THE GRANGE

Conducted by
J. W. DARROW, Chatham, N. Y.,
Editor of the New York State Grange Review

GRANGE REPRESENTATION.

Subject May Come Up Again at the Next National Meeting.

Will the question of proportional representation in the national grange come up again for discussion at the next meeting of the national body? Very likely. The fact is it is likely to form a subject of discussion there until some form of proportional representation is adopted. This is the resolution that was presented last year and voted down:

Resolved, That every state master and wife (or husband) shall have each one vote on all questions. On roll call every state master and wife (or husband) shall have one vote each and for each and every 10,000 members above the first 10,000 shall have one vote each additional.

There are two sides to this question of representation according to state membership. One side believes that the founders of the Order were wise in their adoption of state representation, giving each state an equal vote with every other, and they cite the fact that that system has worked well for these forty-six years. The other side holds that it is only fair to the membership of the order that voting strength be based on membership in the state. There are two or three counties in New York state each of which has more members than a half dozen of the western states combined, but a state with 1,000 members, for instance, has just as great voting strength as New York with 165,000 members. The resolution that was voted down at the last session called for state representation on all questions except when a roll call was ordered, then for membership representation. Will the next national meeting come any nearer solving this very perplexing problem?

GRANGERS PROTEST.

Oppose Centralizing of Power in New Jersey's Board of Education.

The New Jersey state grange and the subordinate granges, acting on their own motion, are protesting against what they call the centralization of school powers in the hands of the state board. Representatives of fifty granges met the state board of education and stated the reasons for their protesting against proposed action of the board. They believe in the principle of home rule in this matter. They object to the tenure of office act under which teachers who have had three years of continuous service cannot be removed except for cause. They hold that under this law teachers become arbitrary and it strips local districts of the powers that should rest in them. They also objected to the expense necessary to be incurred by the requirements of medical inspection. They believe that the local boards should determine in this matter.

The grangers further opposed the compulsory payment for transportation of high school students in the country and asked that it be abolished. They also asked that more attention be given to the education of farm boys. A fourth protest was against the state board's controlling the design, cost and erection of school buildings, forcing the farmers to pay for such buildings as the state board determined must be erected. The grangers understand that many of these matters are matters of law, but they contend that the state board should assist them in getting these laws modified or repealed. This is said to be the position of practically every subordinate grange in the state.

What Is Community Service?

At a lecturer's conference not long ago the question was asked, "What is your grange doing in the line of community service?" Of the dozen or more granges represented not one could report doing or having done any distinctive service for the community where located. Several said there did not seem to be anything they could do, and others had enough to do in keeping themselves in good running condition. But surely the grange that confines all its efforts to improving its members' condition, irrespective of others outside its gates, is not fulfilling its entire mission. The grange that serves its community best serves itself best, and the good deed done for others reacts upon it for its own good. Ask those who have performed some altruistic service for their community if this is not so.

Public Sentiment Developed.

The National Grange Monthly is authority for the statement that the New England states have a total grange membership of more than 100,000 and hold nearly 30,000 meetings every year. It is in these meetings, where farmers say just what they think about public measures, that public sentiment is developed that makes itself felt at the proper time and place and so makes the farmer a potent influence for good legislation in county and state.

Quick Action.

There is no doubt that a Granite State grange holds the palm for insisting that the grange is a "social organization." At any rate, it cites the case of a young lady joining one night and at the very next meeting finding a husband. The aged overseer wants it understood, though, that the grange cannot guarantee such quick action every time.

BROOKLYN TABERNACLE
BIBLE STUDY ON

"WOE UNTO YOU, PHARISEES!"

Luke 11:37-54—Feb. 15.

"Be not deceived; God is not mocked."—Galatians 6:7.

AMONGST the Jewish sects of our Lord's day we have every reason to believe that the Pharisees constituted the one most loyal to God. The Sadducees professed no faith in a future life. They were infidels and politicians. The Essenes were a small sect not mentioned in the Bible, a kind of Higher Critics, of little faith and confused by mixing paganism with Judaism.

The Pharisees were what might be termed orthodox Jews. Their name signifies "holy people."

A Pharisee Invites Jesus to Dine.

In today's Study Jesus, not deigning to mention the other sects, which had entirely departed from God, addressed Himself to the Pharisees, pointing out wherein, with all their boasted holiness, they came far short of what would be acceptable to God.

A Pharisee invited Jesus to dine at his house. Jesus passed in and sat down without the formalism of washing, customary to the Pharisees. The host thought of Jesus as a holy man, and remarked that it was strange that He had not washed. Jesus then pointed out that much of what even the holiest Jews practised was merely ceremony, not true religion. Outwardly they were clean, but inwardly their hearts were unclean—given to extortion—spiritual wickedness. In God's sight the heart is the important matter. The inside of the cup should first be cleansed.

From our Lord's expressions, apparently one of the Pharisees' great failings was covetousness. According to the Greek, Jesus called them "money-lovers." Once He told them that this covetousness led them dishonestly to disregard others' rights. He said, "Ye devour widows' houses," meaning that they took advantage of widows to accumulate property for themselves. Apparently many Pharisees were rich.

Jesus pointed out that with such wrong heart conditions God could not be pleased, even though they ever so carefully observed the outward regulations of the Jewish Law. While they were particular to tithe even the small seed of which they grew but a trifling quantity, yet they neglected the weightier matters of the Law—to deal justly and to love mercy.

A Pharisee Invites Jesus to Dine.

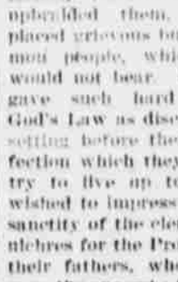
Their covetousness took the form of pride, as well as dishonesty. They wanted to be very prominent in things religious, and to be hailed as "Rabbi"—master, learned one. Jesus declared that they were like sepulchres, outwardly clean and whitewashed, but inwardly full of corruption. They were holiness people merely in the outward form or ceremonial.

Some of the Pharisees, especially educated, well-versed in the Scriptures, were styled lawyers—Doctors of the Law, equivalent of what today are termed Doctors of Divinity. Jesus upbraided them, saying that they placed grievous burdens upon the common people, which they themselves would not bear. He meant that they gave such hard interpretations of God's Law as discouraged the people—setting before them standards of perfection which they themselves did not try to live up to. Apparently they wished to impress the people with the sanctity of the clergy. They built sepulchres for the Prophets, forgetful that their fathers, whose spirit they had, were the ones who killed those Prophets.

Woe! Woe! Woe! Woe! Woe!

We are not to think of Jesus as condemning the Pharisees to eternal torment, or as intimating that this would be the woe coming upon them. The woe was that the Pharisees were about to miss the great blessing which God had promised Israel—chief association in Messiah's Kingdom. (Genesis 22:18.) Had there been enough "Israelites indeed" to complete God's foreordained Elect, the Kingdom offer would not have gone to the Gentiles.

The Pharisees were in the most favored place for attaining joint-heirship with Messiah; but they recognized not what they were losing. Jesus' expression, "Woe unto you," is therefore to be regarded sympathetically. This thought is borne out by the context, which foretells the great time of trouble which came upon Israel at Jesus' crucifixion and reached completion in A. D. 70, in the total destruction of their City and polity.



"Ye Devour Widows' Houses."

As Jesus declared, that trouble was a settlement of Jehovah's account for all righteous blood for which no expiation had been made. Little did those Pharisees know that their hypocrisy hindered from preparation for a place in Messiah's Kingdom both themselves and the people. Jesus refers to this, saying, "Ye have taken away the key of knowledge."

Bible students very generally believe that the trouble which closed the Jewish Age pictured the Time of Trouble which will close this Gospel Age and bring woe upon many modern Pharisees, as well as tribulation upon all evil-doers, as a prelude to the Messianic Reign of Glory.

Assessment for Sewer Lateral No. 1.

STATE OF OREGON,
COUNTY OF MALHEUR, } SS.
CITY OF ONTARIO.

I, D. P. Dearborn, the duly appointed, qualified and acting Commissioner appointed by the City Council of the City of Ontario to apportion the cost of the sewer improvement ordained by ordinonce No. 245 between the different pieces of property benefitted by said improvement, the same being Lateral Sewer District No. 1, do hereby certify that the following assessment roll has been prepared by me, and that the same correctly shows the names of the same correctly shows the names of the owners, so far as known, the description of the different pieces of property assessed, and the amount of benefit assessed to each of the said different pieces of property; that said assessment roll represents a careful and equitable apportionment of the entire cost of such improvement against the different pieces of property assessed, as hereinafter shown.

Dated this 17th day of January, A. D. 1914.

D. P. DEARBORN,
Commissioner.

Filed Jan. 17, 1914
HARRY B. GRAUEL,
City Recorder.

ASSESSMENT OF LATERAL SEWER DISTRICT NO. 1.

Fred J. Palmer, lots 1 to 6 inclusive, block 128, —$141.72.
W. F. Homan, lots 7 and 8, block 128. —$47.24.
Mrs. Con Ryan, lots 9 and 10, block 128—$47.24.
Frank Bennett, lots 11, 12 and 13, block 128—70.88.
Jacob Prinzing, lots 14 to 20 inclusive, block 128—$165.26.
Mary Locey, lots 1 to 5 inclusive, block 129—$118.10.
J. W. McCulloch, lots 6 to 10, block 129—$118.10.
C. H. Staples, estate, lots 11 to 15, block 129—$118.10.
Charles Atherton, lots 16 to 20 inclusive, block 129—$118.10.
Blackaby & Lees, lots 1 to 10 inclusive, block 130—$235.60.
C E Belding, lots 11 to 20 inclusive, block 130—$235.60.
Lizzie May Morfitt, all of fractional, block 131—$84.52.
Josephine Ireton, lots 1 to 5 inclusive, block 137—$118.10.
Charles R Emison, lots 6 to 10 inclusive, block 137—$118.10.
J R Blackaby, lots 11 to 15 inclusive, block 137—$118.10.
Harry B. Grauel, lots 16 and 17, block 137—$47.24.
T. B. and Kate Fiser, lots 18 19 and 20, block 137—$70.88.
James A Lackey, lots 1 to 10 and 16 to 20 inclusive, block 138—$354.30.
Addie M Lackey, lots 11 to 15 inclusive, block 138—$118.10.
Joseph P Schall, lots 1 to 5, block 139—$117.80.
Anna M Budd, lots 6 7 and 8, block 139 $70.68.
George Vanderhoof lots 9 and 10, block 139—$47.12.
William Raver lots 11 to 15 inclusive; block 139—$117.80.
E G Bailey lots 16 17 and 18, block 139—$70.68.
William T Sander lots 19 and 20, block 139—$47.12.
J R Blackaby, all of fractional, block 140—$122.74.

Each interested person and property owner is hereby notified that the aggregate amount of said assessment for said improvement and each individual assessment will be payable in thirty (30) days after the date of confirmation thereof by the City Council, said confirmation being dated February 2, 1914, and after the expiration of said thirty (30) days, said assessment will bear interest at the rate of eight per cent per annum and will be payable and enforceable in all respects as ordinary city taxes.

Such interested persons or property owners are further notified that if the amount of such assessment assessed against any individual property owner, shall equal or exceed the sum of twenty-five dollars, such property owner may, at any time within ten days from the date of this notice, file with the city recorder an application to pay such assessments in installments, said installments payable yearly for ten years with interest at six per cent.

Said application must be made upon the written form provided for that purpose, which may be secured by applying to the City Recorder.

Dated this 5th day of February, A. D. 1914.

By order of the City Council.
HARRY B. GRAUEL,
City Recorder.

Applications For Grazing Permit

Notice is herbey given that all applications for permits to graze cattle, horses and sheep within the Malheur National Forests during the season of 1914, must be filed in my office at John Day, Oregon, on or before February 28, 1914. Full information in regard to the grazing fees to be charged and blank forms to be used in making application will be furnished upon request.

Cy. J. Bingham, Supervisor.

Local Market Report.

Corrected Oct. 15, for the benefit of Argus readers by the Malheur Mercantile Company.

Eggs, per dozen. 35c.
Butter, per pound, 25c.
Oats, per hundred, $1.50
Wheat, per hundred, $1.75.
Hay, per ton, $5.
Potatoes, per hundred, 1.00
Onions, per hundred, $2.00.
Apples, per box, $1.00. to $1.50
Chickens, dressed, per pound, 18c
Pork, dressed, 8½ to 9½c.
Pork, live, 6.50 to 7
Veal, 9 to 10c.
Beef 11c to 12c

DRS. PRINZING & WEESE
Ontario, Oregon
Office in New Wilson Block.

DR. D. C. BRETT
DENTIST
Office 2nd door east of Ontario Pharmacy on Nevada Avenue
Near R. R Depot

J W McCulloch R W Eckhardt
McCULLOCH, WOOD & ECKHARDT
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Ontario, Oregon

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Dr. Pauline Sears
Graduates American School of Osteopathy, Kirksville, Mo.
Wilson Block
Telephone, 154 Blk.

H. H. WHITNEY
PHYSICIAN and SURGEON
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Ben Brown, Vale.
C. C. Morton, Old's Ferry.
N. O. White, Weiser Bridge.
J. E. Holly, Riverview
Abe Denny, Jordan Valley.
Joe Bankoffer, McDermitt
J. Boydell, Nyssa
W. H. McWilliams, Juntura
Wm. Kine, Harper

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Auctioneer
Graduate of Missouri Auction School. Phone or write for dates.
Phone 201-n4 Ontario, Ore.

ONTARIO
LAUNDRY
Leave Bundles at Any Hotel or Barber Shop
Prompt Attention Given All Orders.

Methodists.

Sunday School—10 A M
Preaching Service—11 A M
Junior League—3 P M
Epworth League 6:30 P M
Preaching Service—7:30 P M
Thomas Johns, PASTOR.

Congregational Church Notice

Sunday Services,
Sundey School 10 a m
Preaching Services 11 a m
C E Meeting 7 p m
Preaching Services 8 p m
Midweek Lectures every Wednesday evening 8 o'clock
Philip Koenig, Pastor.

CATHOLIC CHURCH

Mass at 8 A M on 1st and 3rd Sunday of each month. On all other Sundays at 10 A M.
H. A. Campo, Rector

UNITEDPRESBYTERIAN CHURCH

Rev. Rob't J. Davidson D D Pastor. Services at 11:00 a m and 7:30 p m Sabbath school at 10:00 a m

ADVENTIST.

Every Saturday
Sabbath School—10:30 a m
Bible Study—11:30 a m
Young peoples meeting—1:30 p m

Always on the Job

If you have a job of hauling you want done, large or small, you can always depend on John Landingham being ready for you. Call him at the Moore Hotel.

IMPRESS on the young man who is burning the candle at both ends and who is spending his big salary as fast as he makes it the VALUE OF A BANK ACCOUNT. Start him on the RIGHT ROAD today. If he is not hopeless he at once will see the error of his ways. The opening of a bank account has put a stop to many a youth's wild desire to be a HIGH FLIER.

The Ontario National Bank

YOUR COMMUNITY
sees a superior man in you when you start each day with the use of brain-clearing, buoyancy infusing modern plumbing equipment.

The indicating mark and ever present accompaniment of civilization is the increased regard for convenient bathing facilities.

You know that a "Standard" Modern Bathroom of our installation is proper equipment for the man who values himself.

"Standard" "Antoie" Lavatory

U. S. PLUMBING CO.
2 Doors East Ontario Furniture Co. Ontario, Ore.

SAVING TIME by TELEPHONE

Means Not Only Time But Money.

Do you ever consider how long it takes to travel the distance from your house to the Doctor and Merchant and what time you save by telephoning? If your time is worth anything, you cannot afford to be without a Telephone.

Malheur Home Telephone Co.

Train Service.

West bound.

No. 17 Oregon Wash Ltd	3:45 a m
No. 75 Huntington Pass	9:40 a m
No. 9 Fast Mail	6:15 p m
No. 77 Huntington Pass	6:33 p m
No. 5 Oregon Wash Express	6:50 p m

East bound

No. 18 Oregon Wash Ltd	2:51 a m
No. 76 Boise passenger	8:50 a m
No. 6 Fast Mail	11:57 a m
No. 78 Boise passenger	3:50 p m
No. 10 Oregon Wash Express	4:40 p m

Malheur Valley Branch

The Vale train leaves Vale daily at 8 a. m. arriving in Ontario at 8:40. Returning will leave, except Sunday, at 10 a. m., arriving at Vale at 10:40, leaving for Brogan at 10:50, arriving there 11:59, returning will leave Brogan at 12:30, arrive at Vale 1:30. Leave Vale at 2:35, arriving at Ontario at 3:30, and return to Vale at 7 p. m. On Sunday the train will come to Ontario in the morning and return at 7 p. m., making the run to Homedale on that day instead of Wednesday.

The Juntura train will leave Ontario Monday, Wednesday and Saturday at 7 a. m., returning at 6 p. m., reaching Juntura at 12:05 and leaving at 1 p m.

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Ontario, Oregon

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