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CHAUTAQUA PARK CLUB.
 Regular meetings of the Chautauqua Park Club first and third Fridays of each month at 2:30 p. m. Mrs. E. J. Van Sant, Pres. Mrs. Jennie Faucett Greer, Sec.

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 The regular meeting of the Ladies Civic Improvement Club will be held on the second and fourth Tuesdays of each month at 2:30 p. m., at the Carnegie Library lecture room.

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LONDON'S ANCIENT TOWER.
 A Beefeater and a Yeoman Lock Its Gates Every Night.
 Strange to say, very few people are aware of an ancient custom which is still kept up at the Tower of London. Just before midnight a beefeater and the chief yeoman porter secure the keys from the governor's house to "lock up." Having received the keys they proceed to the guard room. "Escort for the keys!" calls out the porter, and a sergeant and six privates turn out.

The procession then marches off, and the sentries they pass issue the usual challenge of "Who goes there?" to which the answer is "Keys." Arriving at the entrance to the Tower grounds, the lion's gate, the porter locks the gates and the party returns to the guardroom, the sentry challenging as before and receiving the same answer. However, on arrival at the guardroom again the sentry stationed there stamps his foot, at the same time giving the usual challenge. "Keys," replies the porter. "Whose keys?" the sentry asks. "King George's keys." "Advance King George's keys, and all's well." The porter then says, "God bless King George," and all present respond with "Amen." The keys are then saluted and returned to the governor's house, where they remain until the next night's ceremony. — Pearson's Weekly.

WINDOW GLASS DECAYS.
 It Gets So Brittle In Time That It May Be Cut With Shears.

It is generally supposed that glass is practically immortal. But it has been demonstrated that glass exposed to the elements will decay and in time become so rotten that it is worthless. Window glass exposed to the heat and cold and varying winds will, after a number of years, become so brittle that it can be cut with a pair of shears. It is said that light and darkness have different effects on glass, and this alternation alone will cause it to become fragile and in time worthless.

It is almost impossible to remove old windows from a building without breaking many of the panes of glass. New glass can be handled with much more carelessness. There is a certain elasticity to new glass that leaves glass which has faced the weather for a number of years. Street fakers who travel throughout the country selling scissors will obtain a lot of old window glass and show the crowds how wonderfully their shears will cut by clipping off strips of the glass just as a person would cut paper, when in fact the feat is due to the fact that the glass is actually rotten.—Harper's Weekly.

Many Names of the Thames.
 The Thames has been the cause of much controversy. Its name has been variously stated as Tameses, Tamese, Tamises (at the juncture of the Isis and Tame, near Dorchester), Tamisa, Tamesa, Thamisa, Thamesis and finally Isis (where it flows between the Oxfordshire and the Buckinghamshire shores). Thus at Oxford it is still often called the Isis until it receives the shallow river Tame just below Dorchester, from which point it is called Thames. Historians trace this error to an early attempted division of the Latin word Tamesis into two words, Tame esis or Tame Isis, suggested perhaps by the existence of the Tame in Buckinghamshire. The Saxons called it the Thames, ancient maps and documents designating it Thamesis Fluvius.—From "In Thamesland."

A Pioneer Tourist.
 Thomas Pennant was the great pioneer of the tribe of tourists. He discovered Scotland, Ireland and the Isle of Man, taking with him a tame Welsh artist of genius to illustrate his travels. "I have had the hardihood," he wrote in 1771, "to venture on a journey to the remotest part of north Britain." So alluring was the account of his exploration that the country has ever since been inundated with southern visitors. Of Ireland he was able to make only an imperfect report, because of the "conviviality" of the people, and of the Isle of Man his impressions have perished. Pennant corresponded with Linnaeus and met Voltaire, whom he found to be a "master of English oaths."—London Standard.

When there is no good within no good comes.—Dutch Proverb.

BROOKLYN TABERNACLE
 BIBLE STUDY ON

ISRAEL SPARED, OR PASSED OVER
 Exodus 12:21-31—Aug. 10.
 "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matthew 20:28.

THE tenth plague upon the Egyptians for their persistent injustice toward the Hebrews was the death of their first-borns. In every home there was death—the first-born son or daughter. The terror of such a night can better be imagined than described. In Scripture death is always represented as the enemy of man—the penalty of sin. The death sentence came upon our first parents because of sin, and by the laws of heredity has passed to all their children—the human family. The Bible tells us that the only hope for recovery lies in the fact that God has made preparations for the satisfaction of Justice through the death of Jesus; and that during Messiah's reign the curse of death shall be removed.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, by the Almighty; hence the name Passover. By Divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of Divine deliverance of his forefathers, when he celebrates the Passover.

The Passover's Real Meaning.
 Israel's experiences in being passed over were allegorical. As a type they represented the experiences of God's Elect—Spiritual Israel, God's saintly people, gathered from all nations and denominations. The chief members came from Natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen along the line of character alone.

Spiritual Israel was represented in the first-borns of fleshly Israel, passed over in that night. The next morning Israel went forth under the leadership of the first-borns, who subsequently became the priestly tribe, typically representing the Royal Priesthood, whose Royal High Priest is the glorified Messiah. Just as the first-borns of Israel were not the only ones saved from Egyptian bondage, so the Church of the First-borns (Hebrews 12:23) will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. The preservation of the First-borns implies the deliverance of the remainder.

"Israel My First-Born."
 Since deliverance from the power of sin and death was of God's grace, and not an obligation of justice, He had a perfect right to determine long in advance that His blessings should reach mankind through Abraham's Seed. Unnoticed by the Jews, the Lord indicated that Abraham would have two seeds; one a Heavenly, the other an earthly. Thus He said, "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the sea shore." God, in His wisdom, did not explain to Abraham the significance of this figurative statement. We, however, are permitted to see the meaning even of this feature of the Promise.

The stars represent the Heavenly Seed of Abraham—Messiah and His Church. The sand of the sea shore represents the vast multitude who will ultimately be saved from sin and death, and recovered to Divine favor and everlasting life in the Messianic Kingdom. God's providences were to the Jew first as respects spiritual privileges, and will be to the Jew first as respects earthly privileges—Restitution to human perfection.

First-Borns Blood-Protected.
 Let us not fail to note that Divine favor toward the first-borns of Israel was not without blood. Indeed, the whole lesson of the Old Testament Scriptures is that "without the shedding of blood there is no remission" of sins. The Israelites took a lamb of the first year without spot, killed it and sprinkled its blood upon the door posts and lintels of their houses, and ate the flesh within. As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God. His death was for the sins of humanity. Christ died not merely for the Church, but, as the Scriptures declare, for the sins of the whole world.

The Church is passed over in this night of sin, especially saved in advance of the others, through the merit of the Blood. That the Blood covers more than the First-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the Household of Faith.



In every house there was death.

SUNDAY IN THE CHURCHES
 Notes of Services of Various Religious Bodies.

First Baptist Church—Rev. W. N. D. MacCullough, pastor. Morning worship at 11 o'clock; evening service at 8; Bible school at 9:45; B. Y. P. U. at 7.

Brethren Church, corner Fifth and East Main streets.—Sunday school at 9:45 a. m.; preaching service at 11 a. m. Other services as per announcement. Frank Lindblad, pastor, 549 Fairview street.

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.; communion and preaching at 11 a. m.; Young People's meeting at 7 p. m.; evening service at 8 p. m.; prayer meeting Wednesday at 7:45 p. m.; choir practice Thursday at 7:15 p. m.

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. Schwimley, pastor. Masee, 469 Boulevard.—Sunday services: Sunday school 9:45 a. m.; C. G. Porter, superintendent. Preaching at 11 a. m. Junior Christian Endeavor, 3:30 p. m.; Mrs. W. A. Schwimley, 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. Willison, president. Ladies' Aid meets second and fourth Wednesdays of each month; Mrs. E. A. Mortland, president. Woman's Missionary Union meets the first Wednesday of each month; Mrs. W. A. Schwimley, 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—B. W. Shaver, 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. Sodality of Mary, 7 p. m. Benediction and Sermon, 7:30 p. m. Weekly services: Holy Sacrifice of the Mass, 7:30 a. m. Friday, Holy Hour and Sermon, 7:30 p. m. Interviews, by appointment. Phone 106. Rev. J. F. Moisant, 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), 475 Boulevard.—New Thought class, Sunday, 7 p. m. Regular Lyceum, Sunday, 8 p. m. Theosophy class, Friday evening, 8 p. m.

The W. C. T. U. hold its regular meetings the second and fourth Tuesdays of each month in the Methodist church at 2:30 p. m., unless otherwise notified. Visitors invited.

SUNSET MAGAZINE and **Ashland Tidings** one year \$2.75 to old or new subscribers. Regular price of Sunset Magazine is \$1.50 per year.

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We print below the city fire alarm signals. Readers of the Tidings are urged to cut out this slip and paste it in the telephone directory or in some other conspicuous place. A reprint of the signals will appear from time to time in this paper:

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- ◆ Chief of Police, phone 160.
- ◆ Residence, phone 410-J.
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- ◆ Cor. Main and Wimer streets.
- ◆ 2-8 Bells
- ◆ City Hall.
- ◆ 3-5 Bells.
- ◆ Cor. Granite and Nutley streets.
- ◆ 4-6 Bells
- ◆ Cor. Main and Gresham streets.
- ◆ 5-3 Bells
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