

BISHOP SCADDING ADDRESSES THE ASSEMBLY

A resume of Bishop Scadding's address before the Episcopal convention yesterday is as follows:

After reading extensive statistics showing a material increase in the membership of the Episcopal church and strong additions to the personnel of the clerical staff of the diocese, the Bishop considered and heartily endorsed the laymen's church extension movement. In order to make operative the recommendation of the missionary conference, he advised the establishment in each parish and mission of a missionary committee which shall organize missionary work in parish or mission, and through a separate treasurer collect regularly from each member of the church weekly offerings for missions both diocesan and general. The Bishop was of the opinion that the diocese should no longer depend upon the East for assistance but should give twice as much as before for missions in Oregon and for extension of the Kingdom in other parts of the world.

In reference to the holding of occasional services in places where after years of endeavor there is little to show for the money spent or the time expended, it was the opinion of the Bishop that the weaker places might be closed for the time being in order that the work which is more thoroughly established in other places might be made more permanent. The diocese cannot afford to support itinerant Episcopal preachers. It is only by faithful and persistent ministrations day by day that the missions of the Episcopal church in Oregon can become self-supporting, self-respecting parishes.

The Hospital
The Good Samaritan Hospital during the past year has maintained its reputation for efficiency. Through this splendid agency the Episcopal church in Oregon is doing a great service to Oregon in healing the sick. The work is growing year by year to such an extent that soon the new addition will be inadequate to meet the demands for service.

Bishop Scott Academy

During the coming year the diocese hopes to open the Bishop Scott Academy, a boarding school for boys. Thirty acres on the Columbia river have been deeded to the diocese through the generosity of Mr. Thayer, and as soon as adequate plans can be made the buildings will be erected. "Our trustees are looking about for the right kind of a head master and staff and hope that by next autumn everything will be in readiness. It will be the aim of the new Bishop Scott Academy to hold up high ideals, with a distinct Christian atmosphere to enforce a sound secondary education, and to start boys on their lives calmly, soberly and deliberately. This will do for the boys of the Pacific northwest what St. Helen's Hall is doing for the girls."

St. Helen's Hall

St. Helen's Hall has completed an unusually prosperous year. Both resident and day school have been full and a number of pupils have been refused because of lack of room. Hereafter it has been decided to receive only girls over fourteen and ready for high school as boarding pupils. The school gives courses of study fully equal to those of well known Eastern schools, and its graduates are accepted at Wellesley and Vassar colleges. It is a school whose work should be a source of pride to the diocese and to Oregon.

In addition to this work at St. Helen's Hall, the Sisters of St. John the Baptist have undertaken and are carrying on successfully a scheme to rescue work at St. Elizabeth's house (203 East 82nd st. North). St. Elizabeth's is a small beginning which may become a great means of restoring lost girls to true womanhood.

The Sunday School

Perhaps the bishop's strongest utterance was upon the need of efficient Sunday schools and trained teachers. He said in part: "There is no single problem before which the rector of any parish stands with such humiliating sense of weakness, and such puzzled mind, as he does before that of the proper education of his parish youth. It is a sad and an alarming thing that there is so little religious education in the home, that it is a rare thing for sponsors to concern themselves with the religious lives of the children for whom they are morally responsible, and that at the age of fourteen there is a serious leakage from our Sunday schools."

"This leakage becomes acute at the age of fourteen. This is not, be remembered, peculiar to the Sunday school. The public schools, with all their advantage of authority and equipment, show a similar falling off. How do they propose to prevent this? By establishing manual training and other allied subjects. What shall the Sunday school do? To say that the church has no vital ministry in the educational field for the child of fourteen is a confession of weakness not one of us cares to make. Just where our boys and girls need most they get the least. The church finds her great challenge not in the little boy and girl problem, but in the youth problem. Beyond all doubt, the most critical need of the church today, educationally, ethically and spiritually, is for wise leadership for our youth from thirteen to eighteen years of age. We need trained teachers of the Dr. Arnold type, and the clergy cannot possibly spend one evening a week, or at least one month, to better advantage than in training their teachers to teach. The young churchman of this diocese, and the older ones also, need definite, positive teaching. Let us resolve to be more careful about this lest the charge be laid to us that the youth look up and are not fed."

The Bishop placed great emphasis upon a day of rest in each week and

a living wage for six days' work. He called attention to the law of the church neglected and broken in every parish and mission. It begins: "All persons within this church shall celebrate and keep the Lord's day." Our besetting sin is the breaking of the Lord's day or neglect of the PUBLIC WORSHIP OF ALMIGHTY GOD. This terrible impiety, which is widespread among us, is a three-fold evil. It is a symptom of spiritual disease; it is itself a grievous sin, and is a sure cause of religious decay and death."

In this connection I desire to officially call the attention of any Christian men in this state to certain simple obligations resting upon them in the application of their Christianity to industrial problems. It is not merely a Christian obligation to devote one day out of seven to devotion and rest; one day's rest in seven is a sacred right, and any Christian man or woman employing another may expect from that other labor seven days in the week. Under the conditions of modern industry, certain work must go on on Sundays and week days alike, but that does not necessitate work by any individual through all seven days. To those to whom a rest day cannot be given on Sunday, it may be given on some other day, and by Christians it must be given as a right. I would further add that he is entitled to a rest from labor on one day in the week without a corresponding reduction of his wage; that he shall receive in other words, a living wage for six days' work."

Christian Unity
The Bishop terminated his address with an earnest plea for Christian unity in which he emphasized the thought of comprehension for the sake of truth.

The principal part of what he said is as follows:

"Out of every 1,000 Christians today there are about 450 Roman Catholics, 250 members of the Greek church, 250 Protestants without the historic Episcopate, and only 55 Anglicans. It is very little heaven to leave the whole lump, and somehow the heaven got to go into the lump and not the lump into the heaven. To approach the great Protestant communion of the world with the statement that their ministers are unlawful is to propose not reunion but absorption, not consideration but contempt. Surely there is a better way of approach. We cannot, of course, surrender anything with which we have been put in trust; we cannot give up, but we can give. What needs changing is our un-Christian attitude, not our Christian convictions. This will be the first step toward unity. Shall we demand that Rome quit the Pope, the Baptist yield immersion, and the Methodist abandon conversion, and the Catholic waive holy orders? These in part are their contributions. The duty of our time is to foster deeper love for each other, and a larger desire on the part of each to secure the possession of the other. The Bishop of Chicago pointed out in his admirable charge at the Chicago diocesan convention: 'The Anglican communion is a Catholic church in a Protestant world.' For the present negotiations in the Roman direction have been stopped. This throws her sphere of influence for the time being with Protestant Christendom. Question, can she make such a contribution to the Protestant world as will raise the whole question of unity above such dilettantish projects as federation and inter-denominationalism? CAN SHE CATHOLICIZE PROTESTANTISM? In no country is there likely to be less appreciation of a half and half Christianity, which is as Protestant as it dares to be, and only as Catholic as it must. A new nation is being born upon this Coast. If the church has little prestige, there is also but little prejudice against her. Now is the time to lay strong, well defined foundations. Never did the Holy Catholic church have a better opportunity to assert herself and to show leadership than here and now. Now as never before many are breaking away from old Protestant prejudices, from party war cries that have lost their meaning, from hectic revivals which have more to do with local politics and scandals than with the gospel, and are seeking a communion where there is order, dignity of worship, a faithful administration of the sacraments, and full presentation of the gospel; where there is not compromise merely for the sake of peace, but where there is COMPREHENSION FOR THE SAKE OF TRUTH. Though heavily handicapped by our legal title, 'Protestant Episcopal,' we can yet offer to men that for which they are really seeking and what their souls need. The philosophy of history teaches us that a religion is moribund when its professors have begun to compare other beliefs favorably with their own, when they lose the last instincts of intolerance and regard all cults as more or less equal approaches to the unattainable. In this way, and by hazy, metaphysical nebulae discourses on sweetness and light, and not by the scornful attacks of unbelievers has the church lost its hold upon society. Let us stand shoulder to shoulder beneath our flag-flung banners of positive, dogmatic, serious, attested truth, and apostolic order—and let our battle cry be 'for Christ and His church,' and our constant prayer be 'that we all may be one.'"

Hansard Pleads Not Guilty

Brown Hansard, of Springfield, who was indicted and arrested on the charge of violating the local option law this morning, pleaded a plea of not guilty and his trial will be held some time next week. C. A. Hardy is his attorney.

In the case of the State vs. William Beck, charged with giving liquor to a minor, William Garoot, the grand jury yesterday afternoon reported not a true bill, and the case was dismissed.

Civil Cases

Carl T. Travis vs. Robert Brownell and Sarah Brownell; recover money. Dismissed on motion of plaintiff without prejudice.

A. B. Kirkley vs. J. M. Shelley and C. S. Williams; recover money. Dismissed without costs to either party.

Susie F. Harrison vs. John Harrison; divorce. Decree granted.

Edith Briggs vs. Lester R. Briggs; divorce. Continued.

Gid. T. Ellis vs. Oregon & Southern Railroad Co.; damages. Continued.

Henry A. Mitchell vs. the Eugene Planning Mill Co.; damages. Dismissed.

Clark & Palmer vs. Haskell & Davidson et al.; foreclosure of lien. Settled and dismissed.

J. Crouch & Son vs. J. M. Nichols and C. E. Nichols; recover money. Continued.

Vingie Rowe Lawton vs. Southern Pacific Co.; damages. Continued.

Simon vs. Klovstad vs. Sam Mander; transcript on appeal from justice court. Continued.

Robert Louder vs. Edward Beekman and Hattie Beekman; foreclosure of mortgage. Default; judgment for \$240.95.

Maria Kimble vs. W. L. Kimble; divorce. Dismissed on motion of plaintiff, having been settled.

J. R. Holbrook vs. Frank Blair; recover personal property. Settled and dismissed without costs.

THE GRAND JURY ADJOURNS AND RECOMMENDS

The March grand jury, which was called in adjourned session a few days ago, adjourned last evening after having returned a number of indictments. A new grand jury will be chosen Monday, the date of the beginning of the June term of court. The old grand jury made the following final report:

In the Circuit Court of the State of Oregon for the County of Lane. To Hon. L. T. Harris, Judge of the above-entitled Court:—

We, the grand jury empaneled at the March, 1910, term of the circuit court for Lane county, Oregon, do hereby present our final report.

We have investigated all the cases that have been presented to us, and returned indictments in such cases as we deemed advisable. We have examined the books in the various county offices and found them nicely kept. We have visited the poor farm and found conditions favorable. We find that persons at the farm are properly fed and well cared for.

We recommend that the women's cell in the county jail be provided with a toilet and connected with the sewer. We recommend that the ladies' toilet on the second floor of the courthouse be changed to some other location in the building.

We have completed our labors and ask to be finally discharged.

Dated June 16, 1910.

Respectfully submitted,

J. D. SPENCER, Foreman.

WM. FORRESTER, A. A. ARMSTRONG, G. R. LILLES, B. B. JEANS, C. R. HASTINGS, CHAS. S. POGUE.

STATE MASONS ELECTED GRAND OFFICERS

Grand officers of the Masons were elected in Portland yesterday as follows:

Grand master, Charles E. Wolverton, Portland.

Deputy grand master, Thomas M. Baldwin, Prineville.

Senior grand warden, George H. Burnett, Salem.

Junior grand warden, S. S. Spencer, Eugene.

Grand treasurer, W. A. Cleland, Portland.

Grand secretary, Jas. R. Robinson, Portland.

J. E. Werlein, Portland, trustee of the educational fund.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called Sarsatabs.

rendered unconscious for a time, but soon recovered. He was taken to a surgeon's office and a gash on his head sewed up. He received a number of other cuts and bruises and will feel the effects of the experience for some time to come.

As far as can be learned no one was to blame for the accident.

JAY BOWERMAN BECOMES GOVERNOR

Salem, June 16.—Jay Bowerman, president of the state senate, arrived in Salem on the 4 o'clock electric car and went at once to the capitol, where he took the oath of office as acting governor of Oregon. The oath was given by Justice Eakin, of the supreme court. The elevation of the senate's president to the head of the government was accomplished without ceremony. A few friends from the city and attaches of the different offices greeted the new governor, who proceeded with the business of the office within a few minutes after his arrival.

His first official act was to affix his signature to the notarial commission of M. E. Fowler, of Portland. After signing a number of papers that were awaiting his attention a meeting of the desert land board was called. In the evening a meeting of the state land board was held.

While it was the general opinion of attorneys that the oath of office was unnecessary, the attorney-general advised the formality to remove any question that might arise later.

MARRIED

At the home of the bride's parents, Mr. and Mrs. L. N. White, at Salem, Oregon, Wednesday, June 8, 1910, Walter F. Thompson and Miss Eva White, Rev. Pemberton officiating.

The groom was born and grew to young manhood in the Cottage Grove community, being the eldest son of Mr. and Mrs. Harry Thompson, his father having died some years ago, but his mother, Mrs. L. M. Thompson, still residing on Taylor street in this city.—Leader.

DIED

At the home of his son, G. A. Cavanaugh, four miles south of Cottage Grove, June 11, 1910, John Cavanaugh, aged 82 years.

BORN

At the General hospital in Eugene, June 15, 1910, to D. McKinnon and wife, residing at 336 High street, a son.

At Santa Clara, June 16, 1910, to Charles Powell and wife, a daughter.

A WRECK

is the only fit description for the man or woman who is crippled with rheumatism. Just a few rheumatism twinges may be the forerunner of a severe attack—stop the trouble at the start with Ballard's Snow Liniment. Cures the rheumatism and all pain. Price 25c, 50c and \$1.00. Dillon's Drug Store.

The wood business along the Mohawk branch of the S. P. is flourishing. Every day from three to ten car loads of the fuel arrive down from there for Eugene people. This is one reason why wood is as high as it is. The freight charges must be added to the price. While there are millions of cords of wood in the hills surrounding the city, few farmers have the time to haul it to town, hence most of the fuel is shipped in on the cars from the Mohawk.

The Eugene Fruit Growers' Association is receiving Royal Anne cherries at Roseburg and shipping them to different points. The Royal Annes are at least two weeks earlier than there are, on account of the lower altitude and the warmer climate. Roseburg is said to be the earliest fruit center in the state.

A one and a third fare for the round trip has been granted by the S. P. Co. from all points in Oregon to Eugene on account of the big race meet and Fourth of July celebration here. The tickets will be good from the 30th of June to the 5th day of July, inclusive.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Workmen Needing Not to Be Ashamed.

"Study to Show Thyself Approved Unto God, a Workman That Needeth Not to Be Ashamed, Rightly Dividing the Word of Truth" (II Timothy ii, 15).

Louisville, Ky., June 19.—Pastor Russell of the Brooklyn Tabernacle, New York, today addressed the International Bible Students' Association here, using the above text. He also gave a public address under the auspices of the association. He had crowded houses and earnest attention. On the above text he said in part:

I address you, dear friends, as Christians, students of God's Word, and not as sectarians. Although the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but one "Church of the firstborn whose names are written in heaven" (Hebrews xii, 23). This conviction is being borne in upon us more and more as the days go by, and as the eyes of our understanding open more widely to the teachings of God's Word. We realize increasingly that our division means our shame in the eyes of the world, and that our Creedal contradictions imply that we are not all in all things by the Holy Spirit, the teachings of which cannot be Yea and Nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of unity in Church Federation, which will shortly be effected. The Christian public, however, and especially Bible students, are not deeply sympathetic with the Federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible Students are more and more coming to prefer the Lord's way—the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the one standard of fellowship which the Bible sets up. They are learning that this simple creed is—a turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability, under the Lord's Providential guidance. We all see that this simple bond of fellowship is the only one laid down in God's Word, and that whatever is more than this is injurious—bondage to men and to systems. We all see that "The Church of the Living God whose names are written in heaven" is composed exclusively of such as conform to the terms of this simple creed—that these alone will constitute "the Body of Christ which is the Church"—"the Bride, the Lamb's wife," whom he will accept and unite to himself in the end of this age. We all see that this class alone is referred to in the Scripture as "the elect," who are to be associated with the Savior in his glorious Spiritual Kingdom, which, invisible to men, is shortly to be established in power and great glory for the blessing of natural Israel and through her for the blessing of all the families of the earth—living and dead.

Workmen Not Ashamed.

Let us consider the latter part of our text first: The Apostle's suggestion is that Timothy and all the ministers of the Gospel of Christ are professedly workmen, laboring under the guidance of God's Word. In the larger sense every Christian is a minister of the Gospel, or, as St. Peter declares of all the consecrated, "Ye are a Royal Priesthood, a Holy People, a Peculiar Treasure." In the end of the age will come a reckoning time, a showing of results. "Every man's work that he hath wrought shall be made manifest" (I Corinthians iii, 13).

Our text urges that Timothy, and every faithful servant of God should be so loyal to God and his message that in the great time of examination in the end of this age preparatory to the introduction of the Kingdom the showing shall be one of which we need not be ashamed. Let us, then, as Christian Bible Students of all denominations gathered here today, ask ourselves respecting our own work in the world, and how it must appear to God, to ourselves, and to our fellowmen—how, how it must shortly be made manifest to all!

Let us call the roll. Baptist brethren. What have you to show as workmen who need not to be ashamed, rightly dividing the Word of Truth? Methodist brethren, what say you? Presbyterians, next. Congregationalists, Lutherans, Catholics—all!

The answer of all is practically the answer of all: "We have—so many hundreds of Churches. They cost—so many millions of dollars. Their steeples are—so high. Their cost of maintenance is—so much. The number of ministers is—so much. The Church collections amount to so much. The amount collected for foreign missions is—so much. The amount expended on fine choirs and elegant organs is—so much. The aggregated debts of all our churches is—so much. The unpaid interest on many of these debts is—so much. The time and energy expended in fairs, bazaars, etc., to help pay the expenditures is—so much. The number of Church membership is—so many. The number in Sunday Schools is—so many."

Many of our dear Christian friends say, What lack we yet? Have we not really attained the goal of our Church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves with collections at every turn? What more could God ask of us? "We are rich and increased in goods and have need of nothing" (Revelation iii, 16-17).

In reply we may suppose the Lord to ask, Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word. However good in intention, you have failed to "rightly divide the Word of Truth." The Temple respecting which I gave instruction is the spiritual one, the Temple of the Holy Spirit—the Body of Christ which is the Church. I fear that you have forgotten the true temple of God while rearing so many "temples" of earthly materials. Concerning the true Temple I instructed you that "the temple of God is holy, which temple ye are"—"living stones," being shaped and polished "for the habitation of God through the Spirit." Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word, and properly instructed mankind respecting my glorious character and my great Divine Plan of the Ages! Show me fruitage of the glorious message!

How many in all the millions that you report are "New Creatures in Christ Jesus," who "walk not after the flesh, but after the Spirit"? Let me hear the message of my love and grace in Christ as you are proclaiming it! What mean these sectarian divisions amongst you? Why are there so many Church edifices and so few saintly worshippers? Who authorized you to put these creedal fences between my people to divide the flock? Know ye not that I said, there is one flock and one Shepherd? Why have you so neglected the spiritual interests of my flock and their instruction in righteousness? Why are you so unable to rightly divide my Word?

Instead of coming together as one Church of the Living God whose names are written in heaven you have divided into hundreds of sects and parties! Instead of taking my Word as a whole and rightly dividing its teachings as between the different ages and dispensations of my work, you have divided my Word in a sectarian manner. One sect has made one selection from my Word and another sect has made another selection. Thus ye array one part of my Word against another part of it, and hence get into confusion and conflict. What have you to answer for these things?

With shame of face we must all acknowledge that "We have done those things which we ought not to have done and have left undone those things which we ought to have done, and there is no help in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart to acknowledge that we have wrought no deliverance in the earth (Isaiah xlii, 18); that our sectarian differences are our shame; that the ignorance that we have all been in respecting the Word of God is humiliating. Now that our eyes are open so that we can comprehend as never before the harmony of God's message from Genesis to Revelation, it means a rich feast and blessing to our souls. The Word of God becomes more precious to us daily as we become able to comprehend it. Our duty is to fly to the assistance of our dear brethren and sisters in Christ, of all denominations, and to call upon them to join with us in a determined stand for righteousness, for Truth, for God and for his Word.

We must show them that ignorantly we and they have dishonored our God by misrepresentation of his character and misrepresentations of the real teachings of the Bible. We must point them to the fact that the Bible does not teach that all mankind except the "Elect" saints will be consigned to a eternity of torture at the hands of fireproof demons. We must show them that the election of the Church during this age—a saintly little flock—does not mean injury to the non-elect. That, on the contrary, it is the Divine purpose that the elect saints with their great Redeemer in glory shall constitute God's Kingdom. That his Kingdom, put down sin, banish ignorance, error and superstition and uplift mankind by "restoration," by resurrection processes, up, up, up, to all that was lost in Eden by disobedience and to all secured for Adam and his race through the great transaction at Calvary (Acts iii, 19-21).

"Rightly Dividing the Word of Truth." Alas, how many intelligent people have turned aside from following Christ and from hearing the voice of God through the Bible! Alas, how many are looking to Theosophy, to Spiritism, to Christian Science, to

Higher Criticism, to Evolution—wandering farther and farther daily from the "faith once delivered to the saints" (Jude iii). We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting his Word and his Character. We have driven away from God and the Bible some of the most intelligent of our fellows, by reason of the contradictory nonsense of our creeds.

The Apostle urges, "Study to show thyself approved unto God." We are not to suppose, therefore, that the highest of all science, that which pertains to the Divine purpose and the Divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that "the world by wisdom knows not God." We are not therefore to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—along the lines of the inspired Scriptures. We must study! Whoever will not study will not know, "The secret of the Lord is with them that reverence Him." And reverencing Him means the giving of our best thoughts and talents to the study of his Word, that we may "know the things freely given to us of God" (I Corinthians ii, 12).

We should note further as Bible students that we must not study to be approved of men, but to have the Divine approval. This will bring to us, as it did to the Master and his apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers, who were guilty of the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As he was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose his footstep followers.

God permits all this with wise and loving foreordination. Nothing connected with the opposing forces is in any sense of the word interfering with his great Program. He set apart with Divine wisdom this Gospel Age of nearly nineteen centuries for the sole purpose of selecting from the world "the Church of the firstborn"—the antitypical Priests and Levites. The restriction of his message, the darkening of counsel, the clashing of creeds, the opposition of the world, the flesh and the Devil, are all wisely permitted with the foreordination on God's part that thus all through the Age the way of the cross—in the footsteps of Jesus—should be a "narrow way," so that comparatively few finding it would care to walk in it.

It is those few, that "little flock" zealous for God, for his Word, for righteousness, that he is now marking out as the prospective joint-heirs with Jesus in his glorious Kingdom, which is to bless the world with full opportunities for earthly salvation—"restoration." The trials of the faith, the patience, the love, the devotion of this "little flock" are all designed and not accidental. Satan and his hosts may think to thwart the Divine Plan, may mislead and use humanity as their tools, but it shall yet be seen that all of the Divine purposes shall be accomplished. The Word that has gone forth out of Jehovah's mouth shall prosper in the thing whereto he sent it.

St. Paul declared of earthly Israel, that they enjoyed "much advantage every way, because to them were committed the oracles of God." So now, dear friends, it seems to me that you and I and all sincere Christians the world around enjoy much advantage every way. Looking to the past we find great excuse for our dear forefathers who, with sincerity of heart, so misunderstood the Divine Word and so misinterpreted the spirit of the Master that they burned one another at the stake. We should not think so harshly of them for this—as though they lived today under the greater advantages which we possess. We should sympathize with them. We should consider them as blinded by the great Adversary as was Saul of Tarsus, when he, as a member of the Sanhedrin, authorized the stoning of St. Stephen. We should think of them sympathetically—as St. Peter spoke of the Jews who crucified the Lord. He said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." So also we should kindly, lovingly cast a mantle of benevolence over similar conduct on the part of John Calvin and others of our forefathers. But as we would not go to the Jewish rulers, nor to Saul of Tarsus for religious instruction, neither should we go to Brother Calvin or others of our forefathers who were blinded, as he was, respecting the true character of God and the true Spirit of his Word.

Only within the past century have the masses of God's people been able even to read the Bible. If they had possessed it. And only within the same time have they had the Bible to read. Our great hindrance has been that with Bibles in our hands and with ability to use them, we looked for instruction to our well-meaning fathers instead of going to God's Word itself. Now by God's grace the eyes of our understanding are opened. The wonderful Bibles of our day with their marginal references, their concordances, etc., and other assistances in Bible study are bringing us in touch with the whole message of God's Word. Now one passage of Scripture throws light upon another and thus with increasing brightness the Word of the Lord as a lamp gives light upon the pathway of his Church.

DICKINSON STARTS ON WORLD TOUR

Washington, June 16.—Secretary of State Dickinson will leave Washington tonight on a tour of the world with the Philippine Commission for the purpose of making a personal objective point. He will spend five weeks in the islands to familiarize himself with conditions there.

Don't Experiment With a Cough
When Dr. Bell's Pine-Tar-Honey has been used by millions of people for sixty years with a steady increasing demand. Look for the Bell on the Bottle. Sold by Dillon Drug Co.

Gross Bros. are getting out the iron work for the new public school building at Oakland, Oregon. Their foundry is a busy place these days, a large force of men being employed.

BOY RUN OVER BY AN AUTOMOBILE

Ethan Calloway, aged about 13 years, was run over by an automobile owned and driven by Frank Bennett, on West Eighth street this morning about 9:30 o'clock.

Young Calloway was holding a horse owned by William Love, standing in front of the Sturtevant livery stable. As the automobile came along the horse reared and plunged, throwing the young man prone on the pavement. Before Mr. Bennett could stop his machine he had run over the young man, who was