# The Oregon Statesman

Issued Daily Except Monday by
THE STATESMAN PUBLISHING COMPANY
215 South Commercial St., Salem, Oregon

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BUSINESS OFFICES:

Albert Byers, 326 Worcester Bldg., Portland, Ore. Thomas F. Clark Co., New York, 128-136 W. 31st St.; Chicago, Marquette Bldg.; Doty & Payne, Sharon Bldg., San Francisco, Calif.; Higgins Bldg. Los Angeles, Calif.

TELEPHONES:

Business Office....23 or 588 — Circulation Office....588 — News Department....23 or 106
Society Editor....106 — Job Department....588

Entered at the Post Office in Salem, Oregon, as second-class matter.


June 27, 1926

GOD IS LOVE—"If thou turn to the Lord thy God, and shalt be obedient unto His voice, He will not forsake thee, neither destroy thee." Deut. 4:30, 31.

## "OFFICIAL SAW AIMEE IN TUCSON"

Many good people have no doubt wondered at the apparent determination of a certain class of newspapers, or perhaps it should be said newspaper head writers and telegraph editors, to show up the dark rumors concerning the disappearance of Aimee Semple McPherson, the woman evangelist of Los Angeles—

The seeming glee taken in assuming that the various nasty insinuations concerning the absence of the woman were true—

Institutions evidently originating from depraved or cynical minds.

There was a case yesterday. A newspaper scare head screamed: "Official Saw Aimee in Tucson." In reading below the screaming banner it was found that the "official" was the "building inspector" of Tucson, Arizona; that he had come onto the train as it passed through that town and asked to see Mrs. McPherson, at a very early hour in the morning, and had told her that he saw her four weeks ago in Tucson; that he knew her by the color of her hair and her slight figure.

The "building inspector" of Tucson, Arizona, is likely of the size of Clarence Blakeley in Salem. He was told by a detective with Mrs. McPherson to write it down and send it to Los Angeles—

The detective was too polite to throw the fellow off of the train.

Any one who has ever had any experience with such cases knows that the testimony of such witnesses as the Tucson "building inspector" is as unreliable, on the average, as the prattle of the average inmate of the padded cell at Dr. Steiner's institution at the end of Center street in Salem.

Why do the newspaper head writers and telegraph editors of a certain type of newspaper, and of some types that ought to have higher ideals, do that way; write that way; give that slant to the news?

It is because, in the main, they want such things to be. They think it makes better news. They think a crooked thing is live news. They hope all such incidents as the disappearance of Mrs. McPherson may turn out to be on account of something crooked or nasty—

And they know a great proportion of newspaper readers like to read of crime and slime better than to read of great and good deeds and kindly and sympathetic acts.

Otherwise even the purient minded and sensational and cynical among newspaper head writers and telegraph and news writers and editors would give different slants to their work.

## Sabbath School Lesson

Arranged From the Improved Uniform International by
P. J. TOOZE

**THE CHILDHOOD AND EDUCATION OF MOSES**

Lesson Text—Exodus 2:1-10; Acts 7:22.

Golden Text—Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22:6.

**I. Moses' Parentage—v. 1.**

Both father and mother were of Levitical stock. Being from the same tribe, they had a common bond of interest and sympathy. Amram had the good judgment to choose for a wife a woman who possessed sympathies and ambitions in harmony with his own.

**II. Moses' Birth—v. 2.**

Two children were born to Amram and Jochebed before Moses—Aaron and Miriam. However, Moses was the first one that his mother was assured was to be the deliverer of the chosen people. There was something striking about this child which caused her to believe that it was sent of God. She saw that he was a goodly child." In Stephen's speech—Acts 7:20—he asserts that the child was "exceeding fair," or fair to God. No doubt his mother believed him to be the deliverer of his people and instilled that truth in his mind from childhood. Because of this belief she had confidence that somehow God would save him from the cruel hand of the king.

**III. Moses' Preservation—vv.3-8.** Though Pharaoh's edict was in force, his mother's faith was such as to cause her to ignore it and hide Moses for three months. The hiding of the child was not because of fear, but because of faith—Heb. 11:23. It was her faith which made her brave to ignore the king's edict. Though Moses' mother had faith, she did not ignore the proper use of means. Pharaoh's plan was that every male child should be destroyed, but God had planned otherwise for this child. Perhaps the story of how Noah and his family were saved in the ark suggested to his mother the expediency used, namely, the ark of bulrushes. Doubtless she was familiar with the place where Pharaoh's daughter came to bathe, and believed that somehow through her the child would be saved. She placed the ark at the particular place where it would attract attention. It is interesting to note the steps as pointed out by another, by which God's plan was carried out.

1. The mother's wit.

She placed the baby at the proper place and at the opportune time. Then, too, Miriam was no doubt stationed as a watch to aid in the affair (—v. 4).

2. A faithful sister—(v. 7).

Had Miriam not been faithful, humanly speaking, Moses' life would not have been preserved and properly nursed and educated at the proper time. This should be a worthy example for every sister, causing her to exercise watch and care over her.

3. A woman's curiosity—(v. 5)

This strange object among the flags attracted the attention of Pharoah's daughter and she directed her maids to bring it to her.

4. A woman's compassion-v. 6).

When the ark was brought and opened the baby wept. That woman has lost her feminine instinct who is unmoved with compassion at the cry of a lonely, motherless baby.

5. The baby's tears (v. 6).

The tears aroused her womanly instinct, and at the suggestion of Miriam the baby's mother was hired to nurse her own child. No one can nurse a child so well as its own mother.

**IV. Moses' Education-(v. 9).**

1. Moses was first educated at his mother's knee.

During this time his character took form. Here his mind was filled with the Word of God and he was made acquainted with the Jewish hopes and prospects. In these early years no doubt the indomitable purpose was fixed to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season- (Heb. 11: 24-26). Seeing by faith the destiny of her child, Jochebel made good use of her time.

## LIVING and LOVING

BY FLORENCE SMITH VINCENT

"Oh, Say! Did You Hear?"

Two friends meet casually upon a city street. Let's "listen in" on their brief conversation.

"Where are you and your wife living now, Bill? You were about to move the last time I saw you."

"What? As long ago as that, Jim, since last we ran across each other? How time does get away from us! Come up and spend an evening with us at No. 461 ——— avenue. Glad to have you look our new quarters over. Just give us a ring, though, when you're ready. You know how it is. Wife and I step out a bit when there's nobody expected."

"Thanks, old man. I'll take you up on that. By the way, I suppose you're seeing a great deal of Bob Blank now?" mentioning a mutual friends of former days.

"No. Haven't seen Bob in ages! Strange your speaking of him. I was thinking only the other night it was too bad I had lost track of him. Does he live near us? Give me his address and I'll look him up."

"Well, you'll not have to look far nor waste much time in the search." laughed Jim. "Bob lives at No. ——— avenue, too!"

"Great Scott! That's a good one on us both. Bob and I under the same roof and neither of us knowing it! We three will have to get together soon and talk old times over. So long, Jim."

"So long, Bill!" As casually as they had met the two parted to come together again by chance or by choice, but not with any certainty of daily occurrence.

* * *

This is a true story. Such situations can and do arise in a mighty metropolis, where the best of friends are separated by high business pressure and diversity of interests.

"We can scarcely believe it!" cry the small towners. "How dreadful!"

It is! Loneliness gets in its hardest licks in the crowded [illegible] But there is another side to [illegible]

Jane, high-headed, gay-hea[illegible] vibrant with the sap of life [illegible] courses through the veins o[illegible] young things, above all els[illegible] sires happiness. Not m[illegible] enough to know happiness [illegible] out the restful, restlessly sh[illegible] out to find it. And in the a[illegible] fashion of young things.

Her elders overlook the fact that discretion and poise come with the years and that real virtue is not ignorance nor stupid passivity, but rather the result of temptation met, understood and withstood, forget the days of their youth and open their eyes, throw up their hands and begin to babble when Jane comes in sight.

"Good gracious! This makes three times this week she has gone riding with that Graham fellow."

"Yes, and last night she sat on the back porch until midnight with the youngest Jones boy."

"And folks say she goes to dances at the lake!"

"Dear me, what is her mother thinking of? I'd hate to have a daughter of mine running around so!"

Then John comes in for his share.

"My sakes! That boy's on the road again! Driving as though the old boy were after him, and stirring up more dust than a drove of cattle.

"Doesn't he ever stay home? Heard he broke an axle last week. Lucky if he doesn't break his neck. Did you hear he's gambling now?"

"Mercy! What is the world coming to! I feel so sorry for his poor mother!"

So on ad infinitum. The worst of it is, most that is said is neither true nor deserved, nor is it meant maliciously. Yet it works havoc untold.

Jane is hurt by the censorious whisperings; she grows reckless, wilfully flaunts her disregard of public opinion—and in the still watches of the night sobs into her pillow.

In the little community there is warmth of affection, depths of unselfishness, generosity unbounded. But it is there, too, where rumor takes wings and gossip goes about seeking whom it may devour.

Things would be ten times [illegible]

## THAT TERRIE

BY FREDE[illegible]

FOUR

Mr. Howard Bennett, spe[illegible] through the late afternoon [illegible] shine in the direction of Lo[illegible] geles, decided that he did no[illegible] California. There was some[illegible] big and pulpy and tasteless a[illegible] it, he argued, like its in[illegible] peaches, its thick-skinned or[illegible] and plums. He thought of th[illegible] autumn foliage, the tang of [illegible] in the air, the opening corn, [illegible] native Pennsylvania, and wo[illegible] ed how anyone could enjoy i[illegible] initely this land of perpetual [illegible] ness and sunshine.

To a large extent this at[illegible] on Mr. Bennett's part was a[illegible] An Eastern born and bred, a[illegible] uate of a famous New En[illegible] college, he held as a matte[illegible] principle that the Atlantic [illegible] states were the best states in the union, that Pensylvania was the best of the Atlantic coast states, and that Millersburg, which had given him birth, was the best town of its size in Pennsylvania. Had modesty permitted him to go farther, he would doubtless have said that the Bennetts were the best people in Millersburg. It went without saying that they were the richest. Old Hiram Bennett, his grandfather, had built the first sawmill in the county, and from lumber to coal, from coal to electric light and street railway franchises were easy and natural steps. As a result, his father, Stephen Bennett, was accounted a very rich man, and Howard and his sister, Margaret, would some day share between them a very large fortune.

It caused no rejoicing in the Bennett family when Howard, the year after his return from college, began a whirlwind courtship of Sylvia Thorne. The girl was on a visit home, then, after her first year in Hollywood. It was true, as Sylvia had told Jean, that she and Howard had known each other since childhood, but Sylvia had been Mary McKenna in those pre-movie days, and although her father, Jim McKenna was the proprietor of Millersburg's leading, and only, bookshop, and a far better-read man than any of the Bennetts, he moved on a different plane, socially. When his daughter Mary had been a snub-nosed youngster in short dresses, and Howard Bennett a freckle-faced youth in knickerbockers, it had been quite all right for them to attend the same bible classes, coast down Main street hill together, go to the same public school. But when Howard went off to Swarthmore, and Mary, after the death of her mother, to keep house for her father in a flat over the bookshop, the social gulf began to widen.

It was not until Mary came back as Sylvia Thorne, with something of a reputation as a screen actress, that Millersburg in general and Howard Bennett in particular realized what a beautiful swan their [illegible] suit most assiduously, not only during Sylvia's stay, but afterwards, by letter, nor from making this second trip across the continent in order to persuade Sylvia to reconsider her decision and allow him to place the engagement ring he had ready for the occasion on her finger. As Sylvia had said, Howard was "set in his ways," like all the Bennett's. To make him want a thing it was only necessary to let him think he could not have it. And he wanted Sylvia very much indeed. For the matter of that, so might any man. There were several in Hollywood who did.

He rose as the train slid into the station, straightened his excellent shoulders beneath the tweed of his coat. It was a well-cut coat, fashioned by an exclusive tailor, and gave its wearer a suggestion of Fifth Avenue, New York. The fluffy-haired girl who followed him from the train gazed admiringly at his smartly groomed back and wondered if he was some new and, to her, unknown star in the screen firmament. Yet Howard Bennett did not particularly suggest a movie star, but rather the smart young college or business man, with a pleasant but by no means over-intelligent face, small eyes, a stubborn and rather weak chin.

He had wired Sylvia not to meet him at the train; the taxi driver would have no difficulty in finding her new quarters. He was glad that she had taken a house; on the occasion of his last visit she had been living in a two-room apartment and he had been obliged to do his wooing in taxicabs and restaurants, or at the bathing beach. Now, with a comfortable place in which to meet, he felt confident of his ability to persuade her to give up the screen as a means of livelihood and take the place in Millersburg society to which his money would entitle her. There was another girl at the bungalow, he knew, but he hoped she would have the good sense to be out.

When Sylvia opened the door for him he seized both her hands [illegible] [illegible] Special taxes regarded as obnoxious to femininity. They were the duties imposed a year before on cosmetics, all aids to beauty included, and on chocolate milks and other milk drinks. Despite a strenuous fight, the tax on chewing tobacco and "hard" cola drinks were retained.

eagerly and would have kissed her but she evaded him.

"Don't be silly, Howard," she said, as she drew him into the room.

"Lord, I'm glad to see you," His agitation left no doubt of that. "Seemed like that train would never get here."

"I'm glad to see YOU, Howard—mighty glad," she told him. It was true enough. She liked Howard Bennett—had always liked him—and then, too, he was someone from home. Even the excitements of Hollywood had not always been sufficient to make her forget the old town, with its old familiar faces. "Where's your baggage?"

"Oh—I had it sent to the hotel. Nice little place you've got here." He glanced about the attractively furnished living room.

"Let's try the veranda," Sylvia said, gaily, going to the wide French windows which opened to the porch and garden. "There's a perfectly thrilling moon." On the threshold she paused, a very slim and lovely princess indeed in her ivory chiffon gown. She waved toward a wicker chair. "Sit down, Howard, and tell me all the news from home."

"Well," he laughed, "they got a traffic cop at Main and Water streets now, and a new picture theater right across from the hotel and my sister's engaged to a bank president in Philadelphia, and that about lets me out, so far as news is concerned."

"And Dad? I haven't heard from him for two weeks."

"Fine. I was talking to him the day before I left. He sent his love, and said he hoped you'd be coming home before long."

(To be continued)



## SPIRITUALIST CHURCH READY FOR PASTOR

(Continued from page 1.)

landowner of Leroy, which left 1100 acres of rich farm land in this county, valued at $300 per acre, for the erection of a church for followers of Spiritualism, and also for a public library. The approximate value of the bequest was $330,000.

The will was written in 1901, but was not admitted for probate until 1905, following the death of the testator. As soon as the document was filed, its validity was attacked by relatives who had been ignored and who put up a bitter fight to have it set aside on the ground that Crumbaugh was of unsound mind and memory, and not competent to make a will.

The final ruling from the supreme court sustained the will and directed the trustees to carry out the instructions of the eccentric testator. A year ago plans for the church were submitted and approved and the contract let for the construction. In a short time it will be formally opened to the public.

Although the will provided for two buildings, one for the church and the other for the library, the trustees decided the combine the two, using a portion for books and a reading room, while the church, if unoccupied by Spiritualists, could be available as a public meeting place, Leroy being in need of a large auditorium such as the new church provides.

The princely bequest, therefore, will not be wholly wasted thanks to the good judgment of the trustees, although there is a possibilities that the relatives, cut off in the will, may start a new round of litigation because the two structures were not kept separate as the testator stipulated.

The trustees, since the announcement that the church was nearing completion, have received some applications from men who claim to be leaders in the Spiritualistic faith and who wish to be placed on the payroll when the church is dedicated. However, no one will be engaged until it is

## Churches

**FIRST SPIRITUALIST**

The First Spiritualist church of Salem will hold services at their hall, over Miller's store, this Sunday evening, June 27, at 7:30 o'clock.

The meeting will be in charge of local talent, speaking and messages. The public is cordially invited.

**JASON LEE MEMORIAL M. E.**

North Winter and Jefferson avenue. Thos. Atchesen, pastor. Gilbert Wrenn, assistant, in charge of the Junior church. This church invites the public to join it in the services of worship to be held here on the coming Lord's day. The large stone building will offer you a cool, restful place in which to worship. The church school convenes at 9:45 a. m. with classes for young and old. The Bible is taught by competent teachers. Public worship at 11 a. m. and 8 p. m. Morning theme: "The Man Whom Jesus Saw," by the pastor. At the evening services a mass meeting will be held in the interest of law enforcement. Mr. E. A. Baker will deliver an address, and the moving picture entitled "The Triumph of Justice" will be displayed. Three chapters of the Epworth League will meet for devotional service at 7 p. m. The open forum for adults meets in the church annex at 7 p. m. Thursday the Junior and Senior churches will meet for mid-week service in the Englewood Grove by the Schars home, 2390 Nebraska avenue. A warm welcome awaits friends and neighbors at all the services.

**ST. PAUL'S EPISCOPAL**

Church and Chemeketa Sts. Rev. H. D. Chambers, rector. Corporate celebration of the Holy Eucharist for men and boys at 7:30. All fathers invited. The men and boys will breakfast in the parrish house. The church school will meet at 9:45. Morning prayer and sermon by the rector at 11 a. m. All welcome at St. Pauls.

**CHRIST EVANGELICAL LUTHERAN**

State and 18th Sts. G. Koehler, pastor. Sunday school at 9:30 a. m. Divine service in English at 10:30 a. m. Young peoples' meeting at 7 p. m.

**INTERNATIONAL BIBLE STUDENTS ASSOCIATION**

Meet every Sunday in Derby Bldg., Court and High streets. Hours 10 to 12 a. m. and 3 to 4 p. m. All interested in Bible study cordially invited. Funeral services in Salem and vicinity conducted free of charge by local Bible class. Phone 1450-W.

**FIRST EVANGELICAL**

Center and Liberty Sts. F. B. Culver, pastor. Sunday school 9:45. L. L. Thornton, superintendent. Preaching 11 a. m. Subject: "Prayer and Revival." Evangelical league of Christian Endeavor 7 p. m. Anna Miles, president. Evangelistic services 8 p. m. Thursday evening, July 1st, Rev. G. L. Lovell, presiding elder of the Salem district, will bring a message following which the business of the first quarterly conference will be transacted.

**CHRISTIAN SCIENCE, FIRST CHURCH**

Corner Liberty and Chemeketa Sts. Sunday morning services at 11 o'clock; Sunday evening at 8. Subject of lesson sermon: "Christian Science." Sunday school sessions convene at 9:30 and 11 a. m. Wednesday evening testimonial meeting at 8 o'clock. Reading room 209 Masonic temple, open every day except Sundays and holidays from 11 to 5:30, every evening except Wednesday and Sunday from 7:30 to 9:00; Sunday after noon from 3 to 5.

**ST. JOSEPH'S CATHOLIC**

Corner Chemeketa and Cottage Sts. Pastor, Rev. J. R. Buck, 751 Chemeketa St. Phone 89. Services: 8 and 10 a. m. Sermon at 8 o'clock mass from the gospel of the day. Benediction follows last mass. Week-day services: Mass at 7 a. m. This schedule will obtain during the summer months.

**ST. VINCENT DE PAUL—CATHOLIC**

Highland and Myrtle Avenues. Rev. Thos. V. Keenan, pastor. Phone 1374. During the summer months masses on Sunday are at 7 and 9:30 o'clock. Benediction of the Most Blessed Sacrament follows the late mass and hence there will be no evening devotions. During the week mass is celebrated at 7 o'clock. Next Thursday, July 1, is the Feast of the Most Precious Blood of Jesus. Friday, July 2 is the First Friday and therefore Exposition of the Blessed Sacrament and mass will take place at 7 o'clock and Benediction will be given immediately afterwards. There will be no afternoon services on the First Friday. Confessions as usual on Thursday afternoon and evening.

**CASTLE CHAPEL U. B.**

17th and Nebraska Ave. Pastor, P. C. Hoffman, 1713 Nebraska Ave. Services: 11 a. m., and 8 p. m. Sermon topic: "Is Prayer Workable?" Evening sermon, "Spiritual Life." Sunday school: 10 a. m. Superintendent, W. W. Rosebraugh. Junior and Senior, 7 p. m. Ladies' Aid society Wednesday afternoon. Prayer meeting Thursday evening.

**NAZARENE**

19th and Marion Sts. Pastor: C. H. Hopkins, assistant pastor, Mrs. Hopkins, 1960 Marion, Phone 479-W. Services: 11 a. m., and 8 p. m. Sermon topics: "A Solemn Question," morning; "Giving up All for Christ," evening. Sunday school, 9:45 a. m. Superintendent, Frank Titwiller. Senior Young peoples' meeting 7 p. m. Topic: "The Believing Christian." Leader, Chas. Patterson. Junior Christian Endeavor, 7:30 p. m. Wednesday evening at 8 o'clock prayer and praise service. Mrs. Hopkins will preach Sunday morning; the pastor will preach Sunday night.

**KNIGHT MEMORIAL CONGREGATIONAL**

19th and Perry Sts. Pastor: H. C. Stover, 245 S. 19th. Phone 1924-J. Services: 10 a. m. and 8 p. m. Sermon topics: "Which Way," evening; "A Christian Experience," evening. In the morning service Norval Edwards and Donald Barnard will sing "I am Happy in Him." Evening anthem, "Come Unto Me." Lorem: Sunday school: 10 a. m. Superintendent, C. C. Harris. Young peoples' meetings: 7:19 p. m. During the construction of the new church the morning and evening services will be held in Knight Chapel. The Sunday school and morning service is merged into one service and will be conducted from 10 to 11 o'clock.

**UNITARIAN**

Cottage and Chemeketa Sts. Pastor: Martin Fereshetian, 657 Chemeketa. Phone 1741. Services: 11 a. m. Sermon topic: "When the Gods Die." Mrs. Fereshetian will offer a contralto solo, "I Will Lift Up Mine Eyes Unto the Hills," by Scott. Mrs. W. A. Denton at the organ. Due to some misunderstanding it was understood that the Unitarian church will intermit services and that there would be no services next Sunday. The last service until after vacation is next Sunday. And services will be resumed the first Sunday in September with Mr. Fereshetian in the pulpit.

**FIRST CONGREGATIONAL**

Center and Liberty. Pastor: Charles E. Ward, 440 Center St. Phone 591-R. Services: 11 a. m. Sermon topic: "Jesus' Commandment." The quartet will sing "O, Love that Will not Let Me Go," by Giebel, and "The King of Love My Shepherd Is," by Shelley. Sunday school: 10 o'clock. Superintendent, Mark McCallister. Week-day services: Thursday evening at 8 o'clock. This morning is our Communion service, her every member and friend plan to be present.

**FIRST PRESBYTERIAN**

Church St. between Chemeketa and Center. Pastor: Rev. N. K. Tully, D. D., 845 Chemeketa St. Phone 1610 W. Assistant pastor, Mrs. R. M. T. Hester, 334 N. Winter St. Services: 10:45 a. m., and 8 p. m. Sermon topics: "Abraham: Hero of Faith," morning; "It is Written," evening. Sunday school: 9:30 a. m. Superintendent: H. E. Barrett. Intermediates and Seniors will hold a joint meeting at 7 p. m. Miss Helen Davis will be the leader. Regular church meeting for praise, prayer and Bible study Thursday evening at 8 p. m. Subject: "The 10th Psalm." The Presbyterian Young Peoples' conference for Oregon, held at Hillockhouse, on the south fork of the Clackamas river, closes Sunday night. Ten of our young people have been in attendance. Mrs. Hester is a member of the faculty.

**FIRST BAPTIST**

Liberty and Marion Sts. Pastor: Ernest H. Shanks, 549 N. Liberty. Phone 1920. Services: 11 a. m. and 8 p. m. Sermon topics: "The Greatest Commandment," morning; "Helping God," evening. The evening program of music and sermon story will include: Anthem, "I Heard the Voice of Jesus," Rathbun. Chorus choir. Duet: "Just as I Am," Gabriel. Mrs. Shanks and Mr. Robertson. Violin solo: selected. Helen Selig-O'Neil. Sunday school: 9:45 a. m. Superintendent: Ed Schunke. B. Y. P. U., led by Walter Lotts. The morning anthem: "The Golden Threshold," Lohr. Contralto solo: Beside Still Waters," Hamblen. Miss Grace Fawk. Mid-week prayer service at 8 p. m. Thursday.

**EVANGELICAL**

Corner Chemeketa and N. 17th. Pastor: G. E. Erskine, 268 N. 17th St. Phone 1098-W. Services: 11 a. m. and 8 p. m. Sermon topics: "Foundations of Faith," morning; "Unrecognized Doors of Hope," evening. Sunday school: 10 a. m. Superintendent: O. H. Strassbaugh. Evangelical league and Christian Endeavor at 7 p. m., leader, Martha Garnjobst. Mid-week prayer service Thursday evening at 8 o'clock.

**FIRST CHRISTIAN**

Corner Center and High Sts. Pastor: E. C. Whitaker, church, Phone 294. Assistant pastor, Vivian G. Whisler, phone 294. Services 11 a. m. and 8 p. m. Sermon topics: "Excelling in Righteousness," morning; "Borrowing Light," evening. Quartet: "Still, Still With Thee," Duet: Messrs. Wolfe and Leach. Sunday school: 9:45 a. m. Superintendent, H. C. Epley. Young peoples' meeting, 7 o'clock. A missionary meeting on Japan and Korea, Rosalind Hull, leader. Church night services in the church parlor Thursday evening at 8 o'clock. This will be the Lord's day before the Turner convention, there will be no services at the church the following two Lord's days.

**GLAD TIDINGS MISSION**

243½ Court St. Pastor: C. S. Johnson, 1935 Maple. Phone 1917-W. Services: 3 and 8 p. m. Sunday school, 2 p. m. Superintendent, S. Berkey. Meetings Tuesday, Thursday and Saturday evenings. We preach and teach of the old time religion. Salvation, baptism of the Holy Spirit and the coon coming of Christ.

**SOUTH SALEM FRIENDS**

Commercial and Washington Sts. Pastor: Carl Milter, 1655 S. Liberty. Phone 133-R. Services: 11 a. m. and 8 p. m. Sermon topics: "Foundation Stone." The young people who attended N. P. E. I. the past year will have charge of the night meeting. Sunday school: 10 a. m. Superintendent, Dr. Carl F. Miller. Prayer meeting and monthly business meeting Thursday 8 p. m.

**COURT STREET CHRISTIAN**

Court and N. 17th Sts. Pastor: R. L. Putnam, 1106 Leslie St. Phone 1425-J. Junior pastor: Mrs. R. L. Putnam. Services 11 a. m. and 7:30 p. m. Junior service 11 a. m. Sermon topics: "The Reward of the Overcomer," morning; "The Way of God," evening. Music furnished by Mrs. Joy Turner Moses' orchestra. Sunday school: 9:45 a. m. Superintendent: E. W. Cooley. Volunteers visit shutins in afternoon. Christian Endeavor 6:30. Young people enjoy the meetings. Church night, Thursday 7-9 p. m. Volunteer meeting and outline study of Life of Christ. Stereopticon pictures of Holy Land. The annual convention of the Christian churches of Oregon will be held at Turner, Oregon, July 8-10. There will be no services except Bible school in the local church during the convention. We invite anyone who can to attend the convention sessions. We welcome you. "The Church With a Family Spirit."

**CHRISTIAN AND MISSIONARY ALLIANCE**

Pastors: H. E. Caswell and Mrs. Caswell. 2660 Oak St. Phone 942-M. Afternoon preaching service 3 p. m. Subject: "A Second Chance." Evening evangelistic service 7:45. Sunday school, 2 p. m. Tuesday evening Evangelist F. J. Betts is to be with us and conduct the service. Friday evening Bible study. Saturday evening young peoples' service. Sunday school at Salem Heights Community house at 10 a. m. Followed by a preaching service.

**MARKET ST. FREE METHODIST**

Corner N. Winter and Market Sts. Pastor: Mortimer C. Clarke, 1228 N. Winter. Phone 1353-W. Services: 11 a. m. and 8 p. m. Sermon topics: "The Dek-Drenched Life," morning; "The Peril of Procrastination," evening. Sunday school: 9:45. Superintendent: Dr. F. S. Schutz. There will be no young peoples meeting at the regular time on Sunday evening as the young people are in Newberg in district convention. There will be no prayer meeting this Thursday as this church will be cooperating in the annual camp meeting of the Marion County Holiness association which begins its ten days meeting on the Evangelical camp grounds at Quinaby. All are welcome to these services.

**BETHANY REFORMED**

Corner Capitol and Marion Sts. Pastor: M. Denny, 966 Marion St. Phone 445-W. Services: 11 a. m. English. Sunday school 10 a. m. Superintendent, Fred E. Kruse.

**CENTER ST. METHODIST**

13th and Center Sts. Pastor: A. F. Hillmer, 684 N. Winter. Phone 680-M. Services, 11 a. m. and 8 p. m. Sermon topics: "Christ Specifying in Prayer," morning; "Paul's Second Missionary Journey," evening. Sunday school at 10 o'clock. Superintendent, H. H. Grallup. Epworth league at 7:30 conducted in English. Prayer meeting Wednesday at 8 p. m. Ladies' Aid meets at the residence of Martin Schreiber, 2305 Nebraska Ave. Thursday 2:30 p. m.

**FORD MEMORIAL M. E.**

West Salem. Pastor: F. L. Cannell, 915 Front St. Phone 1841-R. Services: 11 a. m. and 8 p. m. Sermon topics: Unload Your Cares," morning; "Christian Fellowship," evening. Sunday school: 9:45. Superintendent, D. C. Seborn. Epworth and Junior league at 7 o'clock. Week-day services: Prayer meeting Thursday at 8 p. m. The pastor will preach both morning and evening.

**FULL GOSPEL MISSION**

237 State St. Pastor: Ralph D. Bollock, 251 Mission St. Phone 1439-W. Assistant pastor: Harry J. Morris, Silverton Road. Phone 15F14. Services: 2:30 and 7:30. Sunday school at 1:30 p. m. Instead of the usual afternoon meeting in the hall, there will be a special baptismal service at the river in the West Salem auto park at 3 p. m. this Sunday. There are people expected to be present from surrounding towns and a glorious meeting in the open air at the water's edge is anticipated. The Lord always demonstrates His miraculous power at the water in true Apostolic fashion as it is administered according to the pattern found in the Acts of the Apostles. The public is invited. Transportation will be provided from the hall between 2:30 and 3 p. m. Special evangelistic meetings will continue every night this coming week at 7:45 except Monday under the leadership of Evangelist Harry Billings, who will be with us as long as the Lord leads. The sick will be prayed for Friday nights.



Bend—Brooks-Scanlon Lumber company asks franchise for logging road through city.