

The Four Watchwords of Manhood

WRITTEN FOR THE SUNDAY OREGONIAN BY DR. NEWELL DWIGHT HILLIS, OF PLYMOUTH CHURCH

Text—"Reaching forward." "To be content." "Honor" there is laid up a crown." Phil. iv.

HISTORY holds no example of heroism comparable to Paul. If ever a patriot or leader had a right to depression, this hero had earned that right. He was lying in the Memerine prison, tradition tells us, in the underground tier of cells. The season was Winter, old age was upon him, and the future held one event that was certain—death by the headman's ax. During the previous Summer he had been mobbed in Jerusalem, and after weeks of imprisonment, broken in health, crippled and worn to a shadow, he was deported to Rome for trial. To all the discomforts involved in a long sea journey, in the ships of that time, was added the suffering involved in shipwreck in the midst of Winter. But for a man of the first order of greatness, emergency and peril are always opportunities. The lion-like courage of this man brought him to the front, and when all was confusion, and there was no one to bring order out of chaos, the old prisoner, chained to his guard, was brought out of the ship's hold and exalted to the position of authority on the captain's deck. But not less dramatic was the concluding event in his career. Lying in his cell, he welcomed cold, hunger, rags and chains, with the discomfited of Winter's fra. Gallio, lying in his cell in Rome, was broken in courage. Cervantes sent forth from his dungeon only bitter laments, and even Bunyan in his jail in Bedford was often baffled and beaten.

A Hero Indeed.

But the brightest, cheeriest letter that Paul ever wrote was written in the darkest hour of his career, and this flower of literature is like the night-blooming cereus, it blooms in the apostle's darkest night. If any man asks for proofs of the divineness of Christianity, we point to the kind of man it produced. What weight of circumstances! If for others death was the king of terrors, for Paul this king was become the merest slave that serves to the hero's will. In sheer weight of manhood the apostle stands forth unrivaled. Long, indeed, the list of his achievements. He taught the statesman liberty and equality. He pointed the philosophers to the method of God's providence in history. He taught the men of culture the doctrine of reasonableness, sweetness and light. He gave the thinkers the world's greatest argument for immortality. From the point of view of perfect writing, his ode to love has the first place in literature. But as the sun is more than the shavings it produces, so Paul the man is more than the deeds that he does. What he was is more than what he taught. He showed all men the art of rising above circumstances, and how to redeem themselves out of discomfort into hope and victory. So long as man remains man, the name of this hero will be a veritable well-spring of power and inspiration for the generations.

A Unique Character.

In order to appreciate his character we must stand afar off, for we need the perspective that is demanded by some historic elm or Charter Oak. For after all, the tree perhaps is the best symbol of Paul's character. His life is, indeed, rooted in the present and is fed by today's events and opportunities. But his life is also like the tree, in that it has a thousand roots and filaments, stretching backward into the past. The roots concealed beneath the ground are the explanation of the great boughs above. But the growing tree is not content with its past; stripped of its leaves in November, it makes ready for new growths and soon pushes out new stems and branches. From above comes the real source of the life of the tree. Through the invisible energies of the cloud and sun, the tree's life is fed, and so it fulfills its fourfold career. And Paul speaks of himself as rooted in love, as if his character were like unto a tree. He has a past, and that past is his, through retrospection. He has a great present, and he lives in that present through the principle of contentment. The future also is his, made so by aspiration. But beyond this earthly realm is the realm invisible, and that is his through the upward look, for he realizes that he is a worker with God, and from that divine association borrows a sense of dignity and personal worth. These, then, are the watchwords of his life. He looks backward, he looks forward, he looks upward, he looks inward. Thus his life grows rich and strong. Thus his character takes on the beauty of the tree, or to change this figure, the majesty and dignity and glory of a temple.

Backward Look of Retrospection.

Paul's first watchword is "looking backward." What character is today depends upon many yesterdays. For character is a growth. Like all other living organisms, it slowly builds its life, cell by cell. Dead things do not grow; neither rocks, nor clouds; but living things grow—seeds, and birds, and children. Now all growth asks for time. Large things can be suddenly destroyed, but living things are very slowly grown. It takes 29 years to build the body for the youth, for the growing body will not be forced. It takes 20 years to ripen the mind and grow the intellect. For after fitness of quality, through culture, comes quantity, through accumulation. Character is like a granary. The measure of the granary is the number of sheaves whose treasure lies therein. Influence is like the river. The power of the river is determined by the number of brooks and rivulets that he behind it, lending it depth and momentum. We measure the scholar by the number of knowledges that he has assembled, knowledges that have at last become a part of his very structure. And character is compacted of many qualities, of wise thoughts, that have entered into the very structure of the soul, as iron enters into the blood, good habits of control conduct, pure affections, solemn prayers, and noble aspirations. Every hour increases the sum total of the soul's power. Every day increases the momentum. It was said of Webster

that by reason of his long public career and great influence, that at last his face took on a certain joyous and kindly expression. He breathed and exhaled the sense of power. Lion-like courage had set its stamp upon the forehead. And this atmosphere of power that accompanies a great man is at once the palladium and the proof of his manhood. Little wonder, therefore, that for Paul the past, with all its rich yesterdays, meant much. The past was a library, and he turned its pages written over with the record of good deeds, he turned the pages of a book. Some of the pages were bright with the story of righteousness and service of his fellows, and some of the pages were dark with the story of selfishness and sin. For yesterday held one dark deed for Paul. That deed sometimes made the past a place of torment. It was a kind of Gehenna, it was a dungeon where he gasped for breath. It was a desert where he choked with dirt. It was a solitary rock in an ocean, where he was exiled and friendless. In the hours where he was touched by the old memory of his sin, he understood the sorrows of Prometheus, chained to his rock. But Paul had repented of that sin, of persecution, reacting from it he hated his crime, and kneeling he had found his Father's forgiveness. Recently I saw a crossbow of the olden times. The bow itself was made of steel, the trigger was polished metal, the feathered arrow was of steel most exquisitely traced, and two men put all their strength upon the strain, bringing it to its place. But when the cord was released, the bow, with the strength of two men, sprang back, hurling the arrow forward, with the strength of these two men. And with all the enthusiasm of great natural gifts, Paul threw himself into the task of persecution. But in the rebound and sorrow for his sin, reacting, he threw himself toward righteousness. The very intensity of his wrong was changed in the intensity of purpose toward right. Strange alchemy of the great God, who in his mercy bringeth good out of evil, and changeth dress to gold.

Contentment in the Present.

Paul's second watchword is contentment with his present. He counted this state of mind a condition precedent to all good work. Discontent disturbs the reason and weakens the arm. Contentment means frictionless activity. It allays fever. It produces cheer. It lends good cheer. It sets the soul free from anxiety and torment. When men are discontented with their task and rebel against their circumstances, the disposition is sourd, the days are filled with bitterness, and a black shadow falls across the heart. But he no man mistake Paul's definition of contentment. When he says that he has learned how to be full and how to be hungry, how to abound and how to suffer need, he does not refer to a contentment that is ignoble and unworthy a man. He is not a slave content with his fetters. He is not a serf content with any crust that his lord is willing to give him. He is not a youth fully conscious of ignorance, of a soldier, "Paul would have said, "Let me lead the charge." If the night were dark, he would have said "Let me stand on the picket line." If some deadly epidemic had overtaken the hospital, he would have asked to be sent as nurse to a post of danger which no one else would risk. With him difficulty was opportunity. Once the most perilous place swept with weapons was revealed, Paul would have rushed to that exposed spot. If he fell, he died doing what was worth while—his duty. If he survived, he forgot the heroic deed and tomorrow would offer another opportunity for an enterprise even more valorous. And by his example he revealed to the generations the power there is in the soul for meeting great emergencies. How many men, imitating Paul, have boldly fronted their danger, and, having met and vanquished the enemy, exclaimed "I did not know it was in me." Strangely the power of the soul to rise above all the besetments and perils of life. History teems with examples of the principle. When the Huguenots were exiled after the massacre of St. Bartholomew, patriotic women, most tender and delicate, took a pack upon the shoulder and tramped through rain and snow, hundreds of miles to foreign cities. When Lincoln called for troops, the colleges were emptied of their students, mere boys, but the workmen accustomed to physical toil, went down in the first few months of exposure, these college boys, by reason of their mental traits and spiritual forces, survived all the shock of battle and peril of exposure. Shields of iron are not so useful as the shield named courage and fearlessness. A sneaky will is worth a dozen swords in the hour of battle. Thrust a stick of steel into a jar filled with oxygen and the oxygen eats the steel, while ten thousand sparks fly, as a soldier would eat a stick of candy. And Paul fed his heart on difficulties, and he exclaimed: "Give me the hardest place, load me with troubles, focalize all weapons upon my breast, feed me with viands or take away all and give me only a crust; give me the library or take it away, and give me the dungeon; only never take away thy presence, Lord, and with thee I can be content." What a watchword is this! Contentment in the present. "Little wonder that Paul's name has become a source of inspiration to all knightly souls.

Aspiration and the Future.

But the great heart and the strong life do not simply represent many noble yesterdays, preserved by retrospection, a great present, rightly used and controlled by contentment, but also asks for the aspiration that enterprises into the unknown future. The true man has a hun-

dry mind, always wanting some new truth upon which to feed. He also has a hungry heart, feeding on righteousness and thirsting for virtue, as the hart thirsts for the water brooks. He is fully conscious of the good he is and the good he has done, but in contrast he looks away from himself towards the divine life and character that Christ would have him to be. Not content with drifting, he plans new and better achievements. Dreaming he builds castles in the air; only those dreams represent sympathy for his fellows and deeds of noble service. He is largely the child of reverie. His spirit ranges everywhere, searching out the woes and sorrows of mankind and planning their redemption. He sees the evil spot in a law and wishes to correct the institution. He detects the peril in the government and wishes to strengthen the institution that is unequal to the strain. And these aspiring hours are the hours when the man lives. These divined aspirations enrich the life as the clouds in the sky send forth their dew and rain upon the moist furrows for harvest making. In these hours of spiritual intensity and reverie and prayer and aspiration, what battles soldiers have fought. What reforms statesmen have ushered in. What speeches orators have made. What social injustice has been corrected by the philanthropist. What evenings of happiness the mother has brought to husband and children. These are the transfiguration hours of life. Then the soul climbs to the very top of the mountains. Then God stands, not within the shadow, but the Divine One is an angel standing in the sun, fully revealed. Oh, all ye young men, content with your games on Saturday, your golf and your riding, content with a second-rate novel in the evening, content with a little music and a little art, you with your superficial culture, waken to the future that is yours. Pray for a great discontent. Pray for the hungry mind that will not be fed by anything short of the wisest books of the greatest thinkers. Pray for the hunger for the beautiful that will make you thirst for the loveliness of the greatest artists, but pray for the love of your fellows. Nourish your enthusiasm for men until it becomes a passion.

Fourth Watchword—The Upward Look.

But Paul's fourth watchword was the upward look that is given in his much-loved expression, workers together we build. He was in the habit of associating each deed with God. Perhaps no other man in history has had such a sense of God's presence in events. He opened his heart to God as the young leaf unrolls its face to the sunshine. He looked over the city, with its streets and homes and hearts; the harbor crowded with ships, and he saw the presence of God brooding over all as from the sky overarches the earth, as the clouds brood over the moist field. Back of all the movements of war and peace, back of all the growing of harvests and sailing of ships, back of the rise of cities and empires, and the fall thereof, he saw the purpose of God. All things were working together for good, no matter how rebellious, even bad men who are scourged into line, willingly or unwillingly, consciously or unconsciously,

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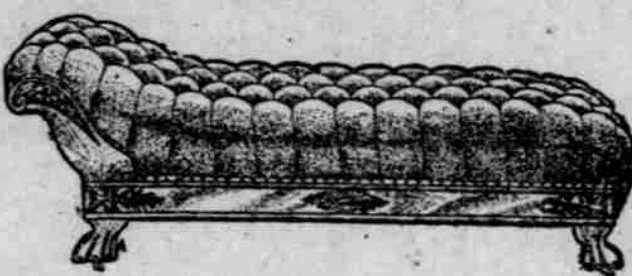
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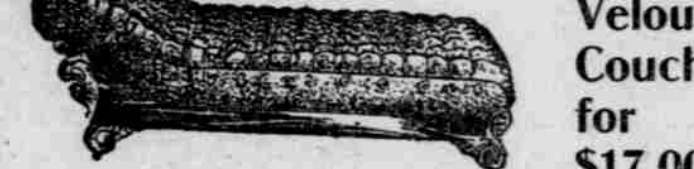
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Newest Fancies in Colored Neckwear

"WHAT shall I buy to set off these beautiful embroidered collars—uncle has just sent me from Europe?" asked a fortunate girl who had just received a box of the stiff turn-over collars now considered so smart for wear with tailored shirtwaists. Many another girl, who having no kindly uncle, must buy her neckwear, is asking herself almost the same question: "What shall I wear with my straight and flaring linen collars?"

The girl who spends a goodly portion of her weekly allowance on just such little fixings will find her answer in the season's fascinating assortment of Windsor ties, somewhat larger than her young brother's, and in most unique designs, while the girl who fashions her own neckwear will resort to pompadour ribbon, surah silk and crepe de chine, with ends of the finest of hand-made lace and embroidery.

Most approved of all neckwear for morning use is the Windsor tie in the brightest and most striking of Scotch plaids and in plain colors set off by Roman stripes. Particularly Summery are the lemon-colored surah ties, crossed diagonally at intervals with old world blues and browns and reds in the familiar variegated Roman stripe.

Windsor ties when utilized as four-in-hands have wide-flaring ends, and are much larger in every way than the tie in its usual size. Many of these are stamped in gaudy designs of marvelous coloring. Huge peonies in red have the petals separated to show white between, giving a Spanish mackerel effect, and are surrounded by a deep, winding blue border. Blue ties show two-inch discs of green, edged with white, sprinkled over their surface. One cool-looking white tie is bordered with narrow Nile green stripes, the green discs appearing in the center.

Accordion pleating is the foundation of all hand-made ties this Summer, and the de-lit-singer girl has utilized a suggestion of it somewhere on each of her stocks and ties. A charming tie fashioned in one home circle was evolved from two pieces of wide pompadour ribbon. The pink center of the ribbon was laid in side pleats, leaving the plain border of pink and white primroses on each side. The two pieces were then fastened into a tight knot of

pink ribbon at the top, and the ends were hemmed up in a point. The most radiant of shaded ribbons can also be picked up for making ties of this design.

Four-in-hands of crepe de chine in pastel blues and pinks and lavenders have their ends embroidered with single blossoms in a contrasting shade of silk. A pale pink tie shows a small blue rosebud near the point of one of its ends, or a blue tie is embroidered with a simple marguerite in white silk. Other long ties have their diamond-shaped ends overlaid or edged with broderie Anglaise on white lawn or on silk of the same shade as the tie. These eyeset-work embroideries make a wonderfully effective finish for serviceable ties of dark blue or brown or red.

Four-in-hands of figured silk occasionally show fringed ends.

Chic little bows to set off straight stocks are built in butterfly shape. The newest models are lined with white, an under butterfly bow having the white side out, while the top bow has the dark side uppermost. Two very stiff bows, an inch and a half long, are also employed to cover up the fastening of white linen collars.

Nature of Ambidexterity.
Medical Record.
N. Bishop Harman reviews a number of morphological facts in relation to visceral asymmetry in human beings. He then advances an hypothesis as to the presence of a general right-handedness in man. He suggests an incident in the life of primitive man in which two of these beings have a hand-to-hand conflict. One learns the secret of the division of labor in the forelimbs and uses his left arm for a shield and his right for fighting. He is the victor in the fight, and his offspring, after he has captured the wife of the victim, would revert to the maternal custom of using the left hand. The writer then cites various examples to prove the real ambidexterity of ordinary trained men.

Most men brush the hair with a pair of brushes, using each hand equally and coincidentally in the task. Women plait the hair, using both hands; they also hold the handglasses first with one hand, then with the other, while adjusting plaits, collars and pins with the free hand. The process shows extraordinary bimanual dexterity, with a hand and eye coordination of the Braille type by the blind all show a wonderful bimanual division of labor between the forelimbs. The use of the typewriter and the inscription of the Braille type by the blind all show a wonderful bimanual division of labor.

A Bird of a Town.

Albany Journal.
You could see he was a stranger when he boarded the B line car on Broadway. On the way up he heard the conductor call out "Hawk" and "Swan," and then he leaned over and said:
"Are you kidding, Mr. Conductor, or are those names on the level?"
"No, your's nothing on the level in Albany—not even the streets; but the names are kind of feathery. We have Dove, Lark, Quail, Eagle, Robin, Partridge and a few others. Where do you want to get off?"
"Next corner will do. I want to get a Swallow. This is a bird of a town."

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