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**MODERN WOODMEN OF AMERICA**

Mahogany Camp, No. 6565, M. W. A., meets the 2d and 4th Friday of each month in Memorial Hall, F. G. McWilliams, V. C.; G. H. Hedberg, Clerk. Visiting neighbors are cordially invited to meet with us.

**CHAUTAUQUA PARK CLUB.**

Regular meetings of the Chautauqua Park Club second and fourth Fridays of each month at 2:30 p. m. MRS. F. R. MERRILL, Pres. MRS. JENNIE FAUCETT, Sec.

**Civic Improvement Club.**

The regular meeting of the Ladies Civic Improvement Club will be held on the second and fourth Tuesdays of each month at 2:20 p. m., at the Carnegie Library lecture room.

The PORTLAND EVENING TELEGRAM and Ashland Tidings one year, \$5.00.

### MOVIES OF EXPOSITION

Construction of Machinery Palace of Panama-Pacific Exposition to Be Recorded Thus.

San Francisco, April 12.—Miles Brothers have placed an automatic moving picture camera on the roof of the Service Building of the Panama-Pacific International Exposition, for the purpose of recording the construction of the Machinery Palace, the largest building of its kind ever erected on the Pacific coast. The camera will take a set of pictures every five minutes, showing the advance in the building operations. The record will show 96 pictures for each working day.

The camera is operated with a delicate mechanical device which takes the picture at unvarying intervals without requiring the slightest attention. It is protected from the sun and rain by a large hood, but has an all-inclusive view of the new building. When the building is completed these pictures will be developed without the tap of a hammer and in an incredibly short time.

### ROSES WIN A POSITION.

Young Station Agent Impresses President of Road.

Los Angeles, Cal., April 14.—His fondness for roses and the surprising beauty of the blossoming bushes with which he had decorated his little station on a New York railroad first attracted attention to W. H. Bancroft, first vice-president and general manager of the Oregon Short Line, who reached Los Angeles in his private car recently.

Mr. Bancroft, known far and wide as a keen and tireless railroad official, was once a station agent, young, unknown and without influence when the special agent of the president of the road stopped on the siding one day.

The president stepped briskly out of his car, expecting the usual lonesome little station. A splendid array of roses caught his eye. Round the sides of the little house and platform glowed a wide border of rich red and pure white and blush pink roses. He stared and went inside. He found young Bancroft a businesslike chap and never forgot him.

"A man who will take that much pains with company property would be a good man in a higher place," he remarked as the train pulled out. Mr. Bancroft rose steadily in railroad ranks afterward. He is head of the Utah Light & Power Company, which lights Salt Lake City and provides power for street cars there, in addition to his duties with two great railroads.

### Scant Attire Shocks Innocent Bystanders.

Portland, April 15.—Athletic enthusiasts who make the residential districts their training camps have so disturbed esthetic natures that Police Captain Riley has been called upon for advice.

No sooner do the school doors close in the afternoons than squads of youths who would be Tom Longboats and Forrest Smithsons slip from their street clothes and don track attire, so airy, it is said, that the perennial bathing girl would turn her shocked eyes to the wall if she saw them.

"It's not right," came an indignant feminine voice over the telephone. "I am almost shocked to death every evening." The complaints are coming in hourly, and the police are at a loss to know how to handle the situation.

Captain Riley found the condition so appalling that he declined to pass upon it, and turned the reports over to Chief Slover, who is still pondering.

### THE GOLDEN AGE AT HAND.

Scriptural Evidence That Are Astonishing—No One Can Afford to Be Without the Knowledge.

We do our friends a valuable service when we call their attention to the valuable book entitled, "THE TIME IS AT HAND," in which are given many Scriptural evidences to prove where we are on the stream of time.

"Men's hearts are failing them for fear" and many of the leading thinkers are proposing remedies to better conditions. The Scriptures assure us that man's extremity will be God's opportunity, and this book holds out an anchor to those who fear the wave of unrest now spreading over the world.

The honest heart confesses that it is at a loss for an explanation of transpiring events. While we refer to this as the BRAIN AGE and the Age of ENLIGHTENMENT, nevertheless many realize that we are fast approaching a crisis which is wrapped in darkness owing to the present world-wide social, religious and political unrest.

Send 35 cents at once for the book. Bible and Tract Society, 17 Hicks Street, Brooklyn, N. Y.

### BROOKLYN TABERNACLE BIBLE STUDY ON

MAKING FRIENDS WITH MAMMON.

Genesis 33:1-15—April 20.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Ephesians 4:32. R. Y.

In a previous lesson we saw that Jacob left his earthly inheritance to Esau, claiming only the great Abrahamic Promise. That Promise was in respect to the future, and was purely of faith. All Jacob's course in life was governed by that Promise. If the Seed of Blessing was to come through him, then he must have children. Hence he married and reared a goodly family, regarding them as identified with himself in the Promise. His accumulation of flocks and herds was a long the same line.

About twenty years after Jacob had left home, he returned, under the Lord's guidance, with his flocks, herds and servants, to the land of his father. Naturally, he felt a timidity respecting Esau, and prayed to the Lord upon the subject, reminding Him of the Promise, in which he trusted. Then he sent word to Esau that he was coming. Next he prepared a gift of considerable value for those times—sheep, goats, camels, cattle and asses.

This gift represented long years of toil on Jacob's part. These earthly things, however, Jacob valued as nothing compared with the great Abrahamic Covenant. He could give this goodly portion of earthly mammon to purchase Esau's good will, although he was under no obligations to his brother. He had purchased the first-born's portion, which included the major portion of Isaac's worldly riches. Jacob had left these in Esau's hands. The latter might suspect that Jacob was coming to claim his inheritance.

Had Jacob had no claim to the estate, Esau would have judged him according to his own standards, and mistrusted that at an opportune moment Jacob would attack him. Thus a feud would have been established between the two families. This would have interfered with Jacob's hopes in connection with the Covenant.

Jacob insisted upon Esau's acceptance of the present. It would stand as a pledge of good faith between them. Esau would all the more willingly see Jacob's prosperity; for he realized that he had gotten the better of his brother, first by getting the patrimony, and secondly, by receiving so rich a present. Evidently Jacob's course was wise. He still had plenty, and God could give him more. His chief concern would be the Abrahamic Promise, the fulfillment of which lay beyond the present life.

### The Lesson of Generosity.

One lesson which we as Christians may draw from Jacob's course is that of generosity toward the world—those who have no interest in Heavenly promises. As Jacob was willing to set aside all earthly rights and privileges in favor of the Abrahamic Promise, so the Spiritual Heirs should do likewise.

As Jacob left his father's house, leaving all to his brother without contention, trusting only to the Heavenly Promise, so must we Spiritual Israelites forsake all earthly hopes, to obtain joint-heirship with Christ in the Messianic Kingdom. As Jacob gladly gave presents to Esau for the sake of peace in carrying out God's arrangements under this Promise, so we as Christians should willingly give to our partners in life, our neighbors, friends and brethren, the larger share of earth's good things, if thereby we may forward the Lord's Cause in connection with the Abrahamic Promise, in which we trust.

Mankind have their hearts set upon earthly good things—they know nothing higher. Christians, on the contrary, appreciate Heavenly things, esteeming earthly things as unworthy of comparison. We, like St. Paul, esteem all earthly things but loss and dross that we may win Christ—that we may win joint-heirship with Jesus in the great blessing of God by becoming members of the Spiritual Seed of Abraham, that we may participate in the glorious work of blessing all the families of the earth.

Finally, Our Golden Text. Our Golden Text seems at first not closely related to the lesson. Nevertheless, there is a relationship. It is this: Whoever cultivates the spirit of generosity and benevolence toward others in the interests of the Lord's Cause will thereby make character. Generosity in dealing with our enemies and with the world will gradually make us more generous with all—especially with the Lord's family, to which our text refers.

The Church of this Gospel Age is in the School of Christ, to be prepared for Divine service, in association with the Redeemer in His Messianic Reign. The lessons in this School are the graces of the Spirit. To whatever extent we attain these graces, to that extent we shall be prepared for a place in the Kingdom.

DE YE KIND ONE TO ANOTHER



"In the School of Christ."

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### SUNDAY IN THE CHURCHES

Notes of Services of Various Religious Bodies.

Baptist Church, corner Second and Hargadine streets. Sunday school, 9:45 a. m. Preaching, 11 a. m. B. Y. P. U., 6:30 p. m. Preaching service, 7:30 p. m. Prayer meeting Thursday evening at 7:30.

Brethren Church, corner Fifth and East Main streets.—Sunday school at 10 a. m.; preaching service at 11 a. m.; C. E. at 6:30 p. m.; evening service at 7:30. Prayer meeting Wednesday evening at 7:30. Frank Lindblad, pastor.

Church of the Brethren, corner Iowa street and Mountain avenue.—Sunday school at 10 a. m.; church services Sunday at 11 a. m.; Christian Workers and preaching services Sunday evening at 7:30. Prayer meeting Thursday evening at 7:30 o'clock. We cordially invite all. Elder S. E. Decker, pastor.

Christian Church, corner B and Second streets. Nelson L. Browning, pastor. Residence, 55 Pine; telephone, 128. Bible school at 10 a. m.; G. W. Milam, superintendent. Communion and preaching at 11 a. m. Y. P. S. C. E. at 6:30 p. m. J. R. Endeavor at 4 p. m. Teacher training at 5:15. Evening service at 7:30. Prayer meeting Thursday evening at 7:30. Ladies' Aid Wednesday at 2 p. m. Pastor's afternoon at home, Tuesday.

First Church of Christ Scientist—Sabbath school, 9:45 a. m.; regular morning service at 11 o'clock Sunday; Wednesday testimonial experience meeting at 8 o'clock in the evening. All services are held in G. A. R. Hall. Reading room is open every day in the week between 2 and 4 p. m., except Sunday. All are cordially invited and literature may be read free of charge, or purchased, if preferred. F. C. Homes, first reader.

First Congregational Church, corner Boulevard and East Main. W. A. Schimley, pastor.—Sunday services: 9:45 a. m.; C. G. Porter, superintendent. Preaching at 11 a. m. Junior Christian endeavor, 3:30 p. m.; Mrs. W. A. Schimley, superintendent. Y. P. S. C. E. at 6:30 p. m.; V. V. Mills, president. Preaching service, 7:30 p. m. Prayer meeting Thursday evening, 7:30. Men's League the second Monday evening of each month; C. H. Williams, president. Ladies' Aid meets second and fourth Wednesdays of each month; Mrs. E. A. Morthland, president. Woman's Missionary Union meets the first Wednesday of each month; Mrs. W. A. Schimley, president.

First Free Methodist Church—Corner East Main and Seventh street. Sunday-school, 9:30; preaching at 11 a. m. and 7:30 in the evening. Prayer meeting Thursday evening at 7:30. All are cordially invited. M. F. Childs, pastor in charge.

Methodist church.—Sunday school, 9:15 a. m.; preaching, 11 a. m.; Junior League, 3 p. m.; Epworth League, 6:15 p. m.; preaching, 7:30 p. m. Rev. L. C. Poor, pastor.

Pentecostal Church of the Nazarene, cor. Fourth and C street.—John T. Little, pastor.—Sunday services: Sunday school 9:45 a. m., Thornton Wiley, superintendent. Preaching services at 11:00 a. m. and 7:30 p. m.

Presbyterian church, corner North Main and Helman streets. H. T. Chisholm, pastor.—Public worship at 11 a. m. and 7:30 p. m.; Sunday school at 9:45 a. m.; Men's Bible class at 12 m.; Junior C. E. at 3 p. m.; Y. P. S. C. E. at 6:30 p. m.; prayer meeting Wednesday at 7:30 p. m.

Rosary Church (Catholic), corner Sixth and C streets.—Sunday services: "Holy Sacrifice of the Mass," 8 a. m. and 10:30 a. m. Christian Doctrine for Children, 2 p. m. Solemnity of Mary, 7 p. m. Weekday services: Holy Sacrifice of the Mass, 7:30 a. m. Friday, Holy Hour and Sermon, 7:30 p. m. Interviews by appointment. Phone 108. Rev. J. F. Molsant, pastor.

Seventh Day Adventist, cor. Fourth and C streets.—Services every Saturday: Sabbath school, 9:45 a. m. Preaching services, 11 a. m. Prayer meeting Wednesday evening at 7:30. T. G. Bunch, pastor.

Temple of Truth (Spiritualist), 479 Boulevard.—New Thought class, Sunday, 7 p. m. Regular Lyceum, Friday, 8 p. m. Theosophy class, Sunday evening, 8 p. m.

Trinity Episcopal Church, Second street.—Sunday school, 9:45 a. m. Morning service, 11 a. m. Afternoon service, 4 p. m. Holy Communion, 8 a. m. each third Sunday. Rev. William Lucas, rector.

Sunday mornings at 11 o'clock as usual. Instead of 7:30 p. m. the services will be at 4 in the afternoon during the winter months, so that those failing to attend church in the morning may do so in the afternoon.

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