

AN INDEPENDENT NEWSPAPER

(Published every evening and Sunday)
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The Register-Guard's policy is the complete and impartial publication in its news pages of all news and statements on news. On this page, the editors of The Register-Guard offer their opinions on events of the day and matters of importance to the community, endeavoring to be candid but fair, and helpful in the development of constructive community policy.



GRANDMA BRESCHKOWSKAYA.

If the last czar of Russia has a ghost, that shade must have indulged in an ironic chuckle or two the other day—a chuckle at a death-bed.

For a blind, nearly deaf woman of 90-odd was dying in a Czechoslovakian village near Prague, and the ghost of the last czars could be pardoned if it found something grimly amusing in the circumstances.

This woman was Katharina Breschko-Breschkowskaya; and since that name is pretty long and unpronounceable, it is simpler to refer to her by the title she used to wear so proudly—"grandmother of the Russian revolution."

She was already an old woman when the last Romanoff was shot to death in a cellar at Ekaterinburg; and before that time she had spent no less than 50 years of her life in one or another of the czar's prisons for revolutionary activities.

She had been one of that devoted band of Russian dreamers who hated autocracy and oppression and risked the worst that the czar could do to bring them to an end.

Well, these dreamers finally had their way. The czar's government fell, the Siberian prisons were emptied, and the great era of democracy and freedom seemed at last ready to dawn across Russia.

And then the revolution ran out from under its little grandmother.

Instead of freedom and democracy, Russia got Communism. The czar was dead, and his nobles were either dead or in exile; but there was no place in the new order for those who had given their lives to the fight against czarism, unless they happened to believe in the particular kind of revolution that Russia's new rulers were handing out.

So this aging veteran of the czar's prisons had to flee from Russia, just like any purse-proud nobleman. She went to foreign lands, remarking that she had waited half a century for the downfall of the czars and was willing to wait equally long, if need be, for the downfall of the Bolsheviks.

And when she came to her death-bed, at last, one of the friends who hastened to her side was Alexander Kerensky—another revolutionary who found the revolution running out from under him, and who dares not return to Russia.

So the czar's ghost must have smiled a grim little smile. A revolution is like an incalculable thing. Starting one is like loosing some great, uncontrollable force of nature. The solid land itself seems to break up—and the one who started it all is no safer than anyone else.

BREAKING A POOR CUSTOM.

MRS. HENRY T. RAINEY, widow of the late speaker of the House of Representatives, announces that she will not be a candidate for election to succeed her husband—thus reversing a tendency which has become more and more noticeable in recent years.

In a great many cases, congressmen who have been removed from public life by death have been succeeded by their widows; and in some instances this has simply reflected a wave of sentimental sympathy on the part of the voters.

Such elections do small service to the cause of good government. It would be a bad thing if we came generally to accept the custom of putting widows in the line of succession. Mrs. Rainey does us a service by refusing to help establish that custom—although she herself, having served as her husband's secretary, and knowing politics thoroughly, is better qualified than most women to take a place in Congress.

Ham Fish and Matthew Wolf must be asleep at the switch. They haven't yet discovered a Red plot in the fact that drouth area farmers are feeding Russian thistles to livestock.

Maybe you've noticed that the person who always talks about the depression as past never has taken any pay cuts.

READER EDITORIAL

ALPHABET SOUP

EUGENE, Ore.—(To the Editor)—Since President Roosevelt has taken it upon himself to examine some of his own political alphabet soup, I wonder if it might not be all right for someone who has been "forced to eat the soup" to say a few words about how he likes it.

Now, to be truthful about it, I can't see much new about this soup except the name, for the soup tastes just the same and the struggle is just as hard to get it, and it seems like when you do get it that you haven't got much in fact. It is a sort of disappointment for when you expected "new soup" and then find the same old dish-rag in it, well, you just can't get enthusiastic about it, that's all.

It just makes a fellow wonder who loaded the dice in the "New Deal" and until the dice stop rolling we are left to wonder if it is not just some more of the same; sometimes it looks like it has only a new name with plenty of sales talk; and a smile in the face and a kick in the pants for good measure, and we are left to wonder if it is merely a broadside of fine sounding words with standardized poverty for a diet.

Seriously, I believe no other government on earth, and no circus side show has ever had on its pay-rolls such a large force of "hobby" artists who work to sell the "Party Program" in the form of bigger and better jumble of words, all of which leads me to believe that there are "brain trusts" which cannot be trusted, and National Recovery programs which do not recover.

We are told that the policy of the administration is neither Fascism or Socialism which of course make it "Straddles." You know, sitting astride the fence and don't know which way to go.

The technique of the administration has been an easy and smiling optimism of elaborate decisions and disillusioned conclusions with little concern for facts, the beautiful mirage of the AAA program has now faded away into stern reality, the drought has shown us what "big saps" we can be when directed by "bigger saps," and the half hearted joy which proclaimed the NRA has now turned out to be only a bad taste after a bad night, and the HOLC must "can" its staff because enough suckers can't be found to keep it going as planned.

The truth of the whole matter is that we are be-

ginning to find out that we cannot eat the romantic and exaggerated imaginations of the "school marm" sometimes called the "Brain Trust." And we will eventually find out that those who tricked the brain trusters of their judgment could be found working for the "brains" of Wall Street.

The grand experiment up to now has only cost us a "few billions" in debts which of course we must pay in taxes when and if we eat our soup, which goes to prove that the solution is not yet, but still in the future, for up to now the only solution offered has been "bigger and better debts," which of course means bigger federal taxes in the future. I wonder when the people will learn that they must have a new system to get new results.

F. E. MILLER.

WASHINGTON LETTER

By RODNEY DUTCHER

Register-Guard Washington Correspondent.
 WASHINGTON, Sept. 8.—The recovery program, in the case of its very first big NRA code—cotton textiles—finds itself back in what looks suspiciously like those good old depression days of rugged individualism when employers were being exhorted to "share the work" at the worker's expense.

Hundreds of thousands of mill workers are set to strike. The industry itself is sore. Consumers, indignant at high prices, refuse to buy. The New Deal's brave attempt to make everybody happy seems to be, in this important and embarrassing instance, at least a temporary flop.

The NRA consequently is doing some heavy thinking. What do you do when an industry can't sell its goods? And when the textile worker's average weekly wage drops below \$11 as a result of an officially approved curtailment program reducing the maximum work week from 40 to 30 hours?

(In the cotton garment industry, President Roosevelt ordered a reduction to 38 hours with a compensatory 10 per cent wage increase—and the industry is defying him. But the NRA Research and Planning Division reported the cotton textile industry couldn't stand a boost in hourly wages. It even decided the union's demand for a permanent 30-hour week mustn't be granted.)

Worker Is Loser

NRA gets little credit for heavy thinking, as General Johnson has had a way of suppressing its "brain trusters." Economists and statisticians frequently produce figures and facts which NRA is not prepared to admit, because they don't sound nice.

The only way I can prove that this high-powered brain work and fact-finding actually do go on within NRA is to cite a couple of very confidential studies and reports by Victor S. von Szeleski, assistant to Director Leon Henderson of Research and Planning. He helped Dr. Alexander Sachs organize that division in early NRA days, prior to which he was a research economist for the New York Federal Reserve Bank.

"This share the work movement, by which roughly 100,000 additional textile workers were taken on, has become a share-the-unemployment movement," he reports to the NRA hierarchy. "What does it avail the cotton textile worker that his hourly rate is 15 per cent above 1929—on the average—if he only gets 30 hours—or less—of work each week? Workmen have to live on their pay checks, not hourly rates."

Prices Outstrip Wages

Under the codes, Von Szeleski continues, manufacturers of cotton, silk and wool now find that consumption has dropped below the levels of March, 1933. Where total cash income has risen but 12.5 per cent, textile prices are up from 30 to 40 per cent.

"Preservation of these high cost mills," he says, "is really the sole achievement of the cotton textile industry."

Low cost manufacturers, he explains, are prevented from manufacturing in quantities at low prices and thus high cost producers can hobble along at the expense of labor and consumers.

The only cure, he insists, lies in big volume movement to consumers, abundant employment and large weekly pay envelopes.

Offers His Remedy

Production policy is now made with reference to net income—or profits—remaining after wages. Von Szeleski's plan would theoretically keep the industry and labor from quarreling by giving them an identical interest in stabilizing output at a point where the value added to the raw cotton by manufacture would be at its maximum.

Increased production would force prices down, enabling consumers to buy more cotton goods, and thus maintain employment.

Some of the higher-cost mills would have to fold up. The plan would be voluntary, but mills adopting it would furnish such stiff price and volume competition that others probably would be forced in.

In June labor received 62 per cent of the mill margin remaining after raw materials, supplies, fuel and power, processing taxes, etc., had been paid for, with the remaining 38 per cent left for other taxes, insurance, salaries and profits.

But that only means \$11.17 a week for the average worker, whereas in 1929 he received only 57 per cent of the margin and yet earned \$14.82.

At present the plan is only being passed around in NRA for criticism. You may hear more from it later, though it is but one of thousands of plans which are submitted here.

AN EDITORIAL ON HEALTH

By DR. MORRIS FISHER

Editor, Journal of the American Medical Association, and of Hygiene, the Health Magazine

THE question of inheritance of disease or of mental defects, and its relationship to life, is more prominent in the public eye today than ever before in history.

The great social experiments being made in many countries, including human sterilization in Germany, have served to focus attention particularly on heredity. There was a time when scientists believed that acquired characteristics could be transmitted. Now this view has been largely abandoned because of the lack of any experimental evidence to support it, and also because it has been shown that the reproductive cells are separated from the rest of the growing child at an early stage in its development.

It was thought at one time that leprosy was hereditary; now we know it to be infectious. Another early belief was that syphilis was hereditary; now we know that it is the organism of syphilis that is transmitted and that the disease itself is not truly hereditary.

However, there is good proof that human characteristics—both mental and physical—may be transmitted. For example, musical memory may run in families, and, in fact, good memory altogether may be inherited in certain families.

The color of the eyes may be inherited, the shape of the chest, and the size of the body. This, of course, is a common observation which you can make for yourself.

However, so far as concerns sterilization of the human being to prevent the passing on of mental and physical defects, the actual knowledge is so deficient and so exceedingly uncertain as to cause considerable doubt on the rightfulness or usefulness of human sterilization on a large scale.

Experts estimate that the lower one-fourth of the population is producing one-half of the next generation, and that, therefore, there is a tendency for the lower half to multiply until it swamps the upper half.

The situation is complicated by the fact that the mental defective strain may be transmitted by those who are not themselves mentally defective, so that one authority estimates that even the complete sterilization of all the feeble-minded in the United States at one time would not eliminate feeble-mindedness since there would be more than 100,000 cases in the next generation resulting from normals who transmitted feeble-mindedness.

In the United States 27 states now have laws for sterilization of insane, feeble-minded, and epileptic, and in some states criminality is also included. There seems to be a great deal of difference of opinion as to inclusion of criminality, and there is also much disagreement as to what types of feeble-mindedness and mental deficiency ought to be considered.

SIDE GLANCES



"Henry, it looks as if you've let somebody walk out in a pair of miamates."

At The Churches Sunday

Churches Resume Regular Fall Activities During Next Two Weeks; Baptist Church to Entertain for Annual Umpqua Association This Week; Congregational Church Plans Meeting Sunday

THIS Sunday finds most of the churches back on their regular fall schedule, and in meetings tomorrow announcements will be made for several of the congregations regarding church practices, evening services, and meetings for the young people's groups.

The First Baptist church this coming week will entertain for the annual meeting of the Umpqua Baptist Association, starting Thursday afternoon. Herbert Higginbotham, of Berkeley, Calif., is speaking in the Community Liberal church this Sunday. The Congregational church is holding a special business session Sunday evening.

Church of Christ, Scientist, Corner of Twelfth avenue east and Oak street. Sunday services at 11 a. m. and 8 p. m. The subject of the lesson sermon is "Man." Sunday school at 9:30 a. m. Wednesday evening testimonial meeting at 8 o'clock. The reading room at 432 Ninth building is open daily from 9 a. m. to 9 p. m. Sundays and holidays from 2 to 5 p. m. On Wednesday the reading room closes at 5 p. m.

First Methodist Episcopal, Twelfth and Wilmette streets. Rev. Cecil F. Ristow, minister. Church school, 9:45 a. m. Classes in all departments for all ages. Morning worship, 11:00 o'clock, sermon by Cecil F. Ristow. Special music. Evening service, 7:30 o'clock, in charge of the Daily Vacation Bible school for their final program of songs, readings and dramatizations by various departments. High School League, 6:30 p. m. Ben Padilla will speak on "Narrow Corners" discussion. Wednesday club, 6:30 p. m. Discussion for all college age young people. Fireside following discussion period.

First Christian, Eleventh and Oak streets. Dr. S. Earl Childers, pastor. Bible school, Sunday morning at 9:45. John B. Perry, superintendent. Classes for all ages. The morning worship service at 11:00 o'clock; sermon topic, "Faith a Pathway." Dr. Childers speaking. The choir, directed by Paul Christen, will sing the anthem "This is the Day" (Herbert). The regular evening service will be held at 7:30. Dr. Childers will speak on the topic of "The Blessed Book." A mixed quartet—Orin Rickard, Miss Ruth Orick, Miss Miriam Yoder and Gerald Morrison—will sing at the evening service. The Christian Endeavor societies will meet as usual at 8:15. There are three societies, one for junior intermediates, one for senior intermediates, and one for the university group.

Church of the Nazarenes, 512 Madison street. Rev. and Mrs. Peterson, pastor. Church school, 9:45. D. R. Winfrey, superintendent. Morning worship, 11:00 o'clock; sermon by the pastor. Young people's meeting, 6:45 o'clock. Report of convention by the president, Marjorie Johnston. Evangelistic service, 7:30, the pastor preaching. Business meeting, Monday, 7:30 p. m. Prayer meeting, Wednesday, 7:30 p. m. Missionary prayer meeting, Thursday, 2:30 p. m.

Central Lutheran, Sixth and Pearl streets. P. J. Luraas, minister. Sunday school with classes for all ages at 9:45 a. m. Also Bible class for adults. Morning service at 11 o'clock, sermon by the pastor. Afternoon service in the Spencer Creek church at 2:30 o'clock. Luther League in the evening at 7:30 o'clock.

St. Mary's Episcopal, Olive and Seventh streets. Rev. H. R. White, rector. The Sunday services will be as follows: Holy communion, 8 a. m. Children's service, 10 a. m. Morning prayer and sermon, 11 o'clock; subject, "Faith."

First Congregational, Thirteenth and Ferry streets. Clay E. Palmer, minister. Sunday school, 9:45 o'clock. Morning service, 11:00 o'clock; sermon subject, "Relaxing Life's Tensions." Blair Alderman will

sing. Special meeting in church parlors to discuss plans for the year's work, 7:30 p. m. All members urged to attend.

United Lutheran, Thirteenth avenue and High street. Frank S. Reisel, pastor. Sunday school, 9:45 a. m. Morning service, 11:00 o'clock; sermon subject, "Can We Fit Christ's Statement 'Take No Thought of the Morrow' Into the Complicated Life of Today?" No evening service.

Community Liberal (Unitarian), In the absence of the pastor, Rev. Ernest M. Whitesmith, the morning service will be conducted by Herbert Higginbotham, of Berkeley, Calif., who will preach on the subject, "Liberal Religion and World Crisis." Following the service a covered-dish luncheon will be served and the church quarterly meeting held at one o'clock. Out of town friends especially invited. At two o'clock Sunday afternoon Mr. Higginbotham will speak over KORE on "The New American Frontier."

Grace Lutheran, Eleventh and Ferry streets. Martin P. Simon, pastor. Sunday school at 10. Bible class studies the question: "Did Jesus Keep the Sabbath?" Morning service at 11; sermon subject, "The Christian's Comfort." John 16. The Lutheran Hour will be broadcast over KORE at 1 p. m.

Bethany Evangelical, Sixth and Blair streets. C. S. Bergstrom, pastor. Morning worship at 11 o'clock; sermon subject, "But If Not . . ." the pastor preaching. Evening service at 7:30. The pastor's topic is, "Eating Supper with God." Sunday school at 10 o'clock. D. B. Troutt, superintendent. Young people's meetings at 6:30. Fellowship hour of prayer and Bible study, Thursday evening at 7:30, with the Quest class in charge.

Fairmount Presbyterian, Fifteenth avenue east at Villard street. Rev. R. E. Clark, minister. Preaching services at eleven o'clock Sunday. Sermon by the minister. Music by the young people's choir under the direction of Mrs. H. V. Matthews. Bible school at 9:45 with B. J. Clark in charge. The adult Bible class taught by Rev. J. C. Templeton, meets at the same hour. The beginners department meets in primary hall in charge of Mrs. John Simons. The senior C. E. group will meet at 7 o'clock. The junior-intermediate C. E. group will resume their meetings at 5:30 Sunday evening under the direction of Mrs. John Winsted.

Open Door Mission (Pentecostal), 251 West Eighth street. Walter B. Jones, pastor. Sunday school, 9:45 a. m. Morning worship, 11 o'clock. Evening worship, 7:30 o'clock. Meetings each evening except Saturday at 7:45 o'clock. Evangelists Salkard and Blankard will be bringing the messages each meeting.

Church of Christ, North Jefferson street. There will be preaching by S. P. Tipton at 11 o'clock and 2:30 o'clock with basket dinner at noon at Riverside park.

Church of God, Third and Monroe streets. Rev. C. K. Chapman, pastor. Sunday school, 9:45. E. A. Fegels, superintendent. Morning service, 11 o'clock; sermon topic, "The Great Prophet." Young people's meeting, 7:00 p. m. Evening service, 8:00 o'clock. Prayer meeting, Wednesday evening at 8:00 o'clock.

Church of Jesus Christ, Of Latter Day Saints, Eighth and Lincoln streets. Sunday school, 10 a. m. Afternoon services at 2:30 o'clock.

Central Presbyterian, Corner Tenth and Pearl streets. Milton S. Weber, minister. Church school at 9:45 with classes for all ages. Enrollment for the fall schedule starts Sunday. Young people of college age will meet

with H. B. Salice's class. W. P. Walter of city Y. M. C. A. leads young men's fellowship class for college age and above, studying "The Personality of Jesus." Morning worship, 11 o'clock, with sermon by the minister, "The Futility of Stupidity." The chorus choir under direction of Mrs. Edna Pearson will sing an anthem by Mendelssohn, "In Heavenly Love Abiding." Clifford Constance at the organ. The junior choir, directed by Miss Clara Beitel will sing. The young people of the church—Christian Endeavor—will sing at 5 p. m. college age and above. High school and junior high, also for 4, 5, 6 grades, with their respective leaders. Mid-week services Wednesday, 7:30 p. m.

Wending Methodist, Everett H. Gardner, pastor. Sunday school 10 a. m. Guy Patten, superintendent. Morning service, 11 o'clock; sermon topic, "Jesus Changes the Lives of Men." Epworth League, 7 p. m. Maurice Stratton, leader.

Pleasant Hill, Walter L. Myers, pastor. Allen P. Wheeler, music director. Sunday school 10. Mrs. J. L. Carothers, superintendent. Lord's Supper 11. Sermon, "School Days Again." Christian Endeavor, 7. Evening service 7:45. Sermon, "The Highest Authority." Rally day will be Oct. 7.

First Baptist, Broadway and High street. Rev. Bryant Wilson, D. D., pastor. Robert Gould, director-organist. Sunday school at 9:45 a. m. R. S. Shelley, superintendent. Classes for all ages. Morning worship at 11 o'clock. Sermon by the pastor, topic, "The Seventh Beatitude." Quartet will sing, "God in Love." Shelley Junior church will meet also. Mrs. C. F. Hyde, director. Evening worship at 7:30. Sermon by the pastor, topic, "Scarlet Thread." Quartet will sing, "Lead Us, O Father," Bird; and "Come Unto Me." Coe. Young people's meetings at 8:30. The Umpqua association will meet in this church Thursday and Friday of this week.

Church of the Nazarene, Eleventh and Adams streets. Cottage Grove. Rev. C. V. Bryson, pastor. Sunday school 9:45 a. m. Morning worship 11 o'clock. Fellowship service 2:45 p. m. Evangelistic message 8 p. m. The "Lumberjack Evangelist." Earnest Correll from Viborg, S. D., will speak at all three services.

Bethesda Lutheran, Elmira Road. Samuel J. Hansen, pastor. Divine worship 10:45. Sermon topic, "What God Wants Us to Put First on the List." Choir will sing "My Jesus I Love Thee." Sunday school and Bible class 9:30. Y. P. league picnic Sunday evening.

Wending Bible Standard, Willard S. Hall, pastor. Sunday school 9:45 a. m. Morning worship 11 o'clock. Evangelistic service 7:45 p. m. Special music. Mid-week services: Bible study, Tuesday 7:45 p. m. Prayer and praise service, Friday 7:45 p. m. Children's church, Saturday 2:30 p. m.

Creswell Church of Christ, Melvin Traxler, pastor. Bible school at 10 a. m. Morning church service at 11 o'clock; sermon by pastor, C. E. Martin. Union evening services will be held at the Methodist church, Melvin Traxler speaking; topic, "This One Thing I Do."

Goshen Lutheran, Martin P. Simon, pastor. Sunday school at 9:45. Bible class studies the method of Jesus in winning men. Evening service at 8 o'clock; sermon topic, Jesus teaches a professor.

College Crest Lutheran, Twenty-eighth and Friendly streets. Martin P. Simon, pastor. Sunday school at 9:45. Bible class studies the book of Romans.

North Side Lutheran, First and Monroe streets. Martin P. Simon, pastor. Sunday school at 9:45.

Lancaster Lutheran, At the Lancaster school. Martin P. Simon, pastor. Sunday school at 10. Bible class studies the Gospel of Mark.

Springfield Methodist, Dean C. Poldexter, minister. The vested choir will be present and sing this Sunday. Mrs. Buford Roach will lead the singing. The theme of the morning service will be, "The Home of All Men's Dreams." The church school at 9:45 is preparing for a real fall rally. The young people will meet this Sunday at 7 o'clock in the League room. The Sunday evening service will be held at 8 o'clock. The sermon will be, "Some Avoidable Tragedies or Haunting Echoes from Hell."

Coburg Methodist, Dean C. Poldexter, minister. The subject of the morning message at 9:45 will be, "From Desperation to Delight." The church school will meet at 10:30.

Bible Standard, E. W. Johnson, pastor. Evening service at 7:30 o'clock; sermon topic, "In His Steps." Sunday evening, September 9 from 7:30 to 8:30 there will be a special musical program. Both vocal and instrumental numbers will be given by a group of young people from Eugene assisted by young people of the Noti church.

Franklin Church of Christ, H. E. Sias, pastor. Lloyd Harkness, Bible school superintendent. Flow Allen, song leader. Bible school at 10 a. m. Morning worship at 11 o'clock. Lord's supper. Sermon by Cecil England of Eugene. Evangelistic song service at 8 p. m. Sermon by Cecil England.

Coburg Church of Christ, Bible school at 10 a. m. Morning worship at 11 o'clock. "Saved or Being Saved?" by the pastor. Young people's C. E. at 7 p. m. Evening worship at 8 o'clock. "A Progressive Church" by the pastor.

Waltersville Church of Christ, Regular services for September 9: Bible school at 10 a. m. The C. E. at

Hezekiah Leads Folks Back to God

Text: 11 Chronicles 30:1-19, 13
 The International Union Sunday school lesson for Sept. 9.

By WM. E. GILROY, D. D.
 Editor of Advance

In the background of the prophetic utterances of Amos, Hosea, and Micah we have seen the failure of a people to live right lives and to establish justice and truth in their social and national living.

If we have throughout history the tragic evidences of failure in personal and social life, we have, also, thank God, the record of great eras when men were aroused to a sense of their condition, and when, under divine influence and prophetic leadership, they purged their souls from sin and re-established life upon the higher plane.

It is one of these great epochs, or movements for reform, with which our lesson deals. It was the time of the Passover—a time sacred in the life and tradition of Israel that marked essentially God's protection and guidance of the people and his choice of them to serve his purpose.

Yet the priests themselves, who ought to have been leading in that celebration, were not sufficiently sanctified—lack of ceremonial purification that, possibly, symbolized a condition of heart.

It was under these circumstances that Hezekiah rallied the leaders of Israel and Judah to Jerusalem with the people that they might observe the Passover in sincerity and in repentance.

So the message went forth from the king and his supporters throughout all Israel and Judah, from Dan

to Beersheba; that is, from the northern city to the most southern. It was a message of appeal to the people to turn to the Lord and to sanctify themselves in the rebuilding of the nation in righteousness and truth.

It was a time of humiliation, when the nation had suffered defeat in battle and when many had been carried into captivity by conquering Assyria. In his message to the people, Hezekiah reminds them of their failure upon the nation because of the sinfulness of their fathers.

He appeals to them not to be necked like those who had perished by their own perverse way, but to turn to the Lord and to serve him. Along with this Hezekiah assures the people of the Lord's gracious mercy, that he will not turn his face away from those who will turn to him and who seek his blessing.

The world has never reached a dark condition of degradation and despair but the divine spirit in man has fanned a flame of new hope and idealism.

The influence that created a revival in Israel are powerful to create a revival again whenever and wherever prophetic leaders can set the example.

7:15 p. m., followed by regular evening services. Lord's supper and sermon at 8 o'clock. Mr. Burris will speak on the subject, "Science and Art."

Leaburg Community Church, Rev. R. E. Clark, pastor. Preaching services at 8 o'clock Sunday evening. Sermon by the pastor. Music by the choir under the direction of Mrs. Pearl Umburg, with Harold Frases at the piano. Sunday school at 10:30, in charge of A. W. Fraser. C. E. meeting at 7:20.

Seventh and Pearl streets. Adjutant and Mrs. C. Ford in charge. Cadet Catherine Harmon at the piano. Bible classes at the Salvation Army hall will be as follows: Sunday school and Bible class at 9:45 a. m. Holiness meeting at 11 a. m. Meeting at County Farm at 2 p. m. Y. P. Legion service 6:15 p. m.; leader, Benjamin Rivers. Subject, "Courageous Queen Esther." Open air service at 7:30 p. m. Main evening Salvation service at 8 p. m. Saturday night there will be a praise and promise meeting together with a testimonial service at 8 o'clock. This meeting will be preceded by the regular Saturday night open air service at 7:30 o'clock at 8th and Wilmette streets. Thursday night, Salvation Corps Cadet (Bible students class) at 7:30 o'clock at the hall.

Marcello Church of Christ, Holly Jarvis, pastor. Bible school at 10 a. m. Classes for all ages. Communion at 11 a. m. Preaching service following. Subject, "Remember Jesus Christ as Priest." Evening evangelistic service at 8 p. m. Subject, "What Caused the Depression?"

Springfield Baptist, Rev. R. E. Rolens, pastor. Sunday school at 9:45. Morning worship at 11 o'clock. Topic, "God's Challenge to Youth." B. Y. U. at 6:30 p. m. Evening service at 7:30 o'clock.

Fairmount Church of Christ, Seventeenth and Columbia streets. Gerald Heakett, pastor. Bible school, 9:45 a. m. Mrs. Jack Knight, superintendent. Classes for all ages. Morning service and Lord's Supper 11 o'clock; sermon topic, "A Challenge to the World." Evening service, 8 o'clock; sermon will be the fifth of a series on the Holy Spirit.

Oakridge Community Methodist, Earl B. Horell, minister. Morning worship, 10 o'clock. Theme, "The Song of the Brook." Church school, 11 a. m. C. A. Paddock, superintendent, has classes for all ages. Epworth League, 7:15 p. m.; leader, Pearl Paddock. Evening worship, 8 o'clock; theme, "The Special Function of The Holy Spirit."

Westfir Community Methodist, Earl B. Horell, minister. Church school, 9:4