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THE BOY WHO RAN AHEAD.

He got only a little way, the boy who ran ahead.
For the blackness overtook him before he had run a
dozen yards.

But he took the spirit of this whole great nation with
him—and as his comrades charged past with break-neck
recklessness to cross the space of No Man's Land, that
boy knew in all the haze of eternity of the second just be-
fore the night, that he had done his bit as a man from
God's country should.

And all the rest knew, too—though he was forgotten by
them in a moment.

Now, will it be your dollars that take the stretcher to
the boy who ran ahead?

Will your dollars put water to his lips? Will your dol-
lars hurry with him back to the tender care of the nurse
so willing to mother him through the perilous oblivion.

Will your dollars brighten that first morning when he
sees the soft, white peacefulness of his cot and settles back,
reassured by the smiles about him, to rest just a bit again?

Those may be your dollars if you will—for such is the
glorious, wonderful work dollars can do these days.

Every subscriber to the Red Cross can count his dollars
doing just some such thing.

Every member can know his dollars can be hurrying
comfort to the boy who has taken the spirit of America
so bravely "over the top".

A five-dollar contribution is such a little thing to do so
much—maybe you think it's all too little to count.

Don't feel that way. Don't let that boy go down, chok-
ing for the very breath of life—don't let his call go un-
heard; just because you thought a five dollar bill couldn't
do enough.

Subscribe to the Red Cross today, now. Our slogan is
"Fight or Give!"

Put the five dollars you were about to spend so need-
lessly back into your pocket. Send it to the nearest Red
Cross station—and ask your own heart if what you got
isn't worth a thousand times the price.

Red Cross members will not be called upon for field
service—and whether this war ends tomorrow or lasts in-
definitely, remember the Red Cross goes right along do-
ing the noblest, most humanitarian work in all the world—
for it is always taking care to the wounded, food to the
starving, mercy everywhere.

President Wilson, himself, is President of the Red Cross
and asks that one million men and women enroll their
names as subscribers to the Red Cross—at \$1, \$2, \$5, \$10,
\$100, \$1,000, \$10,000 or \$100,000.

A Commercial Bank



—is a great business convenience. Every check
you draw in payment of a bill is its own receipt.
It makes your bookkeeping simpler, and gives you
a sense of security. We shall be glad to have your
account.

La Grande National Bank

ANOTHER BIG CUT!



Feeling that you have not taken suf-
ficient advantage of our first cut in
prices, we are offering a still stronger
inducement. We cannot carry these
Suits and Coats over next season—they
must go, now. This big sacrifice be-
gins Saturday, June 23. Every Suit or
Coat in our entire stock at

HALF PRICE

These Suits were all new this season;
some of the season's most favored styles
and colors.

Also Another Cut In
Silk & Wool Dresses

These silk and wool dresses are the new-
est you can buy—up to the minute in
style and color combinations; the best
and most stylish dress you can buy is
here, and at the lowest price possible.

Every silk or wool dress in our entire
stock reduced 33 1-3 per cent.

—All Skirts Reduced One-Fifth—

W. West & Co.
THE QUALITY STORE

COATS AND
SUITS

\$12.50 Values at	\$ 6.25
\$13.50 Values at	\$ 6.75
\$15.00 Values at	\$ 7.50
\$16.50 Values at	\$ 8.25
\$17.50 Values at	\$ 8.75
\$18.00 Values at	\$ 9.00
\$20.00 Values at	\$10.00
\$22.50 Values at	\$11.25
\$25.00 Values at	\$12.50
\$27.50 Values at	\$13.75
\$30.00 Values at	\$15.00
\$32.50 Values at	\$16.25
\$35.00 Values at	\$17.00
\$37.50 Values at	\$18.75
\$40.00 Values at	\$20.00
\$42.50 Values at	\$21.25
\$45.00 Values at	\$22.50
\$50.00 Values at	\$25.00

DRESSES

\$12.50 Values at	\$ 8.35
\$15.00 Values at	\$10.00
\$16.50 Values at	\$11.00
\$17.50 Values at	\$11.70
\$18.00 Values at	\$12.00
\$20.00 Values at	\$13.35
\$22.50 Values at	\$15.00
\$25.00 Values at	\$16.65
\$27.50 Values at	\$18.15
\$30.00 Values at	\$20.00
\$32.50 Values at	\$21.65
\$35.00 Values at	\$23.35
\$37.50 Values at	\$25.00
\$40.00 Values at	\$26.65
\$42.50 Values at	\$28.35
\$45.00 Values at	\$30.00
\$50.00 Values at	\$33.35

He does not ask that you do anything else but pay your
subscription and then if you wish to secure 10, 25 or 100
new subscribers, do so if you wish. No further service
in the field or elsewhere will be required.

In this hour of the nation's and all the world's need,
every American who loves his country and his fellow men
asks: "What can I do? Where can I help?"

For stalwart youth the path of duty is plain. Our
country and humanity need men to fight and die for them.
Yet of our 100,000,000 only a small fraction now and but a
tithe at most, or worst, can thus serve. For all who cannot
enlist to seek "the great prize of death in battle" or who
are not needed in those ranks, as yet, there is another en-
listment. It is under the banner of the Red Cross. En-
listing there all, old or young, man, woman or tender child,
can proudly say:

"I too am serving humanity and my country."

"I too am deserving well of the Republic."

This is Red Cross week and we ask that you do this by
becoming a supporter of the Red Cross. Send your cash
and your check today—\$5, \$10, \$100—give to your very
utmost.

SCRIPTURAL INTERPRETATION.

(Continued From Page Five)

Sacred Word and the proper mode of
its interpretation, is of the first im-
portance, because, without being able
to form a proper estimate of the true
character, one is liable to err upon all
points of doctrine that are taught
therein. And, for want of proper un-
derstanding of the Scriptures, many
sincere and learned men and women
have been led to doubt and reject cer-
tain portions, and, some to entirely re-
pudiate them. In consequence of such
occurrences many pious Christians
have been and are disquieted with the
thought: "after all the Bible may
not be true," and that the hope they
had cherished is in vain. It is there-
fore well to keep in mind that there
is as much distinction between the
Bible and any other book, as there is
between "a flower plucked from a
garden bathed with the morning dews"
and the wax model of a flower "fresh
from the studio of the artist." While
all human works possess only exter-
ior grace, the beauty of outward form
—all of God's works possess interior
grace and their supreme glory is not
only seen in their inward construction
but manifested often through their ex-
terior construction and characteristics.
There is no living, wonderful principle
of life or internal mechanism or im-
mortal Soul setting the carved statue
into action. Just so it is with the
books of Man compared with the won-
derful Book of God. It has, indeed, a
Divine side as well as a human side.
On its human side it treats of worldly
affairs, and we call its meaning the
literal sense. But on its Divine side
we call its meaning the scriptural
sense, because it treats of Heavenly
affairs and relates to things of etern-

ity. So, because there is this scriptural
sense in the Bible and because
the Bible is God's word, Jesus declared
"The words that I speak unto you they
are spirit and they are life." For the
same reason the Apostle Paul de-
clares: "The letter killeth but the
spirit giveth life"; that "all scripture
is given by inspiration of God, and is
profitable for doctrine, for reproof,
for correction, for instruction in
righteousness; that the man of God
may be perfect—thoroughly furnished
unto good works." From this point
of view, and by the key furnished by
scriptural symbols and correspond-
ences, the text may be interpreted so
as to render "rich in comfort and
hope and help in the great work of
man's regeneration."

"These signs shall follow:" The
word "follow" means to be intimately
present and inseparably "connected
with." It means to follow as the ef-
fect follows the cause. These signs
not only may follow, but they must
follow in all cases, no exception per-
mitted in the text. The belief in the
gospel produces the effects which are
here given as its signs, the signs are
not introduced as collateral and ex-
traordinary evidence. They testify to
the presence of genuine faith, as the
"inflammation, thirst, and burning
agony of the body testify to the ser-
pent's bite." The evidence must,
therefore, be as strong and universal
as the belief. For "these signs shall
follow them that believe." Belief in
the gospel is something more than in-
tellectual assent to its authenticity.
The "gospel" means "good news."
Hence, it is not enough to know that
"good news" has come from Jehovah,
but one must know what the good
news is. Must understand the words
in which it is expressed.

"In My name they shall cast out

devils." All the signs spoken of must
be and can only be wrought in the
Name of the Lord. It cannot be that
these wonderful things are to be done
by the mere utterance of any of the
epithets by which the Lord is called.
There is no power in a spoken word
to effect miracles. By the Name of
the Lord is meant all of the qualities
of His being, His love, His truth, His
power, the principles and methods ac-
cording to which He effects His pur-
poses. This is the reason why such
wonderful effects are attributed to
the Name of the Lord. Men are ex-
horting to "call upon His Name," to
"praise His Name," to "believe on His
Name." One of the most important
promises to the Jews was, that "the
Lord would put His Name in their
Temple." His Name is called "great,
glorious, exalted, holy, blessed, re-
vered." Men are commanded to "sing
praises to His Name, to trust in His
Name to bless and praise and honor
and glorify His Name." All blessings
are promised in His Name, and for the
sake of His Name. Salvation, eternal
life, and the joys of Heaven are of-
fered to those who believe in the
Name of the Lord, while punishments
may result to those who despise and
profane His Name.

In all these cases the Lord's Name
stands for all the principles of His
nature, and the methods of His Divine
order. To believe in His Name is to
believe in the love and wisdom, the
mercy and truth which constitute His
nature. To honor and praise and glor-
ify His Name is to honor and praise
and glorify the principles which consti-
tute His character, by living according
to them. To do anything in the Lord's
Name is to do it by means of Divine
truth and according to Divine meth-
ods. It is working in the currents of
Divine order. The farmer raises his
crops in the Name of the Lord when
he consults and obeys the laws of
vegetable life in his work. Hence,
when one lives according to the Com-
mandments he is acting in the Name
of the Lord. The Lord's Name is Di-
vine truth.

"They shall cast out devils." Devils
are wicked spirits who seek to gain
possession of man that they may de-
stroy him. They are not a distinct or-
der of creation above or below human
beings. They are wicked spirits who
were once men and women in this
world, whose natures have become per-
verted and are the embodiment of
every lustful passion and cruel na-
ture. In our Lord's time they had
taken possession of men's bodies
even; and if He had not come and
gained access to them by assuming a
human nature, which formed a com-
mon ground on which they and He
could meet, the human race would
have been destroyed. He overcame
them by His Divine power according
to His own Name, and by so doing He
has given to man the power to do the
same thing in the same manner.

Devils are present to man now as

when the Text was spoken; and
though they do not take bodily pos-
session of men as in days of old—they
take possession of their minds. Every
evil affection is excited by them. They
poison the mind with evil. They cor-
rupt the souls of men with selfish and
worldly lusts and inflame them with
evil passions. They take possession
of man's nature and dwell in it in the
degrees that he forms evil habits and
acts from evil principles. The "cast-
ing out of devils"—then, is not an ex-
ceptional work nor the occasion for
which occurs at long intervals—it is a
work continually, for all ages and all
men. The Lord and His angels can
never enter the human soul and take
their abode therein until the devils of
evil and falsity are driven out. When-
ever one resists an evil affection and
overcomes it, he casts out a devil. The
conflict in the Christian warfare is
not with abstractions and mere shad-
ows—but with "principalities and
powers." They are with friends un-
seen by natural eyes, but none the less
present and real. They are the most
wily and cruel enemies, who ensnare
with false delights. They delude with
vain hopes. They deceive man with
fair promises. They come to him in
the masks of friendship, cajole and
flatter and blind him to his real good;
they urge him on in the current of
evil desires until he is carried far be-
yond the lines of the Divine order—
and until evil lusts and false prin-
ciples are confirmed—until he be-
comes their abject and helpless slave.
These slaves of passion, evil, avarice
and lust are seen continually about us.
The devils have possessed them—lead
them with invisible chains. They
seek to possess and enslave in like
manner—everyone. Hence, they must
be firmly resisted, and so far as they
have already succeeded in gaining an
entrance in the soul, which constitutes
the citadel of life, they must be "cast
out." This, however cannot be done
with man's own power and wisdom,
but must be done "in the Name of the
Lord." Their seductive overtures are
to be met as did the good Lord with
Divine truth and effort. Say as He
did, "It is written" thou shalt not
covet, lie, steal, swear, commit adul-
tery, kill; thou shalt love the Lord,
thy God, with all thy heart, soul,
mind and strength—and thy neighbor
as thyself." These weapons—if skil-
fully and earnestly used are sufficient
to conquer; this is the magic name
which causes the devils to tremble
and flee. The desideratum is to have
faith so fully and heartily that one
could meet every temptation. But the
convert is also to "Speak with New
Tongues." By a process common to
all language, the "tongue" is here
put for use it performs. The tongue
is the organ of speech, and it is often
used for speech itself. By another
step in spiritual correspondence it is
used for the ideas, truths and doc-
trines which are expressed by lang-

(Continued on Page 8.)