

ing people!" This slogan took like smallpox. One man asked Gracchi if he was "working in the interest of the privileged interests," to which he replied "If we are why are they fighting us?" The man stood dumb. Well, the nobles got out another slogan, "Kill the Single Tax!" and that also took like smallpox, and so the people they had tried to save from utter ruin stoned the two Gracchi to death, and this is the story of how Oregon came to be owned by three per cent of the people, and why misery and poverty abides with the producers, and why we have millionaires who did nothing to earn it, and why the big land lords and corporations are so powerful and rich and have Pierce-Arrows and Romers and can afford to burn gas at 26c the gallon and sell it for that and most people cannot afford a Ford.

I forgot to say that Rome went to—well, where did it go to?

J. DEMOCRACY.

Portland, Ore., June 27, 1922.

Likes Scio Best

Eugene, Ore., Crow Stage,
July 2, 1922.

To the Editor:

After the lapse of several months I find myself again up in the hills of old Benton county, among the tall and majestic timber, and while rambling over the hills the other day I stood beneath the branches of an old lofty fir that must be at least a century or more old, and watched the squirrels running up and out on the branches, heard the birds singing, and in the distance the plaintive cooing of a dove took me back years now gone. We seldom hear the cooing of a dove now, while a few years ago the woods were full of them.

Everything up here is about the same as on my last visit, except my daughter-in-law was well then, while now, I am sorry to say, she is under the care of a physician. The Scio Tribune sure is a welcome visitor. We took an auto ride last Sunday through Eugene, Goshen and Springfield, and I saw nothing to my taste better than old Scio and vicinity.

AUNT BECKY.

ASK A POLICEMAN

By RUTH BIRDSALL.

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She was tiny and timid, a slip of a girl, with the freshness of country daisies and green fields about her. For many minutes she had been standing by the big revolving doors of Beacon's department store, searching every face as the crowds surged in and out.

Choking back the persistent sobs and fears, she realized that she must think and think hard.

She had heard that in all big cities there were men whose duty it was to direct strangers and to help them, and she had always been warned to be very careful about speaking to people promiscuously.

"Always ask a policeman"—that was it. "Always ask a policeman," mother had said, and Aunt Carrie had said, and Cousin Lucina had said—"Always ask a policeman."

Through the thinning crowd she sifted, glancing timidly about, until she spied a big, glowing-faced policeman at the cross streets. Up to him she rushed, heedless of traffic or traffic regulations.

"Oh, sir," she cried, "Jim's gone, and I'm lost! Please tell me what to do?"

"You're lost, are you?" smiled the policeman. "Well, who is Jim, and where do you live?"

Autos honked, drivers shouted and pedestrians scowled and scolded while Officer Dane listened to the half-sobbed story of the little country Daisy.

"Jim is James Dee from Chicago, and I've run away from home to marry him, and now I can't find him. I'm so afraid something has happened to him. Please find him for me."

Officer Dane signalled for the impatient drivers and pedestrians to stop. Fuming and seething, they swept past the stalwart man and the frightened girl. The spot upon which they stood was like a tiny island in a tempestuous sea of traffic.

"Wait a minute," encouraged Dane,

"and I'll help you."

Soon the home-bound rush hour was over, and Dane piloted his charge to a sheltered corner.

"So Jim is lost, is he? And you are going to marry him, are you? Just play I'm your granddad and tell me all about it," and his kindly blue eyes invited confidence.

Hesitatingly Daisy explained that Jim had come to her home in Danbury Hill for his summer vacation a month before when her mother had advertised for a few boarders to help fill the family pocketbook. Jim was wonderful—the finest man in the world. He loved her but mother didn't trust him and wanted to know him better before giving her consent. Finally, Jim's vacation being over, he had found it impossible to leave Daisy, and she couldn't let him go without her; so they had eloped, and now he was lost and she was lost and she was very unhappy.

Big Bill Dane pondered a moment. "Do you love this Dee fellow well enough, little lady, to go back home tonight and face the music alone, while I hunt for him?"

"Oh, if I only could go home," she sobbed. "I'd never run away again."

Gently Officer Dane led Daisy, somewhat crumpled and crushed, through the now quieter streets to the railroad station where, promising her news in the morning, he placed her on the train for Danbury Hill.

The next noon a trim, big-shouldered, blue-eyed man swung off the train at Danbury Hill station. Daisy, from the hill-top, watched him climb the hill and come straight up to her door.

"Good morning, little lady," he sang out to her. "How's your heart this morning? All battered and torn or can it stand a little shaking up?"

"Why, it's my policeman," gasped Daisy, "only you aren't a policeman at all."

"Oh, yes; I am a policeman, all right," chuckled Dane; "but it's my day off and I came to deliver my message in person. It's not I who am masquerading, but James Dee of Chicago, U. S. A."

"Masquerading?"

"Sure," and genial Bill Dane settled himself on the stone wall that skirted the farm. He mopped his cheerful face and beamed a smile of understanding that warmed Daisy's heart.

"I thought I was right yesterday," he said, "but I wanted to be sure before I took a chance of breking your little heart. Your friend Jim never saw Chicago. He's a soda clerk in a drug store. Many a lemon and lime he's mixed for me, and I dropped in for one this morning. He was just back from a month's vacation. Here's a note he sent you, by the way."

Trembling Daisy opened the note, while Dane strolled away, his heart stinging as it had never sung before.

"Dear Daisy"—the note read. "I'm a cad. I'm not a rich guy from Chicago at all, so I quit you cold yesterday. You're too good a girl to jolly. Bill Dane ferreted me out. He's some detective and the squarrest man I know. Forgive and forget. Jim."

The afternoon train was leaving Danbury Hill station for the city as a broad-shouldered man with gladd blue eyes jumped gaily on the rear platform.

"Good-by, little lady," he shouted. "I'll be back for my vacation—and say, that family advice of yours is all right. 'Always ask a policeman.' Don't forget to follow it."

MAN ASKS AND GOD ANSWERS QUESTIONS ON THE FIRST HELL

By The Laymen's Home Missionary Movement, 1327 Snyder Ave., Philadelphia, Pa.

[The Quotations in this Article Are Taken Mainly From the American Revised Version.]

Where does the Bible teach two Hells?

Rev. 20: 14: Hades was cast into the lake of fire.

By what names does the Greek New Testament distinguish between these two Hells?

(1) Hades. Rev. 20: 14: Hades was cast into the lake of fire. (2) Gehenna. Matt. 10: 28: Fear Him who is able to destroy both soul and body in Gehenna (margin).

What Name does the Hebrew Old Testament give to both Hells?

Sheol. Ps. 16: 10: For Thou wilt not leave My soul in Sheol. Job 7: 9: He that goeth down to Sheol shall come up no more.

Who go to the first Hell?

(1) The evil. Ps. 55: 15: Let them go down quick into Sheol; for wickedness is in their dwelling. (2) The good, like Jacob, Joseph, Job, Hezekiah, etc. Gen. 37: 35: I will go down to Sheol to my son mourning. Job

14: 13: Oh, that Thou wouldst hide me in Sheol! Is. 38: 10: I shall go into the gates of Sheol.

What puts people into the first Hell?

(1) Sin. 1 Cor. 15: 55, 56: O death, where is thy sting? O Hades, where is thy victory? The sting of death is sin. (2) Death. Ps. 18: 5: The cords of Sheol were round about me; the snares of death came upon me. (3) Pain. Ps. 116: 3: The cords of death compassed me; and the pains of Sheol gat hold upon me. (4) Trouble. Ps. 88: 3: For my soul is full of troubles; my life draweth nigh unto Sheol.

When do people enter and leave the first Hell?

(1) Enter. 1 Kings 2: 9: Thou shalt bring his head down to Sheol with blood. Prov. 7: 27: Her house is the way to Sheol, going down to the chambers of death. (2) Leave. Acts 2: 31: He foreseeing this spoke of the resurrection of the Christ, that He was not left in Hades.

Is there any life in the first Hell?

1 Sam. 2: 6: Jehovah killeth, and maketh alive; He bringeth down to Sheol, and bringeth up. Ps. 89: 48: What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol? Prov. 5: 5: Her feet go down to death; her steps take hold on Sheol.

Are those who are in the first Hell conscious?

Ps. 6: 5: For in death there is no remembrance of Thee; in Sheol who shall give Thee thanks? Eccles. 9: 10: There is no work, nor device nor knowledge, nor wisdom, in Sheol, whither thou goest.

What other Scriptures teach the unconsciousness of all in the first Hell?

Job 14: 21: His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not. Ps. 146: 4: His breath goeth forth; he returneth to his earth; in that very day his thoughts perish. Eccles. 9: 5, 6: The living know that they shall die, but the dead know not anything. As well their love as their hatred and their envy is perished. Is. 63: 16: Thou art our Father, though Abraham knoweth us not.

What Scriptural figure corroborates this thought?

Dan. 12: 2: And many of them that sleep in the dust of the earth shall awake. John 11: 11, 13: Our friend Lazarus has fallen asleep; but I go that I may awake him out of sleep. Jesus spoke of his death. Acts 7: 60-8: 1: He fell asleep. And Saul was consenting unto his death. 1 Cor. 15: 17, 18: And if Christ hath not been raised, . . . they also that are fallen asleep in Christ have perished.

With what is the first Hell associated?

Job 26: 6: Sheol is naked before the Lord, and Destruction hath no covering. Prov. 27: 20: Sheol and Destruction are never satisfied.

What does the first Hell temporarily do to those who enter it?

Job 24: 19: Drought and heat consume the snow waters; so doth Sheol those who have sinned.

What things beside human souls go to the first Hell before the judgment day?

Is. 14: 11: Thy pomp is brought down to Sheol. Ezek. 31: 17: All the trees of Eden, the choice and best of Lebanon, . . . also went down into Sheol with him. Ezek. 32: 27: They shall not lie with the mighty . . . that are gone down to Sheol with their weapons of war. Matt. 11: 23: And thou, Capernaum . . . shalt go down unto Hades.

Will the first Hell be destroyed by the awakening of the dead?

Hos. 13: 14: I will ransom them from the power of Sheol. O Sheol, I will be thy destruction! 1 Cor. 15: 54, 55: Then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O Hades, where is thy victory? Rev. 20: 13, 14: Hades gave up the dead. Hades was cast into the lake of fire.

What is the penalty of Sin?

Gen. 2: 17: But of the tree of the knowledge of good and evil thou shalt not eat. . . . In the day that thou eatest thereof thou shalt surely die. Jer. 31: 30: Every one shall die for his own iniquity. Rom. 1: 32: They which commit such things are worthy of death. Rom. 5: 12, 15, 17: Wherefore, as by one man sin entered into the world, and death by sin. Through the offense of one many be dead. By one man's offense death reigned by one.

1 Cor. 15: 21, 22: By man came death; . . . for all in Adam die. Rom. 6: 16: To whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death.

Rom. 6: 21, 23: The end of those things is death. The wages of sin is death. Rom. 7: 5: The motions of sin . . . did work in our members to bring forth fruit unto death. 1 Cor. 15: 56: The sting of death is sin. Jas. 1: 15: When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. 1 John 5: 16: There is a sin

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unto death.

Job 36: 14 (margin): Their soul dieth in youth; and their life is among the unclean. Ps. 56: 13; 116: 8: Thou hast delivered my soul from death. Ps. 78: 50: He spared not their soul from death. Is. 53: 10, 12: Thou shalt make His soul an offering for sin. He hath poured out His soul unto death. Ezek. 18: 4, 20: The soul that sinneth, it shall die. Jas. 5: 20: He which converteth the sinner from the error of his way shall save a soul from death. Matt. 26: 38: My soul is exceeding sorrowful, even unto death.

What Scriptures show that death as sin's penalty is not life?

Deut. 30: 15, 19: I have set before thee this day life and good, and death and evil. I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. Rom. 5: 21: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. Rom. 6: 23: For the wages of sin is death; but the gift of God is eternal life. Rom. 8: 13: For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Ps. 22: 29: None can keep alive his own soul. Ps. 33: 18, 19: Behold, the eye of the Lord is upon them that fear him, . . . to deliver their soul from death, and to keep them alive. Ezek. 13: 9: And with ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live? Is. 55: 3: Come unto me; hear, and your soul shall live.

What Scriptures show that death as sin's penalty means cutting off?

Ps. 37: 9, 22, 34: Evil doers shall be cut off. They that be cursed of Him shall be cut off. The wicked are cut off. Lev. 22: 3: Whosoever . . . goeth unto the holy things, . . . having his uncleanness upon him, that soul shall be cut off. Num. 15: 30: But the soul that doeth aught presumptuously, . . . the same shall approach the Lord; and that soul shall be cut off.

What Scriptures show that death as sin's penalty means perishing?

Job 4: 9: By the blast of God they perish, and by the breath of His wrath are they consumed. Job 6: 15, 18: My brethren have dealt deceitfully, . . . as the streams of brooks they pass away. . . . They go to nothing, and perish. Ps. 78: 27: For lo, they that are far from Thee shall perish. Thou hast destroyed all them that go . . . from Thee. Prov. 11: 10: The wicked shall perish. John 3: 16: For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Ps. 37: 20: The wicked shall perish; and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.

What Scriptures show that death as sin's penalty means devouring?

Is. 1: 20: But if ye refuse and rebel, ye shall be devoured. Heb. 10: 26, 27: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Ezek. 22: 25: There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey, they have devoured souls.

What Scriptures show that death as sin's penalty means consuming?

Ps. 101: 35: Let the sinners be consumed out of the earth and let the wicked be no more. Is. 1: 28: And the destruction of transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. Heb. 12: 29: For our God is a consuming fire. Is. 10: 18: He shall consume both soul and body.

Young persons and certain non-fool. This is likewise true of the American forestry without taking any account of the fact that one of them may be a young man who is a fool. This bird is fat.