

DEVELOPMENT THEORY.

Prof. Condon's Lecture at the Congregational Church Last Evening.

Facts Discovered by the Researches of Great Scientists.

An Interesting and Instructive Discourse on a Subject which has Attracted Much Attention.

The lecture of Prof. Condon on the subject of "The Development Theory," at the Congregational church last evening, attracted a good audience composing the greater part of the scientific and thinking portion of our citizens.

The learned gentleman prefaced his discourse by reading the following extract from a work lately published, not, he said, because it contained anything new, but because it exemplified the doctrine of a certain school.

Reasoning a priori, we assume that organisms, both plant and animal, have been created by development from pre-existent forms, because it agrees with the general course of nature. All the events in geology as in physics and astronomy being due to the operation of natural laws, it is reasonably supposed that the production of all the species of plants and animals from original simple forms like the monera or bacteria have been the result of natural law. The study of the early forms of life found in the Paleozoic strata; the laws of the succession of types; the correlation existing between the development of the individual and of the members of the class to which it belongs; the parallelism between the formation and differentiation of the land masses of the globe and the successive extinctions and creations of plants and animals. All these facts, notwithstanding the imperfections of the geological record and the fact that many of the older forms of animals were nearly as much specialized as those now living, tend strongly to prove that on the whole the world as it now exists is a born the result of progressive development, one form coming genetically from another; the animal and plant worlds constituting two systems of blood relations rather than sets of independent creations." Dr. Packard Zoology 871-2.

EVOLUTION. The doctrine of the evolution; that is, the doctrine that declares evolution to be God's process of creation, is now taught by all the higher colleges of our country.

Among its teachers it enrolls the names of Dr. McCosh, of Princeton college, to represent the Presbyterians; Prof. Dana, of Yale college, to represent the Congregationalists; Prof. Packard, of Brown university, to represent the Baptists. It claims among its seats of learning, Harvard, Dartmouth, Cornell, Michigan university, University of California and many colleges of lesser note.

Although it has this standing among religious teachers, two classes of thinkers still persist in lecturing and sermonizing the public into the belief that the doctrine itself is essentially atheistic. The two classes are, the atheists and the faithful among the theologians. That an atheist should want to usurp this doctrine is not surprising, that an orthodox theologian should help him to succeed, is a matter of surprise and of deep regret. If it concerned the atheist or the theologian alone the evil would be less than it is. As it is, the real harm is done to thousands of young people who read enough to know that science accepts some sort of evolution, and who hear from Sabbath sermons that evolution and godliness are inconsistent not only, but destructive of each other.

If these things are stated with anything like fairness to the facts, it ought to be a service to the cause of truth, to spread before the public the evidence of the extent to which the development theory has already passed into general acceptance; and also to attempt to show that this acceptance, where accomplished through intelligent weighing of its truth, has in its tendency to atheism.

Such is the aim of these pages. No effort will be made to defend or to condemn accepted views—only to record them and their results. But a few years ago light, heat, electricity, chemical reactions and mechanical motion were supposed to be due to entirely separate acts of creation. It is now clearly seen that these and other physical forces are only separate links of one chain of underlying natural force. It is demonstrated that nothing of this underlying force is ever wasted. The motion of a mill, of an arm, of a steam engine, occurs because heat, or some other link of the chain, is changed into motion. The motion thus created expends itself by becoming again heat or electricity, or some other form of the same chain of forces. Nothing of all this is now made or destroyed, not even wasted.

These things are now the common-place facts of science. The natural effect of them on human thought would be that, whereas we once thought God created light alone, we now know he must have created a wider fact of which light is only a part. And with Christian scientists this was the only effect the change produced. Would that it had been left to this.

How this view of the infinite lesson any one's adoring reverence of the Truth could suffer of all this wider force, and profounder power, is difficult to understand; that it should carry with it a tendency to atheism is incredible, for somewhere in that long chain of sequences the Creator's power must come in. The normal effect upon our belief would be expressed by such a statement as this: "I once believed God created a small fact; I now see he must have created a whole system of facts at once."

This tendency to wider, more generalized facts is the one characteristic of recent scientific experiments. Our thoughts must be adjusted to this current of things if we would keep our theology a working power among men.

Still more plainly is this wider generalization marked in the domain of chemistry. In chemistry, as in other departments of science, experiments continually reveal other and wider facts and forces underlying our surface ones.

The discoveries of late years through the use of the spectroscopic have added greatly to this conviction. These showed that the distant stars are composed of chemical elements like those of our own earth. This certainly gives one a sufficiently generalized idea of the nature of the materials out of which sun, moon and planets are made. If we consider these material as we find them in the rocks around us we shall find evidence enough of development from simple elements to complex combinations.

As a surface fact nothing can be more simple than a piece of chalk; yet if you examine it closely you will find its simplicity to vanish and in the place of that simplicity a most complex combination of chemistry, history and mineralogy. It tells of the lowly life of a company of animals existing in the deep regions of the ocean, millenniums ago, extracting the carbonate of lime from the waters around them and through the wonderful chemical forces of life, converting this lime carbonate into bony skeletons which on the death of the animals are consigned to the deep oozy bottom to become chalk. It tells of a subsequent elevation of this ancient chalk bed into a mountain mass of a neighboring continent. How far from simple, either in time, in place or in chemistry is this strange mixture of rock and of history.

Yet you may say of this piece of chalk "God created it. So he did, but how? Evidently by a long process of development from simpler elements to time, of force, and of material to what you now find it. A piece of granite from the hills, any more than these hills themselves, cannot now be regarded as a thing created into its present form by an instantaneous exercise of divine power. If you examine it closely you will find it to be a combination of three other combinations. It is made up of quartz, feldspar and mica; the quartz is a combination of silicon and oxygen; the feldspar is a combination of silicic acid and aluminum with either potash or soda; the mica is a combination of silicic acid, alumina, and for a third element, either potash, soda, magnesia, lime, or even iron. Surely, here is development in its most marked form; development through combinations complex and varied to present results. And this without at all carrying the argument to the molecules of a stage anterior to these, or to the atoms of a still more remote stage; and yet the changes this material underwent in these preceding stages, as was truly a part of the creation of your piece of granite as the combination of its quartz, feldspar and mica. How plainly then is it true that the creation of a piece of limestone or of granite consists in such a combination of atoms and forces in nature as shall secure these resulting masses, and that time, and often a good deal of it, enters into such combinations, making their existence itself a history of changes.

Let it be remembered that the object here is not to impress the hearer with a fact in chemistry or in mineralogy, but with the fact of a creation through development accepted throughout Christendom for the last hundred years or more, by the religious of all sects, and without any known tendency to atheism. It is not easy to see why the wider act of creation should have less need of creator than the narrower one, or that these general systems of nature should have any less need of a plan and a designer than the more special ones of our older thought. There is in both the same need of a creator. The wider systems as well as the narrower ones will show their missing links. What matters it from where the missing links occur?

"From nature's chain whatever link you strike, Tenth or ten-thousandth breaks the chain alike."

If the power and wisdom of a creating God stands behind that missing link, no matter where it occurs, in the creation of a piece of granite itself, or of the atoms of which it is composed. And yet one might say in passing of these missing links in all systems that there is no obvious gain in making the argument from design to hang rather on the absent than upon the present link, as if a broken link in a chain should be made to commend the skill of the mechanic more than if it were unbroken.

Several years ago the astronomer La Place published a hypothesis of development applied to the solar system, in which the claim was made that the sun, moon and planets were not created one by one from nothing by divine power; but that the matter of which they are composed once existed diffused through space; that this matter was drawn together by the mutual attraction of its particles; was condensed into such portion as to give place to its chemical forces; that this condensation developed motion in the whole mass, causing it to revolve around its center of gravity; that the increase of this motion resulted in the casting off of its outer portion into space, which outcast mass would in time become planets, and moons, circulating around the central mass, and that our present sun is this great central residu of all this.

With the great mass of the world's educated thinkers this explanation of God's mode of creating the solar system has passed from the domain of hypotheses to that of accepted theory; one capable of explaining facts in its connection not capable of explanation on any other theory.

No one now thinks of objecting to it on the ground of its giving a substitute in its explanations for the power of God and thus promoting atheism, although this was often done when the hypothesis was first published. You need not be reminded that this nebular hypothesis is one of development as applied to the solar system.

But the field of scientific work which of all others shows the most marked change in the use of the word create is that of geology. But a little while ago it was generally believed that mountains were created as such and from nothing.

ated this mountain west of Portland, and where it is. But what do we mean by created here? Let us inquire. In a careful examination of the mountain itself we find at least four different kinds of materials entering into its structure. Its surface to the depth of several feet is covered with a rich bed of soil; under this surface soil is a series of beds of boulder clay; under this a layer of basaltic lava, evidently the remains of not one but many successive lava floods, and underlying all these a continuous mass of shale and sandstone reaching back under the mountain to Tualatin plains in one direction, to Scappoose and the lower Columbia in another, and to Eugene City and the upper Willamette in still another. And so connected are all these parts that no portion can be separated from the others in the part it took in this one act of creating power which we call the creation of this mountain. Each of these portions of this mountain has a history of its own—the whole a common stretch of history. If we turn to the first, the surface layer, and ask it of its record, we shall be informed of ground up material of freezings and thawings of oxydations and deoxydations of additions from decaying leaves and logs, by all of which means this surface soil was brought to its present condition of usefulness. If we examine the layer underlying this surface one, that of the boulder clay, we shall find a like stretch of history to mark its preparation for its place. The drift of the glacier that brought its heavy boulder masses to their present place, the history of the occasional piece of granite that seems so far out of place among porphyries and basalts as to suggest an ice-berg journey from some northern shore—all these fragments of story unavoidably come into our conception of the creation of the boulder drift that constitutes the second layer of your Portland mountain. Then we shall find ourselves in the presence of the basaltic layers of what were once, without doubt great lava flows over level causeways long since eroded by deep valleys or narrow ravines until the direction of their outflow seems now almost incredible.

We now reach the basement sedimentary rock upon which all this upbuilding has been erected. You will find it in a few places cropping out in the river-bank at low water. It extends back under the mountain to Tualatin plains; it forms the foothills around the plains; it borders the valley forming its foothills through South Tualatin, Wapato lake, Amity, Albany, Eugene, and back down the valley on the east to Portland again. It is an old sea bed. Throughout its extent its fossil remains are well marked, and definitely fix the time in which it was deposited. The materials of sand and mud out of which these sandstones and shales were made, were brought here from higher lands, so that to the very foundation of our mountain base we find ourselves looking back to an earlier period for part of the agencies that make up the history of our mountain mass. Such, in brief, is the natural history of this mountain west of Portland.

Now, if we say as we have an undoubted right to say, "God created this mountain," I am compelled by the facts of the case to define created, as developed through a long continued series of changes, in which heat and frost, sea and land, stream and flood and tide, all did their share.

We reach a like conclusion if the object of our study be the natural history of some river channel. Look for illustration, at that of our own Columbia. Of this, too we may say, and say properly, God created it, the whole of it. But what does this act of creation imply? Let us see:

The long, winding stream of water we call the Columbia river is a vast thread that binds into geographical oneness regions wide apart, and strangely varied, but united in this one life of an extended water course.

Similar to this is its place in time; here, too, it becomes a thread that ties together widely dissimilar chapters of geological history. Let us try to recall two or three of these:

That we may get a glimpse of the first of these restorations of past history, it is requisite that we imagine the stream of time rolled back 100,000 years or more.

This done and we shall find the water-shed of the Columbia river of that period occupying in the main, the same region it does now, and yet, along its whole course it will seem wondrously changed. It was then in its lower or western portion a broad, winding strait, bearing the same relation to the interior that Puca strait does now to Puget sound. A broad beautiful bay extended southward from this strait to where Eugene City now stands, fringed with deep inlets, into which mountain streams poured from the same valleys these streams now occupy. This broad stretch of inland water, let us call the Willamette sound.

Another, and a far greater extension of the Columbia river, stretched from where Walla Walla now stands to the Yakima valley, making here, too, an extensive inland sea.

Still another extension reached from Snake river to the westward and including the present Klamath marsh. No facts in the natural history of the country are plainer than the evidences of these former extensions of this great water course.

Nor was this the beginning; far from it. If now we take another step into the great past, we shall find still the same Columbia river, but now only as a connecting series of links between frequent lakes, large and small. A river whose banks were covered with palms, whose lakes and streams were frequented by the rhinoceros, the wild horse, dwarfed and giant, the tapir, the camel and many stranger forms long since passed away.

At the time of this earlier chapter the present Willamette valley was in open broad straits communication with the sea.

If now with this extended view of its past history each epoch of which helped to form the succeeding one, we say God created the Columbia river valley, we of necessity are held to imply through long development of forms and materials and forces like these now at work around us. That among these were the heat of internal fires, the frost of unnumbered winters, changes of level and changes in living forms on its banks,—which of course amounts to an acknowledgment that we regard the development theory as defining God's process of creating the Columbia river.

What is here said of mountain mass or of river channel, applies with like force to the creation of a whole continent.

Our own continent began its history as such some age as a long strip of elevated sea bed extending westward and northward from our present Labrador. To this nucleus were added through long periods of time and by the natural agencies of flood and tide and the life and death of plant and of animal, successive strips of land, each strip having at once a separate history of its own and a wider historical connection with the whole continent. So plainly is this so that the whole geological history is now conceded to be a marked instance of a grand system of development with plan and purpose in its movements although conducted through ages of change and the agencies of nature.

Age after age thus left their record until our continent reached its present southern extension in Florida and the Gulf coast, and its western extension along the shores of our coast range of the Pacific. To these successive areas added to the continent geologists have applied the names Laurentian, Silurian, Devonian, Carboniferous, Jurassic, Cretaceous, Eocene, Miocene, Pliocene, Post Tertiary, each one of these names representing in succession a period of time and an area added to the continent. They stand toward each other in three lines of relationship. First—They stand towards each other in the relation of parts to a whole continent, each part in such relation to the whole that it could not possibly fit anywhere else. Second—They stand to each other and to the whole in the relation of succession in history. In this relation to the whole continent the place of each period is as necessarily where it is as that of part to the whole. The third relation is that of derivation. As before stated each successive addition to the continent was an off-shore sea bed near the former land, the muddy sediment of which had been for ages wearing from the uplands; had been carried to the sea by neighboring rivers and distributed by tides and currents; had at length been elevated into dry land to form another, an added field to our continental form. Thus it was that each added area was derived from the eroded surface of its parent country, adding the record of direct derivation to the other ties that bind the whole into one great natural development. Of course in all this, whether taken from the history of a hill, a river, valley, or a continent, we are treating of unorganic forces and developments, life as yet has not come into the question.

And now, before we carry our subject beyond the line that separates the organic from the inorganic, let us sum up our conclusions drawn from this part of our subject:

With our minds directed especially to the truths of chemistry, we may state that it was once believed that God created granite directly from nothing. The educated world now believes that God created the ultimate atoms and the forces that govern their relations; and that these acted on by their surroundings, made the granite. The difference is surely this: The older belief ascribed to God the creation of innumerable separate facts; the newer thought ascribes to God the creation of a system that results in these.

The system among scientists prevails, for all modern researches tend towards system. Only an added evidence that God works by system.

If we direct our inquiries to the domain of geology a similar result follows. Educated men find the evidence overwhelming that God did not create at once the whole continent as men once believed, but that he so directed natural agencies and materials that the natural forces of these acted on by their surroundings developed a continent.

Here too the change is to a generalization. God did not stop to create a single fact, he created a vast system of facts.

And as in both these departments of thought, that of chemistry and that of geology, the religious world have accepted these changed views without conscious detriment to religious faith it must follow that development as a form of creation, as God's process of creation in at least some departments of his work is an accepted doctrine and is not atheistic.

But let us now go back a little in our geological history of the continent.

It will be remembered that the geological of our continent was described as progressive elevations of new portions of sea bed into so many added fields to an old farm.

If now we add the statement that each of these annexed fields was in its turn stocked with plants and animals suitable to its period we have the opening of the other half of our subject, development as applied to plants and animals.

It will be remembered that there were designated ten or more of these annexed fields during the whole period of geological history. All through this history running through millions of years there were, side by side, two kingdoms of life, that of the plant, the vegetable kingdom, that of the animal, the animal kingdom. During all this time the inter relations of field and flora and of field and fauna were such that each province of each kingdom was where it is and would find no where else. This triple relationship suggests a wider system to which these parts are essential in time, in rank and in unity to the whole.

The perception of this great geological system of plants as well as of animals long since suggested to Prof. Agassiz what was known as his system of evolution, an essentially embryonic one, and therefore not dependent on surroundings.

The other type of evolution is that of variations promoted by surroundings and is best represented by the Darwinian system. Neither of these attempts to account for the origin of life itself. They are both content to ascribe this to God.

The scripture texts that relate to the introduction of life into the world are the following:

1.—"And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind."

2.—"And God said, let the waters bring forth abundantly the moving creature that hath life."

3.—"And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind."

If these passages simply assure us that our Heavenly Father created life upon the earth and in the waters around the earth by starting its streams from a germ which he caused the waters to bring forth, then the believer in special creations and the theistic evolutionist have here common ground.

Beyond this their views separate, the evolutionist claiming that God created the possibility of the whole system in its first germ of life, and so assigned it to the development of the natural world. To him, then, these passages from Genesis open a vision of a vast stream of life, beginning millions of years ago in the dawn of the paleozoic, increasing naturally as it flowed on through the successive additions to the continent, rapidly enlarging as it

flowed through the early tertiary, till the extending continents were overlaid with life in the wonderful variety of its higher forms with which the later tertiary prepared the world for its present.

If these passages of Genesis open to us in vision this grand procession of the life of the past, the thought of God will certainly kinde no less honor to him, while it will be more true to the facts. Man's place in this vast stream of life the theistic evolutionist finds no difficulty in defining. His flesh is of the earth earthy; his animal life belongs with the broad current above described. But God assures us that he created another system, in this wider life stream, even a spiritual one; for it is written, of man, that "God breathed into his nostrils the breath of life, and man became a living soul."

Here the Christian evolutionist finds the latest and highest creative work of all—that to which all rightly tends; that to which all else was intended to be tributary—the evolution of the religious destiny of mankind.

Suppose now the question were asked, what effect will the development theory have on the faith of Christendom? It might be presumptive to attempt to give a direct answer to so grave an inquiry, but if we may help history for parallels from the past, there can help us form a judgment. About 300 years ago a new hypothesis of the solar system was published by the astronomer Copernicus. His theory was adopted by Galileo and demonstrated by the help of his newly invented telescope. But the church was alarmed and asked the question: What will become of the faith of Christendom if these unscriptural views of the sun and the earth be generally accepted? The poor astronomer of the telescope was condemned for heresy and compelled to retract his published convictions on pain of the penalty due to heresy. The heresy triumphed. Europe accepted the new views, but did not give up the faith of Christendom. This is certainly a case in point and ought to have its moral for us. Years passed and a new scientific heresy was published—that of the great antiquity of the earth—6000 years would not cover the scope of history geologists saw in the rocks. The theological cry was again raised and in almost the same inquiry. What will become of the faith of Christendom if these views are accepted? Well, time passed, the longer chronology was generally accepted, and the faith of Christendom seemed rather to improve under the change.

But yet another strain was in store for the relation between theology and science. The evidence of several lines of scientific inquiry seemed to point to a longer human antiquity than the received one. Again the old cry was raised of atheism and infidelity against the innovators, and again the newer views prevailed without much apparent change in the faith of Christendom. That these periodic conflicts between theology and science have been entirely harmless, no well informed person will claim.

The church cannot put herself in a position of chronic antagonism to science without harm.

But in opening out this subject, so that we may see how much of evolution we ourselves believe, and also in enumerating the evidences that our colleagues are already teaching it to our youth without taint of atheism, I have done the work proposed for these pages.

That the wise and the good of the nineteenth century are about to let these doctrines make atheists or even infidels of the rising generation, I cannot believe. That they are necessarily destructive of faith, I believe as little. That the American church may, through their help, be able to cast aside a good deal of worthless teaching, and rise to a higher plane of working power, is far more legitimate to the signs of the times.

At the close of the lecture Professor Condon was loudly applauded, and many old friends crowded around to greet him and renew their acquaintance.

LANE COUNTY NOTES.

[FROM THE OREGONIAN'S LOCAL CORRESPONDENT.]

EUGENE, Feb. 16.

Mr. J. H. Evans, register at Lakeview, is in the city.

Gov. Moody has not yet appointed a judge for this county.

Another skating rink has been opened here. Eugene now boasts of two.

Levi Leland delivered a temperance lecture at the O. P. church, Tuesday evening.

Different farmers throughout the county have lost valuable horses from some disease.

Lieut. Schwatka will deliver his lecture on "Arctic Explorations" next Thursday evening.

Mr. and Mrs. A. V. Peters will leave for the eastern states the latter part of the month.

Mr. B. J. Pengra returned from his eastern trip last Friday, having taken the overland route from California.

Saturday morning last the roof of the county jail caught fire, but a few buckets of water extinguished the flames.

Insurance companies have paid \$600 to M. T. Barnett for damage done to his stock of boots and shoes by the recent fire.

The Madison Square Theater Company have billed the city, announcing "Emeralds" for Monday evening, the 26th inst.

The members of the council are engaged in revising the city laws, having held the third meeting for that purpose last evening.

Mr. and Mrs. Bell Jennings have gone up to Creaswell for a two or three weeks' visit. Mrs. Jennings is steadily gaining in health.

Stock are suffering somewhat from scarcity of feed; cold weather took the grass and the railroad company bought up all the spare hay.

The public school will give another entertainment this evening, exercises to consist of readings, recitations, vocal and instrumental music.

Capt. H. H. Pierce has accepted the invitation extended him by the seniors of '83, to write a class tree poem for commencement week in June.

A grocery firm here has just received a supply of fresh butter direct from California. It was found impossible to supply the market with home made butter.

Mr. Frank G. Abeil was here during the week and arrangements were perfected by which he will return to Eugene in April and take the class pictures for the university seniors.

At the literary social club, last Saturday evening, the literary exercises consisted of selections from Macbeth, which were rendered by Mr. E. E. Burke, Mrs. Judge Bean and Miss Nettie McCormack.

Farmers are anxiously awaiting a few days of warm weather to determine whether or not fall grain has been seriously damaged by cold weather. Lane county has never yet lost a fall crop from freezing.

Mrs. Rebecca Clawson, president of the Woman's Christian Temperance Union of Portland, occupied the pulpit of the M. E. church last Sunday evening. An effort will be made to-morrow to organize a temperance union at this place.

The Laurean Literary Society elected the following officers last Friday evening: President, Edgar McClure; vice president, W. H. McGhee; secretary, H. S. Johnson; assistant secretary, George Shinn; treasurer, A. O. Condit; editor, M. A. Miller; sergeant-at-arms, R. Barklow; censor, J. N. Goitra.

SPECIAL CHURCH NOTICES.

Regular Sunday services at St. Mathew's, at 11 A. M. and 3:30 P. M. Seats free.

First Christian Church—Columbia street, between Seventh and East Park. Elder J. F. Floyd, editor Christian Herald, will preach morning and evening.

The Swedish Evangelical Lutheran church, B street, between Ninth and Tenth.—Next Sunday, at 11 o'clock A. M. and 7:30 P. M., services will be held in the Swedish language. P. Carlson, pastor.

Scandinavian Service.—There will be service in the Scandinavian language, in the Baptist church, corner of Fourth and Alder streets, Sunday, the 18th inst., at 3 o'clock P. M. All are welcome. O. Oksanen, missionary.

The Church of Sea and Land—R. B. Stinble, pastor, corner Third and D streets; Sunday school at 9:30 A. M., for one hour; preaching in Bethel Hall at 7:30 P. M.; prayer meetings at 7:30 P. M. on Tuesdays and Fridays.

First Baptist Church—Corner Fourth and Alder streets, preaching by the pastor, Rev. J. A. Gray, at 11 A. M. and 7:30 P. M. Morning subject: "Religious Tramps." Evening subject: "The Doctrine of Hell." Seats free. Sunday school at 12:30.

First Presbyterian Church—Corner of Washington and Third streets, A. L. Lindley, pastor. Services to-morrow morning and evening. In the evening, a lecture on questions of the day. Visitors provide seats for strangers and all comers are welcome.

Religious services at the German Methodist church, corner North Eighth and D streets, next Sunday, as follows: Preaching at 11 A. M. and 7:30 P. M.; Sunday school at 9:30 A. M.; prayer meeting Wednesday at 7:30 P. M.; Bible studies and exercises in singing on Friday at 7:30 P. M.

St. Stephen's Chapel—Corner of Jefferson and Fifth, the Rev. John Rosenberg chaplain; services at 246 Clay street. Services to-morrow as follows: At 9 o'clock, the holy communion; at 11, full service, with sermon, by Bishop Morris. Choral service at 3:30, and evening service at 7 P. M. Seats free.

Taylor Street M. E. Church—Geo. W. Izer, pastor. Morning discourse, 11 A. M., by the Rev. F. M. Robertson, of the upper Iowa conference. In the evening, at 7:30 o'clock, a temperance meeting, under the auspices of the Woman's Christian Temperance Union of Portland. An interesting programme will be provided. All who come will be made welcome.

First Congregational Church—Service to-morrow at 11 A. M. and 7:30 P. M. Preaching by the pastor, Rev. Dr. F. H. Marvin. Morning subject, "The Soul of Goodness in Things Evil." Evening subject, "The Use and Abuse of Amusement," a sermon with special reference to the Sunday concert. Sunday school at 12:30 P. M. Young people's meeting at 6:45 P. M.

Calvary Presbyterian Church—Eleventh and Main streets. Pastor, Rev. E. T. Lee, residence Ninth and Columbia streets. Services for the coming Sabbath: Preaching at 11 A. M. and 7:30 P. M. Sunday school at 12:45 o'clock, with all the pewes free and the singing Congregational. A special effort is made to welcome strangers and visitors. You are cordially invited to attend.

East Portland Pulpits.

Rev. J. A. Gray will deliver an address at the East Portland Y. M. C. A. rooms to-morrow, at 4 P. M.

Services at Baptist Church, corner of Seventh and G streets, East Portland. Subject for 11 A. M., "Converting Power." 7 P. M., "A Call to Heaven." All are welcome. Seats free. G. J. Hurdett, pastor.

First Congregational Church—Holladay's addition to East Portland. Amos W. Power, pastor. Regular morning and evening service at 11 A. M. and 7 P. M. Seats free and all are invited. Sabbath school at 12:30. C. F. Plympton, superintendent.

"Hough on Huts." Clears out rats, mice, dogs, roaches, bed bugs, ants, vermin, chipmunks, etc.

METEOROLOGICAL REPORT.

Signal service United States army. Division of telegrams and reports for the benefit of commerce and agriculture. Report for the last 24 hours. The following observations are taken at the same moment at all the stations named.

PORTLAND, Feb. 16, 7:27 P. M.

Place of Observation	Height of Barom.	Change of Barom. in 24 Hours	Ther. in Shade	Ther. in Sun	Wind Direction	Wind Force	Humidity	State of Sky
Portland	30.56	02	36	46	Calim.	00	69	Fair
Olympia	30.58	00	35	45	Calim.	00	69	Fair
Bozeman	30.55	03	35	45	NE	00	69	Clear
Red Bluff	30.62	08	40	50	N	00	69	Clear
Red Bluff	30.43	04	43	52	SE	00	69	Clear

Minimum, 25.0; maximum, 47.8. River 2 feet above low water mark.

MINING STOCK REPORT.

SAN FRANCISCO, Feb. 16.

California	30	Utah	2
Unclon	44	Belle	2
Nevada	38	Bullion	40
Eureka	9	Savage	14
Best	44		