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ASSEMBLY MENTAL FEATS

VARIETY OF TOPICS AT THE EPWORTH CAMP.

RAIN FRESHENS THE WOODS

Campers Suffer Little Inconvenience

From a Soaking Shower—John G. Woolley Falls to Appear.

The storm was not able to diminish the happiness of the Methodist brothers and sisters on the assembly grounds. In fact the crowds seemed to be having a more enjoyable time yesterday than on any previous day. Some of the tenters complained that the night had been very cold. The rain flooded a few tents, but no damage was done. During the day bedding was aired on improvised clotheslines. Those who had floors were fortunate, although most of the tents were dry in spite of the rain.

The gravel walk was appreciated more than ever. This took the traffic from the slippery tracks which were so annoying a year ago.

A board walk was laid across the main street, so the teams came in the grounds rather easily out up, but it was possible to walk all over the grounds without getting muddy in the least.

The water cart which hauls water to the barrels, was delayed until late in the morning. The work was passed along when it came and people appeared from all quarters with little buckets and pails.

The cries of stand-keepers during the morning made the woods resound. Towards noon their trade so increased that they had no need to call.

The afternoon sun dried all moisture that was left and visitors today will find all to their pleasure. Those who neglected to buy tickets will be disappointed, for none will be sold today.

Devotional Service.

At 8 o'clock the usual morning devotion- at service was held. The meeting commenced about on time. Early in the meeting the attendance was not large but as it progressed people came in and filled the room fairly well.

Rev. Mr. Huchins, the temperance singer, was added to the singing and before the meeting was fairly started considerable enthusiasm was aroused.

Standing the audience reported the first Eaton, led by Rev. Mr. Eaton. Following this was a song and prayer service in which a number took part, concluding with a prayer by Mr. Eaton. Mr. Eaton in his prayer was thankful that the rain had come, which was so much needed.

Then he asked us the showers of rain that came down might be a symbol of the showers of heavenly blessings coming upon the assembly.

After singing "My Jesus, I Love Thee," Dr. Eaton said: "Prayer compasses two things: something to be thankful for and something to ask for. I want fifty prayers from those present." His request was complied with heartily, several often praying at once. The audience arose and sang "Praise God From Whom All Blessings Flow," and a wave of religious joy swept over the devoted people.

Testimonials were called for by Mr. Eaton. The invitation was responded to readily. There was no delay and often several spoke up at once. The testimonials were not so much with old-fashioned Methodist notes, which were not only enjoyed but added inspiration to the service.

"God has called the Christian people to bear witness to one thing, the manifestation of the Holy Spirit," Mr. Eaton asked several to tell what were the wit-

nesses of the spirit in one's life. Several answers were given. The accepted answer was "peace."

"My peace I leave with you," said Jesus," repeated Mr. Eaton. "When the Holy Spirit comes to you," continued Mr. Eaton, "the first thing you feel is a peace with God. How many have this peace and can say, 'therefore, justified by faith, I have peace with God'?"

A number raised their hands, indicating that they had this peace. For the benefit of some in the audience who did not possess this experience, a season of prayer was had. Then standing they sang the doxology, after which the benediction was pronounced by the Rev. Mr. Chapin of Denver City.

Epworth Methods.

The school of Epworth methods, by Rev. Dr. Joseph F. Berry, followed immediately after the postscriptal exercises. Mr. Berry took for his theme, "Department Number One." This referred to the first or scriptural department of the Epworth league. Mr. Berry stated in opening that this department "Number One" of the Epworth league is the most important of all the departments of the Epworth league and is the key to the whole situation. This is the most important meeting of the school of methods.

"There are three heads to be considered in this subject," said Mr. Berry. "First the junior league. It is the duty of the first department of the Epworth league to look after the interests of the junior league. I know a lady who has served in the first department of a league for two years and has never been in a junior league meeting during her term of office. I was surprised to hear of it. The junior league and senior league are inseparable. Every officer of department number one should often visit the junior meetings and for nothing else to sympathize with their work by being present."

"It is surprising how few people in the average church are capable of being junior superintendents. Any church which has a good junior superintendent has a jewel. The character of the junior league carries over to the senior league, so you can see how important it is to have a first class junior league."

"I wish to speak of the missionary part of this department number one. Here Mr. Berry introduced C. V. Vickery, who described a list of sixteen books relating to missionary work which he urged the Epworthians to use.

Continuing, Mr. Berry said he was glad that there was such an awakening in the Epworth league to the missionary movement. It was only a few years ago when the league thought it should not have anything to do with missionary work, but this has not only changed but every league is anxious to help with the missionary cause. Every league should contribute \$50 each year to missions. No one should hesitate to give a dollar.

Weekly Devotional Meeting. "In the first place," said Mr. Berry, "the weekly devotional meeting is supplementary to the regular prayer meeting. If you can go to both one meeting a week, go to the prayer meeting, but go to both if you can."

"When should the devotional meeting be held? The most appropriate time, if possible, is to hold it at 6:30 Sunday evening. When this is done, the evening preaching service and devotional meeting should be consolidated so far as possible.

"All the provisions for leading the meetings are under the first vice president. Your pastor should be asked to lead once in a while and also the Sunday school superintendent should lead occasionally. Over there in the other church is a Christian endeavor society young men and that way you will need up to that society. If you know of some bright young man in a different part of your city get him to lead."

"It is a question whether or not it is

good to appoint leaders with their names on topic cards for six months ahead. Some one of them so appointed may disagree you before his time comes to lead. A good plan is to have a blackboard and write the name of the leader for the next meeting and the topic, then place the board at the Sunday evening meeting where all can see it.

"When should the meeting commence? Some leaders will wait until twenty-five are present before they make a start." Dr. Berry related an instance when he was starting out in the ministry. He went on time. No one was there and he started to singing and then offered prayer, during which an old deacon arrived in the entry way and scraped around. The deacon arose from his in-vocation and sang "Thou Thirsted Spirit." His action had the desired effect and people for four miles around could get to church after that on time.

"We as an Epworth league should set the example of being on time every thing," said Mr. Berry. "For I am convinced that we are the Methodists of tomorrow."

About Singing. The fourth vice president should furnish an organist. A chorister should be secured and in every way much attention should be given to the song service of the meeting. In speaking of how he personally led a meeting he said that when someone called for No. 79 or some other number, he would say, "No, let us sing those songs which have been selected by prayer and thought before."

He described how a young lady organist with a "wonderful" singing voice startled a good testimony service where there were many manifestations of joy, by bursting out with "Have Courage to Say No." The meeting lacked fifteen minutes of closing, but the singer and song killed it and it was dismissed. "You cannot watch too closely your singing," said Dr. Berry.

Preparation is the most important part. Very often a leader does not make any preparation. The people were urged to think that I would so impose on their intelligence. Finally I learned that success only comes by thorough preparation. This was the only way I could have a good prayer meeting. People soon would come to the prayer meeting rather than to any other meeting because they said they learned more.

"If you want a good devotional meeting make preparation for it and then you will not have poor meetings and you will be able to get along with a poor leader."

"There is one more point I want to make in conclusion: The Epworth league that does not save some soul in six months is a failure. I have a plan in which this world can be saved in ten years. Let each one save one soul each year and in ten years the world will be brought to God."

Mr. Berry, in conclusion, told of his own conversion, which was brought about by two of his chums who had been saved at a revival, holding a prayer meeting with him in the stable.

A Mighty Fortress. The juniors were much interested in Mrs. Isham's talk yesterday morning on great fortresses. She told about Gibraltar, the surrounding, the shipping, and the beauty of the fortress.

A little of the history of the place was given. It was first used as a fortress by the Moors in the Eighth century. It captured and recaptured by other nations. England took it in 1771. The French tried to retake it in 1793 and laid siege for four years. Terrible battles were fought but the French were not successful.

The Alameda gardens at the foot are exceedingly beautiful. Above is the quaint Moorish town with its narrow streets and general air of the orient. Travelers use donkeys and mules to press against the houses when passers meet. Above all is the mighty fortress in living rock. Guns are placed at intervals of twelve yards for several miles. The fortress is impregnable. Past Gibraltar Camera sailed with his squadron on his way to the Philippines.

The children told the uses of fortresses. They were defenses, means of safety and protection. The fortresses used in the early days of our country in fighting the Indians were talked about.

When the application was made, God is our fortress. The scriptures promise us that He will be a rock, a fortress, a higher tower and a shield.

W. C. T. U. Methods. In spite of rain, a good company assembled at W. C. T. U. headquarters, the subject of the morning being "Under Currents."

Mrs. S. M. Walker spoke in a most interesting manner of the department of the prison work of the society, and urged co-operation of all unions.

"Under Currents" of influences operating, especially upon the young, was made the basis of an appeal for the extension of the curfew ordinance in all the towns of the state, by Mrs. C. M. Woodward who will assist in exercises of the school of methods, and will also speak at a special meeting Monday afternoon, from 4 to 5, at the W. C. T. U. headquarters, in regard to this status of "The Temple" in Chicago, as a memorial to Frances B. Willard. The public is especially invited. These meetings are growing in interest and attendance.

Afternoon Meeting. The meeting of the afternoon was well attended. The audience was not so prompt in gathering, but no less interested than on other days. Professor Amador drilled the large chorus for about half an hour. Many took pleasure in simply listening to the efforts made by the singers.

The audience then were asked to join. Mrs. Cotter carried the solo of one hymn in a most able way.

The Tennesseeans were more entertaining than ever. Frequent accolades were called for.

The announcement that Professor Amador would sing a solo was received with applause. The professor showed that he could make a speech as well as sing. He introduced the song with a sketch of the history of our nation in its conflict with a foreign foe. He then sang a song of his own composition, "Remember the Maine." It was a boldly, reverent song, full of melody and power. It was sung excellently.

Rev. L. T. Gull of the Lincoln Grace church led in a fervent prayer that all might be brought to a sense of the great needs of the world.

John G. Woolley was to have spoken, but had sent a telegram stating that he could not be present. After this announcement was made, Prof. A. B. Huchins was called upon to sing and his famous temperance times. He was compelled to sing several.

Saloon in Politics. Dr. E. L. Eaton took the place of Mr. Woolley and spoke of "The Saloon in Politics." He said in brief: "The Hebrew has eleven words for wine. There is the generic word for wine, yayin, used 110 times, both of intoxicating and untintoxicating. There is used thirty-eight times and always in commendation. Shekar is the word for strong drink and occurs 143 times, always in bad sense. He is wrong who thinks that the Bible does not differentiate between harmful liquors and unwholesome drinks."

Dr. Eaton spoke at some length of the Mormons and their workings in politics. The Mormons have worked themselves into being a unit in the government. They sang to this side or that as they please. They have a constitution forbidding not only strong drink but also the use of tobacco, but their legislators will not put in force any law that will enforce the constitution. Just so the liquor men have made themselves a silent yet active unit. They carry out whatever plans they

wish. They hold an immense power. The slave party managed by keeping interests among whites and democrats without partially. First the party worked on one side and then on the other. So long as they worked in this way the slave men held power. They fell when they went into one party and the other party came out strong against them.

Thus it is with the run men. They don't intend to let either party die. They are going to work for republicans and democrats equally.

The saloon went into politics in 1882. It said, "We will not go into politics only so far as to protect our business. We are not going to build up a party. We are going to control all parties." That is the way it works. That is what they said they would do and they have done it.

Every great daily has the lockjaw. There is not a great daily on the face of the globe that dares now take the stand that Horace Greeley did.

There is not a city that will dare to elect a temperance ticket and put a prohibition mayor in office.

"Mr. Speaker," said an excited hearer who proceeded to tell of Popels. A couple of other exceptions followed. The speaker thanked the Lord that there were a few exceptions though they had to be hunted for with a fine-toothed comb.

Dr. Eaton continued to say that there were a few magnificent people in every party. He believed that a few democrats and a few republicans would be saved if they only repented.

The history of Iowa was reviewed. In 1880 when the prohibition adopted the prohibition platform all prohibitionists ought to have voted their ticket but they did not.

The liquor men drew out in great hurry. A few years later the prohibition platform was taken out and the liquor men came rushing back.

"We are not non-partisan," said the speaker. The saloon men are the most thoroughly non-partisan. The trouble is you democrats and you republicans absolutely refuse to be anything else. You say that you must vote your own ticket."

"I would like to rub it in for I don't believe that half of you understand that you cannot be non-partisan. How long are we to be winners and be run over by the saloon? Don't say that. I am saying with you as that you abolish the saloon. Go into the populist party or to the bottom of the ocean, wherever you will I have showed you that it is not possible for us to be non-partisan."

In closing Dr. Eaton grew warm in his expressions of the harm done by the saloon and talked most vigorously. His remarks suited the people.

At the end some one asked that a talk be given at night by some doctor of divinity on the saloon in the church and the way to free the church members from its clutches.

Professor Huchins was called for and sang his song about putting on sand. His encore was, "We Voted For That."

Preachers' Institute. The preachers were treated to some theological doctrines by Dr. E. L. Eaton at the institute in Epworth hall at 4 o'clock. "The Intermediate State" was his subject. Sahol occurs sixty-five times in the Hebrew scriptures. This means a spirit world placed where people go when they die. It does not mean the grave as some translators have thought. It corresponds to the classical hautes and so it was translated in the septuagint version about sixty times.

Greek lexicographers will say that hades is a place of two divisions, paradise and tartarus. The Greek mind thought of them as eternal states. Persians said

paradise, Greeks elysium, and Hebrews Abraham's bosom, all meaning the same thing.

Some translated it by hell, which it never means "unless modified. Thirty times it was translated, so it is an English word. It should never be otherwise used. We have coined a word that means the same.

In one place it says, "We all like sheep are laid in the grave." Sheep are not laid in the grave. The revised version does better. "We all like a flock are rushing to sahil."

The hell of the New Testament is always the word gehenna. There are two texts in the New Testament which teach that no man or woman since Adam has reached heaven. "No man hath ascended into heaven." The speaker did not believe any human being had passed the immediate state nor will until the day of judgment.

Questions were then asked about puzzling passages in the Bible.

He would have the preachers take the subjects of death, the judgment, the hereafter, the resurrection, and similar topics as the basis for sermons.

Morning Sermon. Following the school of Epworth methods at 10:30, people gathered at the tent where the regular daily sermon, by Dr. L. D. Driver, was delivered to a good sized audience. The song service was led by Prof. Amador.

The Rev. Dr. B. Lake made a fervent prayer, followed with a vocal selection by Miss Wheeler of Geneva. The scripture lesson was read by Rev. G. C. Clark.

Rev. C. M. Shepherd presided at the meeting and made the announcements. A telegram announced that Mrs. Angie F. Newman would arrive at the assembly during the afternoon. Mrs. Newman lectures before the W. C. T. U. at 9 o'clock this morning at the assembly.

Dr. Driver took charge of the meeting, making an address about "The Different Ties of a Christian." His address treated of Bible subjects and illustrations. He said it is important that Christians have a correct interpretation of the scriptures. The Roman church kept the scriptures from the people for a thousand years with the argument that it was just as dangerous to put the scriptures in the hands of the people as knives. But it is true that the more people know about the Bible the nearer they live to God.

The interpretation of the scriptures," said Mr. Driver, "is the biggest thought that ever came to the human mind. Let us take this occasion of our gathering for illustration. It is said out of 25,000 lawyers not twenty-five could be able to make an attorney-general. If this is so in human affairs, how hard it must be to understand the scriptures and how important is it that we study to understand them."

Round Table. The round table met at 5 in the small pavilion close by Dewey bridge, and Mr. Brown directed the meeting, which was upon memory and the Chautauquan book course. "The meeting was opened with prayer and music, and then the leader began his instructive and informal talk. He began by directing those present to consider the matter of memory, its work and its capabilities. The ability to recollect is limited only by a healthy brain and will power. If this is so most people suffer from the lack of either one or the other. A number of illustrations were used forcibly to show this. The average person in attending a lecture or sermon does not listen. They receive no indelible impressions and the following moment they have forgotten what was said. The memory is the power of "pulling back" the things we have heard or seen. We must cultivate this power and train ourselves to recollect. We all know how difficult it is to remember the names of people; and yet cheap still flash across our minds an impression received years before. It exists in our brain and we must train ourselves to bring it to the surface at once when wanted. This power is a wonderful thing and is one which cannot be explained. Still more wonder-

ful is the fact that there will suddenly flash up something which we believed long forgotten. Our mind is a kaleidoscope; we may have the pictures in a jumble and some never used, or we may have them in orderly arrangement, ready to appear as we call them up. This is what we should seek for. It is not uncommon that we have to dig and dig on a thing to recollect it. Take for instance a very learned language. At first there comes a line, then we work on then a few words, and thus it is until we set it all.

Our minds are much too small to retain all we should or should like to. The note-book supplies this deficiency and everybody should make use of it. It should not interfere, however, in building up of the memory, of which there are great possibilities. Occasionally we see remarkable instances of memory, but these are freaks and not what we strive after.

We want a memory which we can use for our purposes, and to retain just what we want. In working to accomplish this we should choose the best and teach ourselves to distinguish the good from the worthless. This strengthening of the memory can only be done gradually, a little each day. In listening to a talk we must learn to pick out the framework, and the points of the lecture which the speaker has builded upon later we can fit in the other matter.

There is a definite method of training our memory. A little should be done daily and at the end of the year it will have grown in strength to a wonderful degree. Some people put in hours thinking of "nothing." This is a very bad thing for the mind to be stagnant in this way. We should have several thought centers and when the mind has nothing to do, direct it to these. Thus it can constantly be strengthened.

When Mr. Brown had concluded his talk he explained that the Chautauquan book course was directed to aid along this line. The meetings became entirely informal at this juncture, and various people spoke upon the suggested "course" and the matter was thoroughly discussed.

Notes in the Woods. Rev. W. H. Manss was an assembly visitor yesterday.

Elder Howe was one of Dr. Eaton's hearers yesterday.

Rev. W. H. Kimberly had business on the grounds during the day.

The gospel army volunteers were on the grounds selling their literature.

Professor Franklin of the state university is often seen at the assembly.

Pop corn and fans and a ready sale in the tabernacle during the morning.

Bishop Thomas Bowman who will preach at 10:30 this morning arrived yesterday.

Lots of people call at the postoffice which occupies a corner of the general headquarters.

D. M. Davis who taught in the Indian schools in the west last year visited the assembly in the afternoon.

The W. C. T. U. is represented on the grounds by a large number of ladies who are most attentive listeners a every service.

People of all denominations are enjoying the benefits of the assembly. Every church in the city has had its representatives on the grounds.

Mrs. Cotter and other musicians have given freely of their services at the restaurant during meals. Dinners have greatly enjoyed their music.

Mrs. C. M. Shepherd was proudly showing a photograph of her brother, J. C. Mason, in full soldier's garb. His friends would hardly know him.

Between the meetings it is a common thing to hear discussions about the future state, meditation, and other theological points, carried on by interested brothers.