

OREGON ELECTRIC WANTS USE OF 5TH STREET

(From Thursday's Daily Guard.)

Said Harrison Allen of the firm of Carey & Kerr of Portland for J. J. Hill in his Oregon interests, who has been sent here by the Oregon Electric chief engineer, at the city council meeting last night: "If we can get Fifth street by which to enter the city we will at once ask for a franchise and put up a bond to commence actual construction within a reasonable time. We are coming here from Salem, have already commenced work in Albany, and are very anxious to get that street over which to enter the city. The Oregon Electric, as you all know, is part of the Hill system. As soon as we can get our road through from Salem we will put on the same service as we now give Salem, and propose to put on 22 trains a day out of this city to Portland."

It was a real interesting three-cornered out-throat fight at the meeting of the city council that came to an end last night when the council decided to respect the request of the Oregon Electric through Mr. Allen and delay the matter of a franchise to the P. E. & E. for a week. The trouble that has stirred the three railroads in this word contest with the city fathers, and which has been the desire of each to use West Fifth street for an electric railroad. The Lane County Asset company now holds a franchise over that street, but the fact that it has delayed its work for some time, almost to the end of its time extension, and the willingness of the Portland and Eastern to give the northwestern part of the city street car service at once placed many, including several of the councilmen, in favor of revoking the Asset company's privilege and giving it to the company that will build at once. This was the fight that was expected last night between the two local companies. But with the appearance of the Oregon Electric as a third party after the same street put a new and complicated phase on the situation.

The P. E. & E. Franchise.

The meeting was an adjourned session and the purpose was to read and vote upon the new franchise that had been drawn up for the P. E. & E. This was the same franchise that was expected last night between the two local companies. But with the appearance of the Oregon Electric as a third party after the same street put a new and complicated phase on the situation.

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Svarverud Objects.

M. Svarverud, representing the Lane County Asset company, has been given the floor. He stated that his company had a franchise over a portion of this street that had not yet run out. "And," he said, "we do not intend to allow it to run out. The ties have been ordered and are now on the way, and the steel order is about to be placed. The crew of surveyors has been working on the route between here and the coast, the line has nearly all been located and a greater part of the right-of-way obtained. The Lane County Asset company is not antagonistic to the Portland, Eugene & Eastern, and would like to see the latter build its lines throughout the city. But, if it is given this street it would completely 'bottle up' the city."

Mr. Svarverud said that if a common users franchise was to be granted he thinks that the Asset company should be allowed to build and own the line because it holds the first right and that would prevent the other company from gaining a monopoly in the city. He again assured the council that the Asset company's franchise would not be allowed to expire, for, on the contrary, they were just on the point of beginning construction.

Oregon Electric Appearance.

It was here that Mr. Allen made his announcement of the intentions of the Oregon Electric. He stated that he was not aware of the three-cornered nature of the proposition as had come with the news that an agreement between Welch and the Oregon Electric that had been reached in Portland yesterday. He had come with instructions to ask to have the matter delayed until the Oregon Electric could ask for a franchise, but only one week. He then told that they were rushing their work from Albany and that their engineer has asked for Fifth street in Eugene. The nature of the Oregon Electric's line differs from a street car line and a common users franchise would not be satisfactory. He then showed a letter from John F. Stevens, president of the Oregon Electric, to Carey & Kerr, the railroad's attorneys, that an agreement had been reached with Mr. Welch and there would be no quarrel between these lines.

After Allen was seated A. C. Woodcock, attorney for the P. E. & E., took the floor. He at once made the startling statement, "I presume that this proposition brought up by Mr. Allen is a holdup game. They are not in good faith at all." The Oregon Electric, he said, had been here only a few days, and had made no surveys in the least.

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Other Matters.

A little friction between the mayor and members of the council occurred last night, when the mayor refused to put a motion upon the acceptance of a report made by Councilman Garrett.

Councilman Garrett, president of the council, at an official chairman of the committee of the whole, reported from the committee session of Tuesday evening, favorably upon the request of Contractor Morris, in charge of the building of the transmission line, for the return of \$250 of the \$750 cash bond filed for the work completed.

Mr. Griswold in Answer to Colonel Mercer

Col. Mercer: Replying to your feeble effort in the Register of July 19 to justify the ignoring of the direct primary nominating law by attempting or pretending to quote that law, I must say you are certainly lame along the line of what the law says or you are shy enough to quote just as little of the law as possible and feel safe. But alas! the one small sentence which you do quote from the preamble of that law is no doubt the only straw you have for an excuse to evade the law.

Overlooking the preliminary personal ridicule and abuse which is the only thing you seem to be strong on, I will pass to the only quotation you made from the direct primary nominating law, which is as follows: "The method of naming candidates for elective public office by political parties and voluntary political organizations is the best plan yet found for placing before the people the names of qualified and worthy citizens, from whom the electors may choose the officers of our government."

You say "no language can be plainer than this," and then offer advice by saying, "It means but one thing, and that is that the primary law contemplated the naming of candidates by political gatherings for that purpose."

Now, Colonel, why don't you be clean and honest with the "faint-hearted republican voters," who you say are endeavoring to hit over my shoulders, and confess to them why you did not expound to them from your vast library of law books just how that one sentence in the preamble of the law, which you quote, is the political bosses in returning to the convention plan? No doubt you would if it had been possible. Instead of attempting to do so, you take it upon yourself to tell what it means. Do you think the voters of this county, the center of education of the state, haven't their brains and don't think for themselves? Have you forgotten the last election so soon?

Where does the direct primary nominating law vary from that statement you quoted above? What part of the law is in conflict with it? I haven't been able to locate it.

Please do so for us. Tell us where we can find it in the direct primary law, instead of inviting us down to your farm on the river road to read the law. Any voter can have a free copy of this law by applying to the county clerk, E. U. Lee.

The statement you quote is quite true in every sense of the word. It is embodied in every part of the direct primary law. Is not each voter asked and required to state of which political organization he is a member? And as he registers is this not recorded, so when he votes at the nominating election of candidates, does he not have an equal right with every other voter of his party to nominate the candidate of his choice and party? The preamble of this law says, beginning on page 4 and line 44: "All qualified electors who wish to serve the people in an elective public office are rightfully entitled to equal opportunity under this law." Now, Colonel, how does this sound to you? Not much like "my assembly" plan does it? Answer.

Is not that "naming candidates for elective public offices" by political parties and voluntary political organizations" which you quote as "being the best plan yet found for placing before the people the names of qualified and worthy citizens from whom the electors may choose the officers of our government?"

Say, Colonel, have you ever read the copy of the direct primary nominating law which was mailed each registered voter in this state by the secretary of state before its adoption by the people of Oregon, June 6, 1907?

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PICKERS MAY BE SHORT IN YARDS

Hopgrowers Fear Withdrawal of River Boats Will Cause a Labor Famine

Salem, Or., July 14.—Hop growers in this locality are experiencing some uneasiness over the probability of a shortage in pickers this season due to the discontinuance of steamer traffic between this city and Portland. For years hop pickers have been brought from Portland to the many yards located near the Willamette at a small expense, but the unexpected notice to stop river traffic until the first high water in the fall compels pickers to patronize either the Southern Pacific railroad or the Oregon Electric. The last-named company is a great convenience to the pickers, as the line passes through and near the large hop fields between Salem and Portland, but fully as large yards between Salem and Independence can this year only be reached by team and wagon, while heretofore the steamers unloaded the pickers within a few hundred feet of the destination.

The expense of transportation from this city to up-river yards will be in hiring of drays and express wagons in addition to railroad fare. Of course, the hop men will make every effort to accommodate their hands, but considering the hundreds of hands to be hauled from nearby towns, a small army of men and hundreds of horses will be necessary to carry both the local pickers and the out-of-town harvesters to the yards. Hop picking time is of short duration, but is looked forward to by many as an ideal and profitable outing.

Household goods arrived this morning for Warren Nichols from Ashland; Will J. Seaver, from Missoula, Mont.; and R. H. Frazer, from Oakland, Cal. Mr. Frazer expects a carload of farming implements and stock to arrive in a few days.

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COTTAGE GROVE COMPANY WINS PRIZE

Company E, Fourth infantry, Cottage Grove, won the first prize in the state trophy match at the Clackamas target range yesterday with a score of 202 out of a possible 200. The four next highest companies, with scores, follow: Company I, Third infantry, Woodburn, 490; Company K, Third infantry, Portland, 489; Company B, Third infantry, Portland, 482; Company M, Third infantry, Salem, 479.

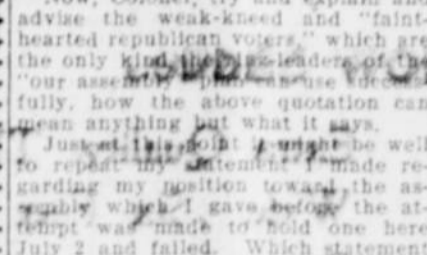
In the all-arms revolver match the first prize was won by Police Captain J. T. Moore of the Portland Revolver club; second prize, F. C. Hachney of Portland; third prize, George W. Wilson of Portland.

DIED

At the home of his son, Adam Schmitt, near Creswell, July 13, John Schmitt, aged 68 years. Besides his son Adam he leaves seven other children, among them being Mrs. Norbert Aya of Eugene. The funeral will be held Saturday morning at 10 o'clock at the Catholic church in Eugene.

Paul Hansen, a railroad laborer, was brought down from the S. P. construction camp at Natrona late yesterday afternoon and was examined as to his sanity today. He was pronounced sane and was released. He was acting very queerly, hence his arrest and examination. Sheriff Bown thinks he has been drinking very hard, and perhaps was recently

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Minneapolis, July 17.—Pastor Russell of the Brooklyn Tabernacle today delivered two addresses to the International Bible Students Association, in the Auditorium. He had the audience and excellent attention. We report one of his discourses from the text foregoing. He said in part—

Although the words of our text were not addressed by St. Paul to the world, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the world.

"Having These Promises."

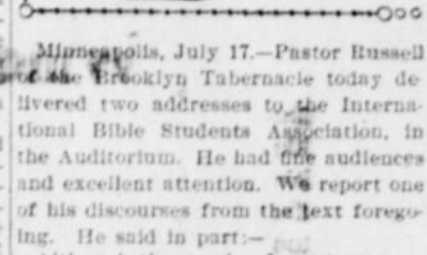
Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians II, 13).

This is the class addressed in our text—the followers of Jesus. These have heard of the grace of God—that it is the Divine intention to bless Adam and his race through the great Mediator—the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole heavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians I, 21).

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegiance and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts III, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreseen in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray. "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more—something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood" to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become copies of God's dear Son (Romans VIII, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down

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Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God—that is too Herculean a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose—to conquer the world, to overthrow it and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the fifth of their own flesh and spirit. Some by nature have more flesh of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit-bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh.

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battlings against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity—in equity.

Christian "Fithness of the Flesh."

Having located definitely the class addressed by the Apostle, "the saints" (II Corinthians I, 1), let us note how and why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

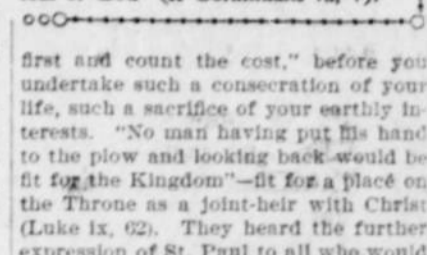
We reply that these saints, begotten of the Holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give-up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape.

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord

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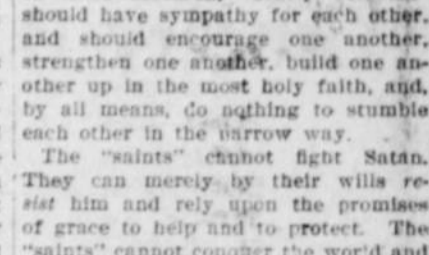
We reply that these saints, begotten of the Holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give-up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape.

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God—that is too Herculean a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose—to conquer the world, to overthrow it and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the fifth of their own flesh and spirit. Some by nature have more flesh of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit-bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh.

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battlings against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity—in equity.

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