

KNIGHTS WILL BE AT CHURCH

SPECIAL SERVICES IN THEIR HONOR ARRANGED.

Meeting for Young People to Be Continued at Baptist Church.

Tomorrow evening the Presbyterian church will be the gathering place of a large body of men who are members of the Knights of Pythias order. The local lodge, and Knights who live in the city but belong elsewhere, are to assemble at the lodge hall promptly at 7 p. m., and at 7:15 they will march in a body to the Presbyterian church where Rev. Clark, himself a Pythian, will lecture to the knights. A central section in the auditorium will be reserved for the Knights. Addresses to Young People Draw. The special Sunday evening service for young people at the Baptist church are meeting with favor. A marked increase in the attendance at the evening service was evident two weeks ago when Rev. R. Close began a series of sermons to young people on "The Journey of Life," taking for his first subject, "Starting Right." Tomorrow evening the Baptist pastor will give the second in the series and the theme will be, "What You Are in the Light and in the Dark."

CHURCH ANNOUNCEMENTS

PRESBYTERIAN CHURCH. (Sixth and Washington avenue.) Mrs. W. W. Berry organist. Sabbath school, 9:45 a. m., Robert Eakin, superintendent. Morning worship, 11:00 subject: "The Harvest Appeal." C. E. Prayer Meeting at 6:30 o'clock. Leader and subject: Topic, "The Solid Foundations of Life." Leader, Mrs. J. K. Wright. Evening worship at 7:30. Subject: "The Measure of a Man." The Red Cross Lodge of Knights of Pythias will attend the evening service in a body. Special preparations have been made. All are welcome. G. L. CLARK, Pastor. Manse 1310 Washington, Phone B-2021.

ZION LUTHERAN CHURCH. (Opposite High School) Sabbath school at 9:45 a. m., William C. Drahn, superintendent, Harris Humbel, organist. Class meeting, 9:45. Morning worship 11:00 o'clock. Subject: Evening Service at 7:45, subject: William C. Drahn, Pastor. Res. 1502 Second St. Phone Black 1291

FIRST BAPTIST CHURCH. Corner Sixth and Spring. Sabbath School 9:45 a. m., Jesse Wiseman, superintendent; Iva Wilson, organist. Morning worship 11:00. Subject: "What the World is Waiting For." B. Y. P. U. meeting at 6:30 p. m. Leader and subject: Elmer Horstman. "The Solid Foundations of Life." Evening worship at 7:30. Subject: "What You Are in the Light and in the Dark." Second address in series to young people. Prayer meeting Thursday evening at 7:30. R. E. CLOSE, Pastor. Main 766. Sixth and Spring streets.

CHRISTIAN CHURCH. Seventh and Pennsylvania Ave. Bible School 9:45 a. m., Anna Morgan, superintendent; Ameta Johnson, organist. Morning worship 11 a. m. Evening worship at 7:30. Leon L. Myers, pastor. 1304 Penn. Phone Black 411.

FIRST M. E. CHURCH. (Corner 4th and Spring.) Sabbath school 9:45 a. m., Dr. Brown, superintendent; Lucile Jorris, organist. Morning worship 11 a. m. Paul's Estimate of Life. Mr. West, a tenor from Salt Lake will sing at the morning services. Class meeting following morning service. 6:30 Epworth League, W. C. Wickline, president. Evening service at 7:30. The patience of God. The male chorus will sing at the evening services. Prayer Meeting, Wednesday. E. B. Fyke, Pastor. Parsonage 1205 4th St. Residence Phone Main 705; Office Main 747.

M. E. CHURCH SOUTH. North Fir Street. Sabbath School 9:45 a. m., V. V. Gray, superintendent; Mrs. J. H. Lumper, organist. Morning worship, 11:00. Subject: Epworth League at 6:30. Evening worship at 7:30. Subject: J. H. LUMPER, Pastor. Parsonage 2103 North Fir street.

SEVENTH DAY ADVENTIST. M. St. opposite High School. Meetings every Sunday and Wednesday evening on Bible doctrines.

LATTER DAY SAINTS. (Tabernacle Fourth and O Sts.) Sabbath school 10:30 a. m. Elmer Stoddard, superintendent. Blanche Black, Organist. Regular service at the Latter Day

saints tabernacle. Sunday school every Sunday at 10:30 a. m. Regular sacrament and speaking services at 2 p. m. Young People's Mutual Improvement association at 7:00 p. m. All the public are cordially invited. C. J. Black, Bishop. Telephone Main 754.

ISLAND CITY CHURCH. Island City church, Sabbath school 10 a. m., Walter Williams superintendent, Isis Bryant, organist. Morning worship, 11. Morning Worship, 11 a. m. Epworth League at 7. Evening worship at 8 o'clock. REV. W. D. SITTLER, Pastor.

ST. PETER'S CHURCH. Corner of Fourth Street and O Ave. Regular Sunday Services. Holy Communion, except first Sunday in the month, 8 a. m. Sunday School—9:45 a. m. Morning Services—11 a. m. Evening services at 5 p. m. Upton H. Gibbs, Rector. Rectory, 1502 Fifth Street.

CHRISTIAN SCIENCE CHURCH. (In I. O. O. F. Hall.) Sunday service at 11:00. Sunday School at 10:00. Wednesday evening testimonial at 8:00 p. m.

ST MARY'S ROMAN CATHOLIC. Fall and Winter schedule of services: Low mass 8:00 a. m. High mass 10:30 a. m. Rosary, Sermon, Benediction, 7:30 p. m. Confessions heard Saturday afternoon and evening and daily before mass. Father P. J. Driscoll, Pastor.

APHORISMS ON RELIGION.

Persecution is a bad and indirect way to plant religion.—Sir Thomas Browne.

The body of all true religion consists, to be sure, in obedience to the will of the sovereign of the world, in a confidence in his declarations and in imitation of his perfections.—Burke.

Religion, the pious worship of God.—Cicero.

Men will wrangle for religion, write for it, fight for it, die for it; anything but—live for it.—C. C. Colton.

Piety, like wisdom, consists in the discovery of the rules under which we are actually placed and in faithfully obeying them.—Froude.

METHOD.

The absence of method, which characterizes the uneducated, is occasioned by an habitual submission of the understanding to mere events and images as such and independent of any power in the mind to classify or appropriate them. The general accomplishments of time and place are the only relations which persons of this class appear to regard in their statements. As this constitutes their leading feature, the contrary excellence, as distinguishing the well educated man, must be referred to the contrary habit. Method, therefore, becomes natural to the mind which has been accustomed to contemplate not things only, or for their own sake alone, but likewise and chiefly the relations of things, either their relations to each other or to the observer or to the state and apprehensions of the hearer.—Coleridge.

GOOD ROADS AND THRIFT.

France Sets an Example the Rest of the World Might Follow.

Good farms and good roads go together. Good roads mean cheaper hauling prices, better profits—therefore more money. The wealth of a nation is the wealth of its population. The population of the country of France is known to be the most thrifty, the least poverty stricken and the best provided for of any country in the world. And France has a better road system and more good roads in proportion to its area than any other country of the same or greater size. Has France rural wealth because of its good roads or has it good roads because of its thrifty peasantry?

It is, therefore, for us in this country to look upon France not only as a good example, but as the example of the fulfillment of dreams. We cannot solve our problem in any other way than as France has solved hers with any surety of success. She builds her national highways first, owns them, controls them, repairs them. She has her departments—her divisions corresponding to our states—build their own roads as feeders of this system, connecting with it, joining national road to national road. Finally her parishes or communes—similar political divisions to our counties—build their own roads, interlacing, connecting and binding together the whole into one vast network of hard surfaced roads.—Suburban Life.

High Grade Job Printing costs no more than the other kind—Observer.

Lenten Pastoral Pleads For Personal Service In Lent

Ten times has Upton H. Gibbs, rector of St. Peter's Episcopal church in this city, written Lenten pastorals to his congregation—and tomorrow his parishoners will be presented with this the 10th annual message from the rector.

"Old-fashioned religion" is the theme of the pastoral this year, and in it Rev. Gibbs remarks:

MY DEAR PARISHIONERS:

It has been my custom to address you, at the approach of Lent, in a pastoral letter. For the ten years, I have been with you, I have thus done. This year it was in my mind, not to do so, as I had doubts, whether the letter attracted sufficient attention to pay the expense of printing, let alone the work involved. However, I find I have a message for you, which I am prompted to deliver, whether you will hear or whether you will forbear.

In one of the church papers recently appeared a letter from a theological professor advocating the founding of a new type of seminary, which should deal with religion, pure and simple, and let alone matters of criticism. He thought that the students' faith was upset and disturbed by having so much attention and time devoted to critical problems. A mild storm of protest arose in consequence, but it set me to thinking that what we need in our spiritual life, either individual or parochial, is a revival of old fashioned religion, which accepting with a whole heart, the old fashioned truths of God's love manifested in the Incarnation and Atoning work of Jesus Christ, whereby forgiveness and remission of sins are obtained, went about its work, in full assurance of this faith, without the aid of any complicated machinery, which seems so necessary, nowadays. The old fashioned religion was noted for its fervor, its simplicity and absence of fuss. It could always be relied on, and when the call came for volunteers, there was always an immediate response, "Here am I, send me."

The old fashioned religion is that of the apostolic and post-apostolic age, yes, it is older, for its characteristics were those of the saints of God in all ages. It is the religion of the patriarchs and prophets of the old dispensation, as well as of the apostles, martyrs and confessors of the new. Perhaps its best definition, in its outward manifestation, is that of St. James. "Pure religion," he states, "and undefiled before our God and Father is this, 'To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.'" As he was writing to Christians, the fundamentals of the Christian faith are understood. What he is describing is the conduct of those who are doers of the word and not hearers only. This text divorced from its context, is quoted by some to prove that faith is of minor importance. This is very far from either St. James' mind or intention. And in urging you to adopt this definition, it is that your Christian faith, may have its right manifestation.

Let us see what it involves:

I. "To visit the fatherless and widows in their affliction." That is, to personally relieve the helpless and distressed, not merely to give out a dole or send a check to a charitable fund, but to visit. Here in the call to personal service, to give of yourself as well as of your substance, to extend sympathy as well as alms. What a difference it would make in ourselves and in our parish life, if we did this, showing that the tie which binds us together, is a living one. A clergyman in the East, revived a moribund parish, simply by getting his people to call on one another. In a short time, the result was surprising from this personal contact and association. The parish throbbed with new life, as its members grew to know each other as belonging to the same household of faith. The church became the common center, where rich and poor met together on an equality to worship God. The old hymn "Blest be the tie which binds," expressed new and deep meaning, especially the lines:

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

How simply and easily this change was effected, without any special committees or new guilds being appointed and organized. Only each week a request to certain ones to call on others whose names were furnished, and the following week sending out a fresh list, until there was a general interchange of visits.

My dear people, I call on you this coming Lent, to personal service, to visit those in affliction and to seek out those of the parish, whom you do not or only slightly know. They may be in need of your sympathy and company, if nothing else. And in order that you may have time and strength for this, will you not forego during this season of only six weeks, your social entertainments? Believe me, if you do, you will be amply repaid for the sacrifice of your pleasure.

II "To keep himself unspotted from the world." What is the world? One of our bishops on being asked this question, replied, "Anything which comes between me and God." This may be something sinful or it may be something good in itself, but when it makes us forget our duty to God or one another, then it becomes a snare and temptation. The world stands for lower ideals than those of God. It is self-centered and its spirit which is called worldliness, is opposed to that self denial which is of the essence of the Christian religion. Worldliness loves to parade its wealth and exalts the superficial things, such as dress, wealth, position, pleasure. It has no idea of the meaning of duty, except to better one's material condition. It has no moral conceptions, if it advocate honesty, it is because this is the best paying policy, not because it is right. Worldliness makes a man gross, sensual, selfish and lose all spiritual insight and vision. It is from this worldliness that those who desire pure religion and undefiled, must keep themselves unspotted, for worldliness scoffs at visiting the fatherless and widows in their afflictions as labor and time lost.

Look out then, how you are being led by worldliness. Try this Lent to live "other worldly," as becomes those whose citizenship is in heaven, and who "look for the city which hath the foundations, whose builder and maker is God." Thus you will redeem the time, while there is yet opportunity. The beneficial effect will moreover, be far reaching, not only will you yourselves be blessed but also those around you. For it is this old fashioned religion which develops those old fashioned qualities, now so sadly lacking, courtesy, reverence, love of truth and the fear of God.

Affectionately yours,
UPTON H. GIBBS.

La Grande, Oregon, Quinquagesima Sunday, February 14th, 1915.

ASH WEDNESDAY, February 17th, Morning at 10:00. Evening 7:30. Wednesdays at 4 p. m and Fridays at 7:30 p. m. Holy Week services will be announced later. The Bishop's visitation the first Sunday after Easter, April 11th, at 5 p. m.

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