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New Schedule Mount Hood Railroad Effective 12:01 A. M. Sunday, Sept. 8, 1913.

Table with columns for STATIONS, No. 1, and No. 2. Lists stations like Hood River, Astoria, and Portland with corresponding train numbers and times.

A. WILSON, Agent SOCIETIES. HOOD RIVER LODGE NO. 105, A. F. & A. M.—Meets Saturday evening on or before each full moon. GEO. R. CASTNER, W. M. D. McDONALD, Secretary.

HOOD RIVER COMMANDERY NO. 12, K. T. O.—Meets every first Tuesday evening each month. G. R. CASTNER, K. C. H. T. DEWITT, Recorder.

HOOD RIVER CHAPTER NO. 27, R. A. M.—Meets first and third Friday nights of each month. MARGARET LANGHALL, H. P. H. T. DEWITT, Secretary.

MT. HOOD COUNCIL NO. 8, R. S. M.—Meets in Masonic Hall every third Tuesday in each month. W. F. LARAWAY, T. L. M. A. D. Mos. Rec.

HOOD RIVER CHAPTER NO. 25, O. E. S.—Meets second and fourth Tuesday evening of each month. Visitors cordially welcomed. Mrs. W. F. LARAWAY, W. M. MRS. ALTA POOLE, Secretary.

WAUNA TEMPLE PYTHIAN SISTERS NO. 5 Meets the first, third and fifth Tuesdays of each month at K. of P. Hall. MARGARET HOWELL, M. E. C. CORA STRANAHAN, M. of H. & C. SUCKE LYNN, M. of P.

KEOP LODGE NO. 181, I. O. O. F.—Meets in Odell Old Farmers' Hall every Saturday night. Visitors cordially welcomed. A. J. LACEY, Sec. GEORGE CLARKE, N. G.

HAZEL REBEKAH LODGE NO. 196, I. O. O. F.—Meets the first and third Tuesday evening of each month in the Odell Old Farmers' Hall, seven miles south of Hood River, O. R. MRS. MATTIE NICKLSEN, N. G. GEO. SHEPARD, Sec.

ORPSON GRAPE REBEKAH LODGE NO. 181—Meets the second and fourth Wednesday evenings of each month in Grubbs' Hall. ANNE LEASURE, N. G. CLARK W. GUNN, Sec.

HOOD RIVER VALLEY HUMANITARIAN SOCIETY Hood River, Ore. H. H. Hartwig, Pres. Mrs. Lee Forthing, Sec. Leslie Butler, Treas. Call phone 2.

W. O. W.—Regular meetings are held the first and third Monday of each month at K. of P. Hall. Visitors cordially invited. F. M. SLAVEN, C. C. KENT SHONAKER, Clerk.

HOOD RIVER CIRCLE NO. 224, WOMEN OF WOODRUFF—Meets at K. of P. Hall on the first and third Thursdays of each month. Mrs. W. M. CLARK, N. G. MRS. MATTIE NICKLSEN, Clerk.

BROOKLYN TABERNACLE BIBLE STUDY—WOES, ANCIENT AND MODERN. Amos 5:1-8—June 22. "Seek good, and not evil, that ye may live."—Amos 5:7.

IT is safe to say that everybody is seeking good, and not evil. Everybody is seeking pleasure, and not misery—happiness, and not woe. The difficulty is that our judgments are more or less perverted. Some have greater wisdom than others; but there is none perfect, "none righteous, no, not one." All come short of the glorious standard which God has set.

The difficulty is that we were all born in sin, and are all misshapen. Not only our bodies are imperfect, but our brains are unbalanced—some one way, some another. Consequently young men and maidens, looking forth from childhood upon the problems of life, have various conceptions of happiness, and make various resolutions and endeavors, some respecting the filling of their cup with blessings—long life, riches, honor, etc.

The teachers of our schools have a most wonderful opportunity for influencing the course of humanity. We rejoice that they are striving nobly for the fulfillment of gracious, benevolent ideals, and are using their opportunities for blessing their pupils. Yet evidently many of them have but a slight appreciation of their privileges.

On the whole, however, a broad view of the past fifty years shows progress in many directions. Our cities are cleaner—both physically and morally—at least so far as outward appearances are concerned. No longer does vice flaunt itself in the face of society. The battle against intemperance and the social evil is making progress in that it has made former conditions impossible. In some states the progress has been more than in others.

New Issues Now—New Temptations. Our lesson tells of a time in the history of Israel when many of the nation were not brilliant people, but settled down to ease and luxury—self-gratification. They considered that they had won in the battle of life, and would now enjoy the fruits of their diligence. The Lord through the Prophet upbraided them, declaring He was not pleased with such a course. He told them that woes would result.

The mission of Amos was to call attention to the fact that aggressive selfishness had accumulated great riches, and that these conditions fostered pride and that the wealthy were living in luxury, while the poor were being trampled upon, avarice, losing respect for God, religion, truth and mercy. Society was on the edge of an eruption, and God declared that an eruption was at hand.

Present Day Conditions Correspond. Our lesson is not inappropriate to our times. Notwithstanding the progress made, notwithstanding the philanthropic sentiments of many, inside and outside Christian denominations, nevertheless there is danger. First of all, let us consider the danger of the rich. The wealth of today reaches to a certain extent to the very humblest, and scatters blessings. But the bulk of the world's wealth is in the hands of the few. The inordinately rich are in great danger of injuring themselves. Some cannot devise means by which to consume even their incomes. Luxuries of every kind are tasted in hope of finding happiness. Not succeeding, they still pursue it. Wealth brings increased opportunity for sin in its various forms, including debauching.

The influence upon the poor is notable. The latter, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they themselves seek in vain. Thus the poor, surrounded by the wonderful blessings of our day, are often miserable, because their minds are discontented. They desire happiness, and believe that they can obtain it only through wealth. The result is that their hearts are filling with anger, malice, and jealousy of the rich.

Great lesson that pleases Hes, not in self-indulgence, but in self-sacrifice—in service of others. God's Message to both classes is, "Seek righteousness, seek meekness."—Zephaniah 2:3.

By this generally is meant that faith is of no consequence. Those who so hold usually put honor of men as the highest goal. Their sentiments, translated into plain English, would be, "With all your getting, get money and prosperity; for without these, you will never prosper in the present life." The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard, nor were their works always acceptable in God's sight. But He punished them for evil works, and rewarded them for faith. Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes. Nevertheless, they maintained God's favor, by reason of their faith. Of all religions books ever written the Bible is perhaps the most caudal. It tells of the mistakes and the sins of the very men which it holds up as examples. Yet the Bible inculcates the highest possible standards of righteousness, in word, deed and thought.

The Faith Before Christ Came. The first proclamation of God's purposes respecting humanity was made to Abraham. After Abraham had manifested his faith, God declared that He would greatly bless him and his posterity, so that through him would eventually come children who would accomplish the great work of blessing mankind, and who would rescue all from the power of sin and death. "In thee and in thy Seed shall all the families of the earth be blessed." For years God tested Abraham, yet "his faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise be sacrificed. What a grand development of faith Abraham had acquired when he was ready to obey, accounting that God was able to raise Isaac from the dead! O the blessing of such faith! It was the same with Isaac and Jacob. That promise influenced the whole course of their lives. Although they understood practically nothing of how God would accomplish so great a blessing, yet their faith laid hold upon the fact. It made them more like God. It shaped every interest of life.

By and by, Israel was called the people of God. The Covenant of Sinai pledged them to be a holy nation. God covenanted with them that if they would keep His Law blamelessly, He would fulfill in them the Promise made to Abraham. He knew that imperfect men could not keep His perfect Law; but He let them try, thereby learning the lesson. Through that lesson He would give instruction to the angels respecting His righteousness, and also to Spiritual Israel, whom later He would develop and through whom the blessing actually would come. During the Jewish Age, God blessed those Israelites who shared Abraham's faith. St. Paul could enumerate a considerable number who pleased God because of their faith. Those Ancient Worthies, although they lived in the Seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which blessings will ultimately come to all nations.

Faith Since Christ Came. Christ's coming did not change the Divine Purpose, and therefore did not change the faith of God's people. Jesus and the Apostles believed and taught the very Gospel which St. Paul says, God preached to Abraham. (Galatians 3:8) The Message still was that all the families of the earth would be blessed through Abraham's Seed. But there was an additional feature to be proclaimed; namely, that God had begun the work of providing this Seed—Messiah. God had sent His Son into the world, that He might become the Seed of Abraham on the spirit plane, and eventually fulfill every feature of the original Promise. Later, under the guidance of the Holy Spirit, the Apostle instructed the early Church that The Messiah would not be one person, but many. Not Jesus alone would be the Seed of Abraham, but Jesus the Head and the Church the Body, would be that Seed. Jesus was represented by the head of Isaac, and the Church by his body, as St. Paul says, "We, brethren, as Isaac was, are the children of Promise." It has taken the entire Gospel Age to develop this Body, the Church. This is "the faith once delivered to the saints," the hope set before us in the Gospel, which sanctifies our hearts.

BROOKLYN TABERNACLE BIBLE STUDY—THE VICTORIES OF FAITH. Acts 7:1-16; Hebrews 11:20-22—June 29. "This is the victory that overcometh the world, even our faith."—1 John 5:4.

WE live in a day when faith is greatly discounted. People seem disposed to say, "I care not what a man believes, if only his life be honorable." By this generally is meant that faith is of no consequence. Those who so hold usually put honor of men as the highest goal. Their sentiments, translated into plain English, would be, "With all your getting, get money and prosperity; for without these, you will never prosper in the present life." The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard, nor were their works always acceptable in God's sight. But He punished them for evil works, and rewarded them for faith. Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes. Nevertheless, they maintained God's favor, by reason of their faith. Of all religions books ever written the Bible is perhaps the most caudal. It tells of the mistakes and the sins of the very men which it holds up as examples. Yet the Bible inculcates the highest possible standards of righteousness, in word, deed and thought.

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O-W. & N. Time Table. WEST BOUND No. 9, Fast Mail (Mail Only), 4:53 a. m. No. 7, Portland Local, 7:35 a. m. No. 11, Soo-Spokane-Portland, 9:37 a. m. No. 5, Ore. & Wash. Exp., 10:33 a. m. No. 1, Portland Local, 3:00 p. m. No. 17, Ore. & Wash. Limited, 4:15 p. m. EAST BOUND No. 2, Pendleton Local, 10:00 a. m. No. 15, Ore. & Wash. Ltd., 11:55 a. m. No. 8, The Dalles Local, 1:20 p. m. No. 10, Fast Mail (mail only), 8:24 p. m. No. 6, Ore. & Wash. Exp., 10:25 p. m. No. 12, Soo-Spokane-Port., 10:55 p. m. J. H. FREDRICK, Agent.

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