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Rhudora and Oswang.

"No, Rhudora," sighed the young poet sadly, "I fear it can never be. We are not for each other. I love you like anything, Rhudora, but I can never marry a modern girl. The girl I marry must be willing to go with me far away from the maddening crowd, miles into the solitary heart of Nature with a capital N, where one may walk hand in hand with Beauty with a capital B and learn one's own soul with a capital S. Where the people, Rhudora, know naught of our silly changes of fashion, still laughter of the allurements of fashionable hats and stylish dresses, and—"

there such a place? How magnificent it would be to go there."

"Rhudora!" he cried back. "You would?"

"Oh, Oswang, I should snicker!" she assured him. "O'ho! the joy of being able to introduce the very latest wrinkles in hats and blouses to all those women there, and make them realize what hopeless back numbers they are! Oh, Oswang, let us—"

But Oswang had departed, in his haste leaving his cane and one glove behind him.

The delta of the Mississippi river covers an area about equal to that of the state of Maryland.

WRITER DEFENDS NUMEROUS CHURCHES

By REV. J. H. CONKLE, D. D.

It is a problem. There is no doubt the country churches cause anxiety. They are a precious memory to many. A man is to be pitied who does not know a worthy church of that kind. You have had in the wide-awake Outlook two luminous discussions of the question. Ohio has been mentioned. That state stands for much that is valuable. She stands for a great body of Christians most of whom have been brought up in a country church.

May I state the problem as it seems to me? At the close of the war of the rebellion, money was plenty and every little neighborhood built its own church, unfortunately some times two. It is a fact that some counties in Ohio were overchurched. Morgan is one known to the writer somewhat intimately. I had occasion to make inquiry as to conditions. I found the Methodist Episcopalians had thirty-two, the Methodist Protestants twenty-eight, the Disciples nine, Presbyterians four, Baptists at least two. There were doubtless a few others. At one point near the county seat, McConnetsville, but for an intervening hill, nine Methodist churches were in sight, that was five more than should have been. One of these churches was erected by a woman of some wealth and served the use of a sort of private chapel. Its membership was probably never over 20. The over supply of places of worship was doubtless one-half say at least forty. The most graceful thing at many see it is for a goodly number of these churches to die and the membership go into a sister denomination.

Near another county seat there are two abandoned Methodist churches that should never have been built. It may be assumed that here are excellent reasons for this opinion. In another section well known to me at a village on the railroad is an excellent Methodist church, and a fine parsonage; four miles west another, less than four miles south of the second one named at a railroad village another, and from here in different directions at less than four miles each are two more. With one exception they have good congregations and fine Sunday schools. Within the described territory there are four or more non Methodist churches. Overcrowded, you say. Certainly. Similar conditions are doubtless found in other sections of our state.

It is to be noted that these sections have been remarkably clear of criminals. Drunkenness and homeless children are rare. In Harrison county where the saloon has not existed for forty years the churches are rampant. Their reign is beneficent. Criminals are rare. Months pass without a single occupant of the jail. Prohibition is a fact not a theory. The rate of illiteracy is lower by far than any other county in the state. I think the lowest in the United States. The fine children's Home oftentimes has scarcely a Harrison county child. The grand jury when called after a single session adjourns without an indictment. There is no complaint of empty churches.

Another thing a man never attempts to run "a booze joint" twice in Harrison county. They are not around saying smooth things to the men who run such places for the public good. Every man knows without having to be told that it is now and always will be a community disgrace. It may startle some folks to say that the jokes and quips often seen in an otherwise cultured press on prohibition is an abomination that should always be blue penciled. Get your gloves off if you do not expect prohibition to be a farce. Do not leer at total abstinence, nor pity the arrested and imprisoned seller, nor pat the arrested booze hoister and call him a good fellow. It has power enough left to bite you like a serpent and sting you like an adder.

The decay of the country church, and the village church as well, is due to several causes. In the farming population for years each family was the owner of a single team of horses. They worked often six days a week. They deserved and with thoughtful farmers were permitted to rest on the Sabbath. It was necessary to have the church within three miles to attend every Sabbath. They are now able to have as many horses as they choose; most of them have autos. They prefer the better music, not always the better preacher, but the more popular preacher of the city. Yes, the automobile has affected the attendance at the country church. The Christian owner still goes to church, and takes his family regularly. If he does not, whatever his profession, he is not worth counting.

There was a time when almost every farmer owned the land on which he lived. Naturally he was interested in the neighborhood church.

If for no other reason it added to value of his farm. Often when he prospered he moved into town. The man who took his place was a renter, and worst, often a yearly mover; in many instances a ne'er do well. The proof was soon seen in his ignoring the church. He counted for nothing as his record assured the permanent residents he would change places early in March. Of course this is not always true, but it is too often the naked fact. The result is the church is weakened in numbers and financial support.

The universal prevalence of the telephone has also had to do with the decline of interest and attendance. It was at the country church news was interchanged; sickness, marriages and the well or ill being of their neighbors were talked over. It was the social center. The telephone has made this news common property. The really religious still come. The hangers-on do not.

The center of social life must be swung back to the Sunday school and church else it will suffer an irreparable loss. The man and woman who would change the center of community life to the school or the range is either hostile to the church or thoughtless as to final results on the community. I fear on investigation it will be discovered that these movements are led, often by some person hostile to Christianity and who would gladly paganize the rising generation.

It is strange that any community should silently stand by and without protest permit all night dances, least of all Saturday night. Do you not know that no community can in the long run prosper or be desirable as a residence if such things meet popular approval.

The church needs broadening; not less devout, less holy, less righteous, less insistent on fundamental, but broader in plans. The moment the church ignores heart salvation and the need of a new nature, a new creation she has lost her credentials, and her future is of little moment. The pastor must be an all round man—broad in his knowledge, alert, tactful. However poetical and beautiful a sleeping daisy may be he must not be one. He must have the social touch. He must be youthful in mind even though mature in years. He must be the one up-to-date man of the whole community. He must touch attractively the schools, and with a firm hand the grange. Aside from college professors the average minister of the gospel ranks all other professions in his educational breadth.

To make the alive and powerful church there must be intelligent, sane, united and devout men and women. Every church has laymen that should be trained for public address; they should talk for Christ and his church. Neither Stephen nor Phillip were apostles or ordained ministers but sane laymen. The really worth-while layman puts the Christ and church first and illustrates him in word, in business, on the farm and at the home.

The present awakening has doubtless magnified conditions, but reformers must startle men to arrest attention and compel thoughtfulness. Note when a perceptible weakening of the churches occur, morality is cheapened, crime increases, divorces multiply, drinking and brutality reach high water mark.

Be loyal to your country churches. See that they succeed in Oregon. Your cities are made and led by your people. Paganize the farming community and you have sowed to the wind; results: a whirlwind of crime will sweep your cities to a doom as desolating as befell Sodom. Stony Ridge, Ohio.

POWELL VALLEY

School closed here last Wednesday for the remainder of the week on account of the storm.

Mrs. Geo. Rodgers is confined to her bed with a severe attack of grip. Mr. and Mrs. S. G. Carrell spent the week-end with Mr. and Mrs. A. C. Browning at Cottrell.

Lillian Sell has recovered from her recent sickness.

Harold Shuholm, of Portland, visited last week at the home of his uncle, O. Shuholm.

The mail carrier is a welcome visitor these days.

Mrs. Henry Treber has nearly recovered from an attack of the grip. The young people are having great sport with their sleds these days.

FAIRVIEW

The Fairview library station, which was closed last Wednesday on account of the storm, will be open this week Wednesday from 2 to 4:30 as usual.

Richard Anderson, Sr., is quite sick.

Huge drifts of snow have interfered with travel here for several days. School was closed several days last week.

Each of the thirty-odd million wage-earners of the United States loses on an average nine days each year through sickness, at an average cost of \$2 per day.

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POWELL STREET

THE CHRISTIAN SABBATH

By C. M. BROWN.

Chapter 4.

Law is a rule of conduct prescribed by the supreme power of the state to its subjects, commanding what is right and forbidding what is wrong. Notice the essentials are, first, an authoritative law-giver; second, subjects to be governed; and third, a rule of action for them.

Now turn to Ex. 20 and we will examine the law known as the Decalogue. The first thing is the caption or preamble, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Here God asserts himself to be the Lord their God.

This statement was sufficient to establish his authority and command their obedience, then he makes reference to his past dealings with them to assure them of the source of their strength and blessings. To fully appreciate the meaning of this statement it is necessary to take a brief survey of things at that time.

The nation out of which they came, as well as those that would surround them in their new home, were polytheistic in their religion, and these people were not only familiar with that fact, but were sorely tainted with it themselves. This fact is proven by the worship of the golden calf, a thought derived from the worship of the sacred ox of Egypt. This preamble to the Decalogue lays the foundation for the first commandment, "Thou shalt have no other Gods before me."

Having first established his authority as the lawgiver, he then proceeds to designate to whom he is addressing the law. Notice the expressions, "Thy God," brought "Thee," "Here are two personal pronouns of the second person showing that he was speaking to the people who were in his immediate presence, and then emphasizes it by referring to the fact that the law was to be given to the people whom he had brought out of Egyptian bondage. We would be willing to rest our case with any scholar, who had not been poisoned by some theory aside from the plain word and the historical facts that cluster around the giving of the law, that it was given to the Israelites and to them alone.

Some have thought these laws were not for the Jews alone but for the whole world. We cannot accept that theory for the whole world was never in bondage to the Egyptians, nor were they present to be addressed by the pronouns "Thee" and "Thou," which fill an important place in every commandment given. Again in Ex. 31:17, speaking of the Sabbath institution, it is said that it should be a perpetual covenant throughout their generations, as a sign between God and the children of Israel forever. Notice he does not say it shall be a sign between him and the Romans, Greeks, Chinese or Hindus, but between him and Israel. Other nations might recognize the principles underlying these laws, but that does not prove these laws were directed to them. It will be remembered that we have shown in a former article that there was a vast difference in the law itself and the principle which gave rise to it. Neither does the fact that these laws belong to a special people for their special need exclude any other people who hold the same principles from having laws based on these principles and adapted to their needs.

All civilized nations have many laws in common, but that does not prove that a law enacted by one is in force in all others who hold the same principles.

The fact that God made the Sabbath the sign of the covenant between him and Israel does not prove, or even furnish the slightest evidence, that he did the same with all other nations.

That God has a right to enact laws for all, or that he does so, is not the point at issue, but the point is that these laws given here were for the Israelites and none others.

If this law can, by any process of reasoning, be enlarged to a multiplicity of nations, the same process of reasoning would multiply the law-giver into many Gods.

(To be continued.)

COTTRELL

Mrs. Frank Beers entertained the Ladies' Embroidery club Wednesday, January 12. The next meeting will be at the home of Mrs. Wm. Booth.

Lawrence Creswell and George Proctor took a four horse sleigh load of young people to Sandy Saturday evening to attend the basket ball game. The young people reported the sleighing fine.

Mr. and Mrs. Parson, of Portland, are visiting Mr. and Mrs. Ed. Andre.

The Parent-Teachers' meeting at the schoolhouse last Friday evening was attended by a good crowd. Much interest has been shown, by the patrons of the district, in these meetings.

Sad!

It must be heart-breaking for the steel mills to have to turn down good, profitable business for the more reason that they already have more than they can do.—Indianapolis News.

LODGES AND SOCIETIES

[These notices will be published from time to time free of charge. Others not listed here are solicited. If any are incorrect please notify the Outlook and corrections will be made at once.]

GRANGE DIRECTORY.

MULTNOMAH GRANGE—Meets every fourth Saturday. Master, R. L. Anderson; secretary, Myrtle Johnson; lecturer, Mrs. Lora Clason. Gresham, R. F. D. 2.

SANDY GRANGE—Meets every fourth Saturday. Master, A. G. Thomas; secretary, James Bell; lecturer, John Roberts. Sandy, Oregon.

EVENING STAR GRANGE—Meets first Saturday in each month. Master, Miss Iva Hickey; lecturer, L. Maud. Hall.

ROCKWOOD GRANGE—Meets first Wednesday 8 p. m., and third Saturday 10 a. m. Master, Mrs. Ida Burgess; secretary, Lewis Jensen; lecturer, Mrs. Ella Rowan. Gresham, R. F. D. 1.

COLUMBIA GRANGE—Meets first Saturday in each month. Master, R. P. Rasmussen; secretary, Annie Funder; lecturer, Mrs. Annetta Woodard. Corbett, Oregon.

WOODLAWN GRANGE—Meets second and fourth Saturday evenings. Master, W. H. H. Dutton; secretary, T. H. Talbret; lecturer, Mrs. E. Windie. Portland, Woodlawn station.

LENTS GRANGE—Meets second Saturday, 10 a. m. Master, T. J. Kresder; secretary, Mrs. W. L. Hotchkiss; lecturer, Mrs. Maude Darnall. Lents, Oregon.

PLEASANT VALLEY GRANGE—Meets every fourth Saturday in each month. Master, J. H. Hattaway; secretary, Mrs. E. L. Anderson; lecturer, Miss Hazel Berke. Gresham, Ore., R. F. D. 2.

RUSSELLVILLE GRANGE—Meets second and last Saturday each month. Master, John Welbes; secretary, Mabel Mickelson; lecturer, Mrs. Fannie Christensen. Portland, R. F. D. 1.

POMONA GRANGE—Meets third Wednesday, March, June, September, December. Master, J. J. Johnson; secretary, Edna Berke; lecturer, Mrs. J. W. Townsend.

GRESHAM GRANGE—Meets every second Saturday each month. Master, Mrs. J. R. Cavender; secretary, Alberta Allen; lecturer, J. E. Davis. Gresham, Oregon.

FAIRVIEW GRANGE—Meets every first Saturday. Master, S. B. Hall; secretary, Roy Stone; lecturer, Mrs. J. W. Townsend. Fairview, Oregon.

ODD FELLOWS.

GRESHAM LODGE, No. 125, I. O. O. F.—N. G. J. E. Metzger; secretary, R. H. Todd. Meets every Saturday evening.

ROCKWOOD REBEKAH LODGE, No. 295.—Meets first and third Tuesday evenings at 8 o'clock. N. G. Mary E. Bowen; secretary, Mary Richmond.

GRESHAM REBEKAH LODGE, No. 61.—Meets every second and fourth Monday at 8 p. m. in the I. O. O. F. hall. Noble Grand, Mrs. Cora Childers; secretary, Mrs. C. G. Humason.

BOHING REBEKAH LODGE, No. 212 I. O. O. F.—Meets first and third Fridays at 8:15 in I. O. O. F. hall. Noble Grand, Mrs. Louisa Johnson; secretary, Wm. A. Morand. Visitors welcome.

BOHING LODGE, No. 224, I. O. O. F.—Meets every Tuesday at 8:15 in I. O. O. F. hall. Noble Grand, Geo. Tachner; secretary, Wm. A. Morand. Visitor welcome.

ROCKWOOD I. O. O. F., No. 212.—Meets in Macabees hall every Thursday night at 8 o'clock. C. E. Thrun, N. G.; B. N. Hall, secretary.

UNITED ARTISANS.

BOHING ASSEMBLY UNITED ARTISANS, No. 276.—Meets second and fourth Fridays, I. O. O. F. hall. Master, Claude F. Cross; secretary, Mrs. Nora.

WOMEN OF WOODCRAFT.

CLOVER CIRCLE, No. 292, W. O. W.—Meets every fourth Tuesday at 2:30 in the I. O. O. F. hall. Guardian Neighbor, Mrs. Minnie Christian. Gresham; Guardian clerk, Elba Metzger, Gresham.

MACCABEES.

ROCKWOOD TENT, K. O. T. M.—Meets first Saturday and third Friday evenings each month. Commander, E. L. Thorpe; record keeper, Herman Anspach, R. D. 1, Gresham.

CHARITY REVIEW, W. B. A.—Meets second Thursday and fourth Saturday afternoons each month. Commander, Margaret Schantz; record keeper, M. I. Cook. Gresham, R. F. D. 1.

W. C. T. U.

WOMEN'S CHRISTIAN TEMPERANCE UNION—Meets first, third, fifth, second and fourth Thursdays each month at 2:30 p. m. President, Mrs. H. L. Wostell; secretary, Mrs. Geo. Honey.

GRAND ARMY.

M. A. ROSS POST, G. A. R.—Commander, Wm. Butler. Gresham; quartermaster, Joel Bates, Troutdale. Meets every third Saturday of each month.

M. A. ROSS RELIEF CORPS—Mrs. D. D. Jack, president; Mrs. Clara Kase, secretary. Meets every third Saturday of each month. Gresham.

Five per cent. of the population of this country earns its living directly or indirectly in the electrical business.

GRESHAM CAMP, No. 15,160, M. W. A.—Meets first Friday in each month in Odd Fellows hall. All eligible members are invited to attend. Ross Brown, clerk.

GRESHAM MASONIC LODGE—Meets second Tuesday each month, 8 p. m. Worshipful Master, L. L. Kidder; secretary, Wm. Metzger. Gresham, Oregon.

FAIRVIEW MASONIC LODGE—Meets first Saturday of each month. Worshipful Master, John R. Hughes; secretary, W. H. Stanley. Gresham, Oregon.

SANDY MASONIC LODGE—W. M. G. W. H. White; secretary, G. D. Purcell. Sandy, Oregon.

TROUTDALE CHAPTER, O. E. S., No. 89.—Stated communication the third Saturday in each month. Masonic hall, Troutdale. Worshipful Master, Janet M. Grant; secretary, Margaret McKay.

GRESHAM CHAPTER, O. E. S., No. 117.—Meets first and third Tuesdays each month in Odd Fellows hall. Worshipful Master, Anna Brown; secretary, Miss Rose L. Dair.

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