## SET HIS

There Is a Shrine to Which Men of Many Faiths Repair-Revival of Buddhism Effected by an American in Ceylon.

will be Mr. Haskin's topic to-He will describe the ancient Sinhalese capital, which has not been spoiled by modern improvements, and the wonderful gardens of Paradeniya, where is to be found the vegetable

By Frederic J. Haskin.

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Washington, July 24.—Millions and aillions of the devout Christians of the repht and all of the followers of the rophet Mohammed, believe that the sland of Ceylon is the Garden of Eden in which the human race first came to consciousness. Connecting Ceylon with india, and the mainland of Asia, is a low-lying chain of islands and sand manks known as Adam's Bridge. In he southern part of the island is a reautiful mountain which has been inown for centuries as "Adam's Peak."

The British government was unfriendly at first, Colombo newspapers spoke darkly of "Russian aples in jackets of stars and stripes," and some radicals even accused the Americans of trying to annex the pearl of the British slopes of Adam's Peak are devoted by growing tea for the afternoon delection of some daughter of Eve who has long ago forgotish the garden, the serpent and the exile But despite all these modern" improvements and developments, Ceylon is still a Garden of Eden, ments, Ceylon is still a Garden of Eden. high slopes of Adam's Peak are devoted to growing tea for the afternoon delectation of some daughter of Eve who has long ago forgotten the garden, the serpent and the exile. But despite all these "modern" improvements and developments, Ceylon is still a Garden of Eden, although it is much confused as to who is the master of the garden.

An Advantage Productive.

An Adorable Pootprint.

Near the top of Adam's Peak there is a depression in the stone which resembles a footprint—the track left by a giant in the form of man. Good Moslems and the vast majority of oriental Christians firmly believe that it is the footprint of Father Adam when he turned to leave his paradise. Good Buhhhists believe it is the imprint of the bare foot of Guatuma Buddhe, who brought the enlightenfrent of his wisdom to Ceylon. Devout Hindus believe that the footprint is that of one of the thousand and eight manifestations of the second person in the Brahminical trinity. An Adorable Pootprint.

any to Adam's Peak to pray for salvation of mankind at the spot re many of them believe the first sine into the world. The Christian the Moslem hold to the same these of the beginning of the human, and the Buddhist and the Hindu the same traditions of the dawn history. All of them ascribe to on the honor of being the oldest of man.

Gaylon's Beligionists.

Here they are today, in this beautiful island, two million Budshists, a million Hindus, a half million Christians and a quarter of a million Mohammedans. The Buddhists are the Sinhalese, the original inhabitants of the island, who main thained a separate royal existence here for 25 centuries and who boast the oldest continuous, authentic written history of any people in the world. The Hindus, or Brahminical worshippers, are the Tamils, invaders from India, some of whom came centuries ago as maranding warriors and some of whom came laborers imported by the tea planters.

The Christians are of many and diverse varieties. The great majority of them are Roman Catholic natives, both Sinhalese and Tamil, descendants of those ancient people who were foreity converted by Portuguese soldiers, or others genuinely converted by Saint Francis Xavier, who did splendid missionary work in Ceylon. Others are Sinhalese and Tamil, descendants of those ancient people who were forcibly converted by Portuguese soldiers, or others genuinely converted by Saint Francis Xavier, who did splendid missionary work in Ceylon. Others are Dutch Protestant descendants of the men who ruled Ceylon when it was a Dutch colony. Others are Angilcans, Presbyterians, Methodists and Baptists, the result of English occupation, Scotch banking and American missionary effort.

Signalese and Tamil, descendants of Vishnu, only the pligrims can there is no doubt that today influence is the most potent in fluence is the most potent in f

Presbyterians, Methodists and Baptists, the result of English occupation, Scotch banking and American missionary effort.

Buddhism is Purest Form.

Buddhism is the prevailing religion, and it is the most influential in shaping the destinles of the people here. Buddhism in Ceylon survives in a purer form than in any other country. In Japan, Buddhism exists only as a supplement to the Japanese Shinto. In China, Buddhism is only the spiritual vehicle to carry along the materialistic philosophy of Confucius. In India, where Buddhism was founded, the Brahmins have blotted its purer doctrine from the minds and memory of the people. In Ceylon Buddhism approaches most nearly to the purity of its ancient teachings. The Buddhist monk, clad in his flowing yellow robe which leaves one arm and shoulder bare, holding under his clerical cloth the beeging bowl which is the symbol of his humility, protected from the sun by an inevitable palm-haaf fan, may be seen everywhere about the island. He is a man of influence and he bears himself accordingly. But it is not to yellow-robed monk, nor yet to an impeccable and uncorrupted priesthood that Ceylonese Buddhism.

Twenty-five years ago Buddhism.

A Yankee Reforms Buddhism Twenty-five years ago Buddhism was moribund in Ceylon. Hardly a monk could be found, the temples were given over to the profanations of the Hindus and their disgusting worship. Every-

The Cause

of Colds, "Grip" and Headache is quickly reached by

Health Restored-Sickness

Averted. Thousands know it - why not you?

body recognized that Buddhism was dvine out in Ceylon, just as it had already died in India.

Then came Colonel Henry S. Olcott, an American who had proclaimed himself a disciple of Madame Blavatsky, the founder of the Theosophical society. The essence of the teachings of Buddhathat life is sorrow, that life is the result of desire, that desire will cease when man is siniess, that the end to be striven for, through countless lives and reincarnations, is perfection, and that the reward of perfection is the lifting of the burden of sorrow cailed "life," and annihilating absorption in "Nirvana"—appealed strongly to Colonel Olcott, although many of his fellows in the Blavatsky movement looked more favorably to the Hindu faith.

Colonel Olcott resolved to reform Buddhism. Enough of his Christian training and occidental heritage remained with him to convines him that "faith, if it have not works, is dead." He established a Buddhist college, in which love and young men were to be instructed in the ordinary branches of learning and in the pure precepts of their fathers ancient faith. Soon after came Mrz. Marie Higgins, also an American, who established a similar college for girls. The yellow robed monks rubbed their eyes in wonder, and then they too, caught some of the inspiration of the western blood in an eastern religion.

Effects of the Bevivel.

A great Buddhist theological seminary was established here in Colombo, close to Colonel Olcott's college. Young men were trained for the monastic life, the sacred Pali language was revived and taught to all comers. New temples were built and old ones were purged of their Hindu profanations. Finally the government was forced to disestablish the Church of England, and Buddhists gained the right to hold office under the government without prejudice on account of faith. A prince of the reigning royal family of Siam came to Colombo and became a monk. The plety and learning of the Ceylon monks was spoken of throughout the Buddhistic world, and the pilgrims from Japan, China, Thibet, Burma and Siam began to flock here. The Temple of the Tooth at Kandy, where a reputed tooth of the great teacher is enshrined, regained its old religious prominence. And this great revival of Buddhism, the first sign of vitality displayed by a dying religion in more than a thousand years, is universally credited toloconel Olcott Ceylonese men of culture, men who have

Ohristian Missions Alongside. In this same Garden of Eden the American laborers in the Christian vineyard are also hard at work. The American mission in the north of the island is taking outcast boys and girls, educating them, giving them English names, and setting them out on the road to presperity.

educating them, giving them English names, and setting them out on the road to prosperity.

In Colombo there is an old Dutch Presbyterian church, the congregation dating from 1643. The present church building was erected in 1749 and is the largest and handsomest building in the city. It contains the tombs of the Dutch governors, generals and admirals, a mighty host. Its people are all "burghers," descendants of the old Dutch colonists. They have forgotten their ancestral tongue and speak only English. Their minister is "Padre" St. Clair, an American but three years out of Princeton. The Y. M. C. A. in Colombo is a flourishing organization with a handsome building, a dermitory, a restaurant, a night school and the best symnasium east of Suez. Its membership is made up of representatives of seven religious and fifteen races. The entire Y. M. C. A. work in the island is under the direction of W. W. Crutchfield, sometime football player with Vanderbilt University. He was preceded by a man from Alabam of whose work the highest native official in the island, a Buddhist said: "Mr. Hart did more good in Ceylon than any other man who has come here in many years.

BLOODHOUNDS

vanced to the rank of captain. Rear Admiral Moore is succeeded at the Ports mouth navy yard by Captain Frank A. Wilner, until recently in command of the cruiser Pemsylvania.

New Building for Lebanon.

Lebanon. Or., July 24.—J. C. Devine has finished the exection of a new reenforced concrete building, which is occupied by two business firms; the Lebanon Clothes Shop, owned by Messrs.

St. Joseph's (German), Fifteenth and Couch—R. Rev. J. Madison and Park, Rev. Luther R. Dyott, D. D. Rev. Guy L. Dick. assistant; 11 and 7:45; S. S., 9:45.

Topics: "Divine Faithfulness, "The Sunit Haven Beyond the Stores."

Laurelwood—Rev. W. H. Myers; 11 St. 10, C. E. 6:30.

St. Joseph's (German), Fifteenth and Couch—R. Rev. James Rauw, V. G. Low mass, S. High mass and sermon, 10:30. Vespers, benediction, 3:30.

St. Francis, East Eleventh and Cak—St. Johns—Rev. G. W. Nelson; 11 and 5:85; S. 10.

St. Johns—Rev. G. W. Nelson; 11 and 5:85; S. 10.

St. Johns—Rev. G. W. Nelson; 11 and 5:85; S. 10.

University Park—Haven and Dawson,

CHURCH SERVICES

First—Whits Temple, Twelfth and Taylor, Rev. J. Whiteomb Brougher, D. D. 10, "One Accord" prayer meeting services, 19:20 and 7:45; Bible school 12; Y. P. U., 6:15. Sermons by Rev. Alexander Blackburn of Baker City.

Arleta—Rev. E. A. Smith, 11 and 3; S. S., 9:45; B. Y. P. U., 6:45.

Highland—Alberta and Sixth, Rev. E. A. Leonard, pastor. 11 and 7:20; B. Y. P. U., 6:30. S. S., 10, Sellwood—Tacoma and Eleventh, Rev. D. W. Thurston, pastor. 11 and 8; S. S. Sellwood—Tacoms and Eleventh, Rev. D. W. Thurston, pastor. 11 and 8; S. S. 0; Y. P. U., 7. Calvary—East Elgoth and Grant, Rev. N. Monroe. 11 and 7:30; S. S. 10; B. P. U., 6:30; preaching by Rev. A. E. atch and Rev. John Bentzien. Immanuel—Meade and Second, Rev. B. Minaker, 10:30 and 7:30; S. S., 12; Y. P. U., 5:20. Grace—Montayilla; Rev. Albert E. atch. 11 and 7:30; S. S., 10; Y. P., Patch. 11 and 7:30; S. S., 10; Y. P., U., 6:30; preaching in morning by Rev. John Bentzein.

Central—East Twenticth and Ankeny; Rev. W. T. Jordan, 11 and 7:30; S. S., 9:30; Y. P. U., 6:30. Topics, "The Shepherd's Heart," "Loved, but Lacking." University Park—Rev. A. B. Waltz. S. S., 10; 11 and 8; B. T. P. U., T. Topics, "The Comfort of the Scriptures," "The Shadow of the Almighty."

Sunnysids (German)—Forty-first and Hawthorne; Rev. C. Feldmeth. 11; S. S. 9:45.

9:45.
St. Johns (German)—Rev. C. Feldmeth. S. S., 9:45; services 11 and 7:30.
Second—Seventh and East Ankeny.
Sermons by Rev. F. E. Dark, 10:30 and 7:30; Bible school, 12; B. Y. P. U., 6:30.
St. Johns—Rev. C. L. Owen, 11:30 and 7:30; S. S., 10; Y. P. U., 6:30. Topics, "An Ideal Service." "Union Services."

Presbyterian

First—Twelfth and Alder; 10:30, 7:45; sermons by Rev. Edgar P. Hill of Chi-cago, former paster of First church, Portland. Mizpah—East Twelfth and Powell; ev. Harry Leeds, 11 and 8; S. S., 10; Rev. Harry Leeus, ... C. E. 7. Calvary—Eleventh and Clay, Rev. Calvary—Eleventh and Clay, Rev. Thomas Holmes Walker, 10:30 and 7:45; homas Holmes Walker. 10:30 and 7:45; S., noon. Fourth—First and Gibbs; Rev. Don-d Mackenzle, 10:30 and 7:30. S. S., 12; Hawthorne Park—Twelfth and East aylor: Rev. E. Nelson Allen, 8; C. E., 10:30 and S. S., 12. Topics, "The countains of the Holy Land," "Jerusam as Christ Saw It, and as It Is To-Forbes — Sellwood and Gantenbein; iv. Harry H. Pratt; 11 and 7:30; S. S., C. E., 6:30.

Piedmont - Cleveland and Jarrett; ev. J. E. Snyder, 11 and 7:30; S. S. 12:15.
Chinese—145½ First 7:45: 8. 8. 5:45.
Westminster—East Tenth and Weidler; Rev. Henry Mamotte; 10:39 and
7:30: 8. S., 12: C. E., 6:30.
Marshall Street—Marshall and North Seventeenth; Rev. C. W. Hays, 11, S. S., 10. No evening service during July.

Mount Tabor—Belmont and Preityman; Rev. Edward M. Sharp. 11 and & S. S. 10. Kenilworth—East Thirty-seventh and Gladstone. Rev. A. Robinson, 11; S. S.

The third in the vicinity of Burnar river by supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. It agrees the work of the supply of the big game. The supply of the supply of the supply of the big game. The supply of t

Suggestive Questions on the Sunday School Lesson by Rev. Dr. T. S. Linscott

(Ministers, Sunday school teachers and there interested are invited to write The Journal briefly their views as to the worth of these "questions," particularly if they consider them of value in their work.]

The International Newspaper Bible Study club is for the purpose of promoting in an unfettered way among the masses, a wider study of the Bible, the basal truths of Christianity, and the problems which enter into every man's life. It is composed of all those who join a local club, and take up the simple course herein outlined, barring only ordained clergymen. All who have not joined are warmly invited to do so and to compete for the prizes.

Persons may join the club at any time during the year, but must, of course, answer the 52 questions hereinafter explained, to qualify for the prizes and the back questions may be obtained by addressing this office.

This paper has secured the right to publish the International Sunday School Lesson questions by Rev. Dr. Linscott, which have aroused so much interest elsewhere, and they will appear weekly in both the Saturday and Sunday issues of The Journal. One of these questions each week is to be answered in writing and upon these answers the prizes are to be awarded.

Conditions of the Contest.

1. Each contestant, or his or her family, must be a subscriber to this

1. Each contestant, or his or her family, must be a subscriber to this paper, in order to qualify for membership in the International Newspaper Bible Study club and this local club.

2. Each contestant in this local club must answer each of the written questions for 52 consecutive weeks, commencing Surday, March 14, and the answers must all be in the possession of this paper within two weeks of the close of this period.

3. Each question must be answered separately, and the paper written on one side only. No answer must exceed 200 words in length and may be less Each answer must have the name and address of the writer at the bottom of the answer. of the answer.

4. The answers must be delivered to this office, and they will be collated at the close of the contest and forwarded to headquarters for independent examination by competent examiners. The prizes will then be awarded according to the highest number of marks, won by members of The International Newspaper Bible Study club.

First Series—A gold medal to each of the first five contestants.

Second Series—A silver medal to each of the next five contestants.

Third Series—A Teacher's Bible, price \$5.50, to each of the next five contestants. testants.

Fourth Series—The book "The Heart of Christianity," price \$1.50, to each of the next 35 contestants.

Each medal will be suitably engraved, giving the name of the winner and for what it is awarded and in like manner each Bibte and book will be in-All who can write and have ideas, are urged to take up these studies regardless of the degree of their education, as the papers are not valued from an educational or literary standpoint, but from the point of view of the cogency of their reasoned ideas.

and 7:30; S. S., 10; Y. P. U., 6:30. Topics, "An Ideal Service," "Union Service, "Union Service," "Union Service," "Union Service, "Union Service," "Union Service," "Union Service, "Union Service," "Union Service, "Union Serv hearts?

How does God give to all "life and breath, and all things?"

Will we in heaven be able to see God, in any different way from the way in which it is our privilege to see him

in any different way from the way in which it is our privilege to see him now?

(This question must be answered in writing by members of the club.)

Versas 18-11.—The Epicureans and the Stoics had a contrary philosophy of life, state briefly what they each taught.

Which bring the more lasting happiness and develops the nobler character in life devoted to the pleasures of sense, or a life devoted to service for others, and to self denial?

What as a matter of fact, is the substance of what Paul taught?

Should we lend a respectable ear to all new theories of life, and eternity or reject them without examination?

Verse 22.—Which is the better man, an active skeptic, or an indifferent and thoughtless Christian?

Which is preferable to be ever speculating about God or to have no thought concerning him?

Is belief in and a longing for God, peculiar to Christianity?

What then is the advantage for a true hearted heathen, coming into contact with Christianity?

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Verse 22.—Can one man who knows

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[Ministers, Sunday school teachers and others interested are invited to write The Journal briefly their views as to the worth of these "questions," particularly if they consider them of value in their work.]

Spoand St. Lawrence's. Third and Sherman—
Rev. J. C. Hughes. Low mass, 6, 7 and
\$1.30. High mass and sermon, 10:30.

Vespers and benediction, 7:30.

Ascension, Montavilia, Rev. J. P.
Fitspatrick. Mass and sermon 9 in chapel of Sisters of the Precious Blood.

St. Patrick's, Ninetcenth and Savier—
Rev. E. P. Murphy. Low mass, 8. High mass and sermon, 10:30.

St. Michael's (Italian), Fourth and Mill—Jesuit Pathers. Low mass, 8. High mass and sermon, 10:30.

St. Michael's (Italian), Fourth and Mill—Jesuit Pathers. Low mass, 8. High mass and sermon, 10:30. Vespers and benediction, 7:30.

Immaculate Heart of Mary, Williams and Stanton—Rev. W. Mary, Williams and Stanton—Rev. East Seventh and Hassallo, Rev. Paul Rader; 11 and 7:45; S. S., 10; C. E., 6:30.

Hassallo, Street—East Seventh and Hassallo, Rev. Paul Rader; 11 and 7:30, S. S., 10; C. E., 6:30.

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Hassallo, Rev. Paul Rader; 11 and 7:45, S. S., 10; C. E., 6:30.

Hassallo, Rev. Paul Rader;

Gladestone. Rev. A. Robinson. 11; S. S. 15; Y. P. 1.

15; Y. P. 1.

16; S. 15; Y. P. 1.

16; Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. S. Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. Trinity. Dakots street, Rev. A. Robinson. 7:45 p. m.; C. E., 6:45; S. S., 11.

16; Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. Trinity. Dakots street, Rev. A. Robinson. 7:30.

17; Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. Trinity. Dakots street, Rev. A. Robinson. 7:30.

18; Y. P. 1.

18; Y. P. 1.

18] Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 7:30; first. Millard Avenue. Rev. John A. Townsend. Rev. A. A. Daly. Lownses. S. 10 and S. S. S. 12:10.

18] Millard Avenue. Rev. John A. Townsend. Services 10; 30 and 1:30; first. Millard Avenue. Rev. John A. Townsend. Rev. A. Daly. Lownses. S. High mass and sermon. 10:30.

18] Millard Avenue. Rev. John A. Townsend. Services and benediction, 7:30.

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19] Millard Avenue. Rev. A. Balk Millard. Rev. J. Scott, 11 and 5: S. 10; 12 and 5: S. 16.
Immanuel German—Corner 15th and Leo (Sellwood), H. C. Ebeling, 10:30; S. S., 9:30.
St. John's—Péninsula avenue and Kilpatrick. Rev. C. Buechler, 10.
Grace English—Rodney and Ivy, Albina, H. C. Ebeling, 7:30.

Christian Central—East Twentieth and Salmon; Rev. J. F. Ghormley, D. D., 11 and 8; Bibla school, 10,
First—Corner Park and Columbia, W. F. Reagor, minister, 11 and 7:45; S. S. couragement." "Reconciliation."

Redney Avenue—Rodney and Knott:
Thomas G. Picton, 11 and 8; S. S.

9:45; C. E., 7 p. m.

Kern Park—Rov. E. M. Patterson, 11
and 8; S. S., 10, C. E. 7. Topics: "Some
Reasons for Believing the Bible" "A
Vision of the New Jerusalem"
Sellwood—Eleventh and Umatilla.
10:30 and 7:45.

Woodlawn—11 and 8; S. S., 10; C. E.,
7; preaching by new pastor, Rev. G. M.
Melling.

Melling.

Melling.

Reconciliation."

Second—Fargo and 1
Poling.

St. John's—Ivanhoe
C. F. Yates. S. S. 10.

First German — T
streets, G. Hafner
10:45 a. m. and 8 p. m.
V. P. S., 7 p. m.

Value of the Good
hall. corner Grand avenue.

United Erethren in Christ.
First—East Fifteenth and Morrison.
Rev. G. E. McDonald, 11 and \$; S. S., 10; C. E., 7.
Radical—Sixth and Mechanic. Rev. Oscar A. Martin. 11 and 7:30; S. S., 10; C. E. 6:30.
Third—South Mount Tabor; Rev. C. P. Bianchard. Bible school, 3.
Second.—East Twenty-eighth and Mildred. Rev. B. E. Emerick, 11 and 8; Bible school, 10.
Fourth—Tremont, Rev. H. E. Schoffer. Bible school, 3 p. m.
Alberta—East. Twenty-seventh and Mildred. Rev. B. E. Emerick, 11 and 8; Mil

The Church of the Strangers, Rev. J.
A. P. McGraw D. D. Topics: "Paul's Inventory of the Christian's Wealth,"
"The Prophet and the Leper."
First—Sixth and Montgomery, Rev. Frank D. Finley; 19:30 and 7:45; S. S., 12; C. E. 7. Topics: "Doing Things for Christ," "The Urgency of the Gospel."
Third—East Thirty-seventh and Clay: Rev. J. L. Acheson, 11 and 7:20; S. S., 10.

First Germed. Tenth and Stark streets, G. Hafner pastor. Services 10:45 a. m. and 8 p. m.; S. S., 9:50 a. m.; Y. P. S., 7 p. m.

Church of the Good Tidings — Union hall, corner Grand avenue and East Pine. Rev. J. D. Corby, 16:45; S. S., 12. Topic, "Walking With God in the Mountains."

Sunnyside, Main and East Thirty-fifth. Lindley A. Wells, 11 and 8; Bible school, 10; C. E., 7. Lents, Center street, Myra B. Smith, 11 and 8; Bible school, 16.

A. P. McGraw D. D. Topics: "Paul's Inventory of the Christian's Wealth." The Prophet and the Leper." First—Sixth and Montgomery, Rev. Frank D. Finley; 19:39 and 7:45; S. S. I2; C. E., T. Topics: "Doing Things for Christ." The Urgency of the Gospel." Third—East Thirty-seventh and Clay: Rev. J. L. Acheson, il and 7:30; S. S. 10.

Svangelical Associations.
First English—East Sixth and Market, F. B. Culver, il and 7:30; X. P. A. 6:30; S. S. 19.
First English—East Sixth and Market, F. B. Culver, il and 7:30; X. P. A. 6:30; S. S. 19.
First German—Tenth and Clay: F. T. Divins Leasons on Prayer." "Worshipping an Unknown God."
Memorial—East Eighteenth and Tibbetts, Morris Heverling, 11 and 8; S. S. 10.

Christian Science.
First Church of Christ—Scottish Rite Cathedral, Morrison and Lownschile, II; S. S., 12. Topic, "Truth."
Second—Woodmen's Healt, East Sixth and Alder, Bible leeson, 1:30; services, 3:15.

Church of Our Fat.er—Tambill and Seventh Rev. W. G. Eliot Jr.; Rev. T. t. Ellot, D. D., minister emeritues; Rev. T. Bowersox, Il and 8; S. S., 16; C. E., 7. Topic, "God Is Nigh Thea."
First Church of Christ—Scottish Rite Cathedra, Morrison and Lownschile, II; S. S., 12. Topic, "Truth."

Second—Woodmen's Healt, East Sixth and Sherman, J. C. Westergard, presiding elder, il and 8; S. S., 16; C. E., 7. Topic, "God Is Nigh Thea."

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First Church of Christ—Scottish Rite Cathedra, Morrison and Lownschile, II; S. S., 12. Topic, "Truth."

Duitarian.

Church of Our Fat.er—Tambill and Seventh Rev. W. G. Eliot Jr.; Rev. T. t. Ellot, D. D., minister emeritues; Rev. T. Second—Woodmen's Healt, Second Second

## Don't Forget!

As a gentle, non-intoxicating, toxic medic every tired woman should take a spoonful of Candui, three times a day.

Cardui will help you to get back your strength, by increasing your appetite, toning up your nerves, regulating the proper working of your womanly organs, and building up the natural, resisting power of your tissues, against fatigue and disease.

Take Cardui then, ladies, for it will surely help you, as it has helped a million others, in the past 50

The Woman's Tonic

Mrs. Fannie Ellis, of Foster, Ark., writes: "I was sick for seven (7) years, with female trouble.



Every month, I would very nearly die. with my head and back. Half the time, I could not stand on my feet, without great pain. I took 12 bottles of Cardui and was cured, fat, healthy and stout. Cardui is a God-send to suffering women." Try it. Sold everywhere.



You cannot make a good cup of cocoa out of poor cocoa; a poor cook couldn't spoil

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Don't ask merely for cocoa -ask for Ghirardelli's.

Cocoa No. 30

The cocoa bean in its natural state contains a large percent-age of oil, which is highly autritious but is too rich for many. This is pressed out and is known as cocoa butter, a valuable commercial