon and of revolt against propriety. Our churches have been made to suffer accordingly. The younger generation, instilled with the pervading atmosphere of unrestraint, is largely devoid of those gentler customs which have produced a sublimity and a delightfully aesthetic tone to church services in the longer established communities. It appears in every where and of all denominations, it pays to study how and wherein to improve our church etiquette. "Pray for the peace of Jerusalem; they shall prosper that love thee."

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FORMER SENATOR WM. A. STEWART ENDS LONG LIFE

Washington, April 23.—Former United States Senator Wm. A. Stewart, of Nevada, died at Georgetown Hospital here today, following an operation. The body will be taken to Nevada Sunday for burial. Mr. Stewart served several terms in the United States Senate from Ne-



WILLIAM M. STEWART.

vada and was prominent for many years as a leader of the free-silver forces. At one time he was quite wealthy, but suffered reverses in his mining ventures, after his retirement from the senate. He then resumed the active practice of law in Nevada in order to recoup his fortunes, although nearly eighty years of age.

WANT FERRY TO REMAIN AT JASPER

At a meeting held at Jasper, Oregon, April 17, 1901, called to consider the proposition of the County Court to move the Jasper ferry to a site below what is known as Hull's Point, after full consideration of the matter, the following resolutions were unanimously adopted as an expression of the views and wishes of those present in regard to the matter under consideration. It was also ordered that the secretary furnish a copy of the same to the County Court, Eugene, Oregon, Eugene Register, and Springfield News for publication.

Resolved, That it is the sense of this meeting that the ferry at Jasper ought to remain where it now is, until the County Court secures a right of way to and from the proposed new site for the ferry, so that the public will not be trespasser on private property in order to reach same. Resolved, Further, in our judgment the proposed site for a ferry is but little if any better than the present one. Resolved, Further, in our judgment the bar that obstructs the present ferry can be dredged out for less money than it would cost to move the ferry, and obtain the roads that will be necessary to reach the proposed new site for the ferry. Resolved, Further, That a bridge at this place is the only thing that will fill the requirements of the public.

B. H. LYONS, Chairman. C. R. SYLVESTER, Secretary.

OPPOSES O. A. C. REFERENDUM

Pleasant Hill, April 17, 1901. At the regular meeting of Pleasant Hill grange No. 284 the following resolution was unanimously adopted, viz: An effort is being made to invoke the referendum on the O. A. C. improvement appropriation recently enacted by the Oregon legislature; and

Whereas, We, the farmers, appreciate the efforts of the national and state governments to give the state a practical school for our children; therefore be it

Resolved, That we oppose the referendum movement and will endeavor to defeat the same by all honorable means in our power.

Signed, R. J. HEMPHILL, H. C. WHEELER, LIZZIE WHEELER, Committee.

START ANOTHER SUIT AGAINST BIG MERGER

San Francisco, April 21.—The president of the United States is named as complainant in a suit filed in the United States circuit court in the Northern District of California today, the object of which is to dissolve the financial relations of the Union Pacific and Southern Pacific railroads.

Hundreds of witnesses are subpoenaed under authority of Chief Justice Fuller, of the United States supreme court. The action is one of the numerous suits brought against the Harriman lines during the Roosevelt administration. It is to be the first inaugurated by President Taft. It was originally brought in Utah and hearings are held in every large city where the two roads own property or competing agencies.

CONSTITUTIONAL PARTY IN COMPLETE CONTROL OF CAPITAL AFTER SEVERE STREET FIGHT

Constantinople, April 24.—The sultan yielded to the constitutionalists at 4 o'clock this afternoon, but whether the surrender was with or without conditions is not announced. Of the five thousand men at his disposal yesterday all were killed, wounded, captured or escaped. The American tourist party has taken the Australia Lloyd steamer for Naples.

ONE THOUSAND WERE KILLED

Constantinople, April 24.—Complete tranquility was restored in Constantinople by noon, when the last of the recalcitrants surrendered and the firing ceased. Several of the isolated guard houses defended themselves bravely against the Salonikians, and the fights in the centre of the city resulted in considerable loss of life. The men in the Tarsch Kischla barracks surrendered at 11 o'clock, and with this event the entire capital passed into the possession of the constitutionalists.

It is impossible as yet to accurately set forth the number of killed, but the casualties will probably exceed one thousand. The Red Cross Society is active and many Armenian women are busily engaged in caring for the wounded.

Several thousand prisoners were taken by the constitutionalists.

SOME AMERICANS WOUNDED

Foreign residents are believed to be in no danger, and the sultan is safe at Yildiz Kiosk. Americans in Constantinople are all safe. A number of shells dropped within the confines of the palace, whereupon the commander of the forces there hoisted the white flag and surrendered. The terms of the surrender are now being discussed.

Machine guns were used on both sides very effectively and no mercy was shown the troops who led the uprising of April 14.

A party of sixty American tourists who were in the city were escorted safely by a detachment of troops to a steamer in the harbor, but several are said to be wounded, among them being Fred K. Moore, a newspaperman from New Orleans, who was shot in the neck, but not seriously. Another correspondent named Booth was slightly wounded in the head.

MAN WHO FORGED CLEVELAND MAGAZINE ARTICLE ARRESTED

San Francisco, April 24.—Broughton Brandenberg, a magazine writer and novelist, was arrested here last night as a fugitive from justice in New York on the charge of grand larceny in connection with a political article claimed to have been written by the late Grover Cleveland, related in a thrilling tale today regarding his experiences in dodging the police. He told how he had posed as a German automobilist, an agent, a physician, at Harrington, Del., and now at Bridgeville, a town nearby, he managed a pool room and became involved in a shooting affair. He described his narrow escapes from arrest in New York, and how he later kidnapped his stepson, James Cabanne, from the child's grandmother at St. Louis and how he came to San Francisco, with the expectation of starting anew and later being joined by his wife. He declares he is the Dreyfus of America and said: "I may have to serve a prison term because the circumstances that would clear me are known only to myself."

Attorney Jacob S. Meyers has been engaged by Brandenberg's friends, but no legal action will be taken until the arrival from New York of copies of the indictment and other papers in the case. It is believed he will resist extradition. In the meantime Brandenberg will remain in prison.

Theodore Kyda, a handwriting expert, has interested himself in Brandenberg's case and will endeavor to solve the mystery attaching to the signature of the article which it is claimed by Brandenberg, is the signature of Grover Cleveland.

GOVERNOR LILLEY PASSES BEYOND

Hartford, Conn., April 22.—George Leavens Lilley, governor of Connecticut, died last night after an illness of four weeks. He was born at Oxford, Mass., August 3, 1859. He received his early training in the public schools of his native town, and

County Judge Chrisman, who also acts in the capacity of juvenile judge for this county, was busy today hearing two cases. One was that of Grace and Archie Twilley, aged 12 and 7 years, respectively, whose father died recently at Grant's Pass, leaving them dependent upon the public for support. The judge ordered that they be committed to the care and custody of William Griffin pending further orders by the court.

The other case was that of Edith and James W. Shelby, aged 15 and 12, respectively, who are now under the custody of J. M. Shelby, but whose father and mother are unknown. Complaint was made that the children were not receiving proper parental care, in that they were abused and mistreated and kept at home from school. The Shelys were represented in court by Attorney J. M. Pipes and Attorney J. M. Williams, probation officer for Lane county, appeared in behalf of the children. After hearing the testimony, the judge decided not to send the children to the Boys' and Girls' Aid Society, as desired by the complainants, but to commit them to the care of Mrs. Shelby, she to report to the judge once each month.

Earl Branson, employed by Bert Lemon, a logging contractor, was run over by a train car at Donna yesterday afternoon and severely injured. He was driving a team to the car when the horses ran away with the aforesaid result. Branson was rendered unconscious and it is probable that he was hurt internally. He was brought to the Eugene hospital.

Hean state committee, on which he served until his death. He was Republican congressman-at-large from his state from 1903 to 1909, resigning when elected governor.



GEORGE L. LILLEY.

later went to Worcester, where he attended the high school and later the Polytechnic Institute. He was married in Waterbury, Conn., in 1884, and entered the real estate business there. In 1901 he was elected to the state legislature, and also the Repub-