



Oregon's Prosperous Condition Makes Great Demand for New Homes

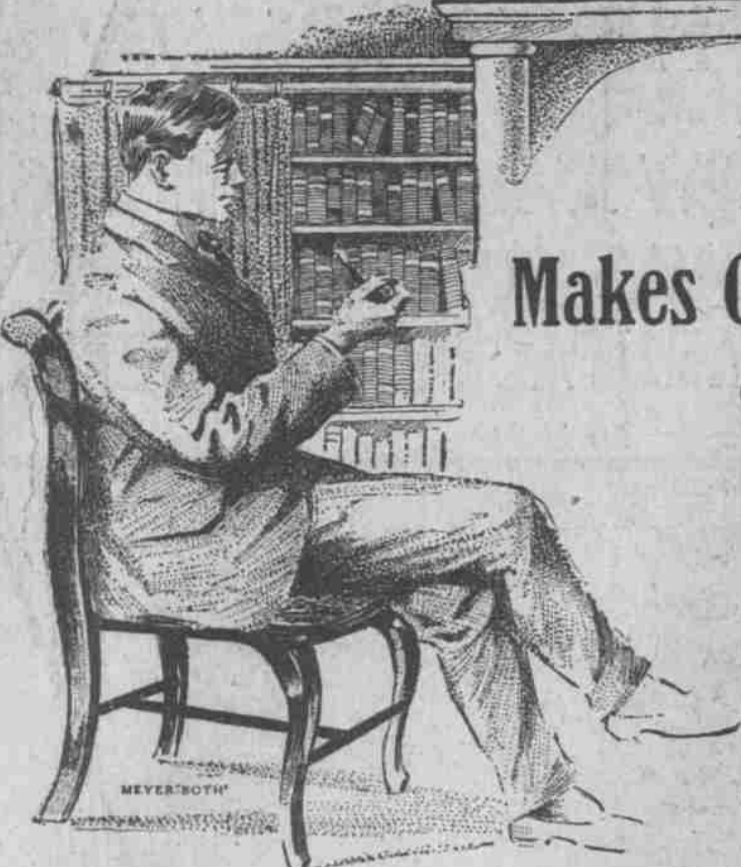
CONSULT WITH WILLIAM GADSBY & SONS

The acknowledged prosperous conditions existing everywhere in Oregon, and the assured promise for an unprecedented Fall season, led us to lay in the most extensive stock in the history of our career. Money will be plentiful; the demand for necessities and the luxuries will be tremendous, so that early buying is advisable in order to secure the best selections in all lines. We have bought only the most reliable furniture and household goods made, and every piece bears the guaranty of the makers as well as our own. We will gladly help you to reap the full

benefits of conditions and give you the privilege of an installment credit plan that is matchless in method, matchless in dignity, and wholly helpful in every sense of the word. There is no occasion, therefore, for hesitation in furnishing your rooms, your flat, your cottage or your mansion—no occasion for going without anything you want. Our plan is easy for the most modest salary and it imposes no embarrassing conditions.

CARPETS BIG BARGAINS IN OUR CARPET DEPARTMENT

Amber Velvets; regular \$1.35; this week **\$1.15**
 Fifth Tapestry Brussels, \$1.10; this week **95c**
 Sample Rugs, 36 inches; worth 75c; now **35c**
 Brussels Rugs, 8-3x10-6; regular \$20.00; close out at **\$16.50**



The largest and best assortment of Library Tables in Oregon; this one **\$12.50**



Solid Oak Extension Table, **\$12.50**
 Same, square top, with heavy rim, **\$10.00**
 Others as low as **\$5.00.**



Iron and Brass Bedsteads, special, **\$9.50**
 Others as low as **\$3.50**



Solid Oak polished or Mahogany and Birch, top 20x24, **\$2.50**
 Brass feet, **\$3.00**



White Maple, Golden Ash, Imitation Mahogany Dresser, swell-top drawers, **\$15.00**
 Or in Golden Fir, **\$10.00**



Golden Oak or Birch, special large Rocker, **\$2.50**

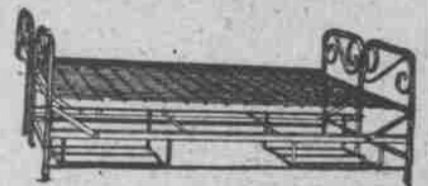
CREDIT FOR EVERYONE MAKE YOUR OWN TERMS

Extension Dining Table



Solid oak, top measures when closed 44x inches, when extended 44x75 inches. Gadsby's special, **\$17.50.**

Davenport Folding Bed



Constructed entirely of steel; adjustable back; cut shows it open ready to use as a bed; Gadsby's special price, **\$8.00.**

French Dresser



In Pacific oak, mirror 17x30 inches; Gadsby's price **\$16.00**

Buffet



Solid oak, polished, with French mirror back; special cash price, **\$22.50.**

Morris Chair



Solid Oak, adjustable back, with loose cushions filled with hair; **\$9.50.**

Chiffonier



Pacific oak, ash or white maple; 33 inches wide, 6 feet high; French beveled mirror. Gadsby's price, **\$14.75.**

Three-Piece Parlor Suit



Parlor Suit, this style, three different patterns, in birch frames, finished a rich, dark rosewood, upholstered in velour and silk tapestry; regular \$30.00, cut to **\$22.50**

Princess Dresser



White maple or Pacific oak; regular \$17.50; beveled mirror, 17x30 inches.

Gadsby's Price \$15.00

Leader Range

All Are Guaranteed for Ten Years.



Leader Range, with high closet and duplex grate, spring balanced oven doors. This is a heavy, substantial and durable range, made of the best quality solid-rolled steel, adapted for coal or wood; oven thoroughly braided and bolted; asbestos lined throughout; elaborately nickel trimmed; section plate top. Gadsby's special price, **\$27.50.**

Five-Piece Parlor Suit



Parlor Suit, 5 pieces, beautifully finished in rich dark mahogany, upholstered in verona; regular price, \$45.00; sale price **\$27.50**

In the Religious World

The International Sunday School Lesson for Aug. 19, "The Judge, the Pharisee and the Publican."

BY WILLIAM F. ELLIS.

BEFORE the race had a written literature, its history and poetry and philosophy were handed down, by word of mouth, in story form. But the story survives as the most effective method of instruction. The peerless Teacher, of whom it was said "Never man spoke like this man," made constant use of stories as vehicles of great truths.

Two of these stories, or parables, are the present Sunday school lesson. One tells of the unjust judge, who would not adjudge a poor widow's case fairly, until by her continual coming she wearied him into granting her rights. The other is the familiar story of the proud Pharisee who made a public prayer that only cloaked his own boastfulness, and of the humble publican who, abashed, could only cry, "God be merciful to me a sinner." Both stories teach fundamental principles of prevailing prayer.

"Sticking Everlastingly at It."

Press any figure of speech too far and it becomes useless. This parable of the judge and the widow does not apply in all particulars; for God is not an unjust judge. Jesus did not mean to compare his Father with the judge in the story, but to contrast him. The point was not on the incident of the Syrian Phoenician woman. It was the teaching to the disciples that followed immediately after the giving of the Model Prayer, as illustrated by the story of the man in need of bread who came to his friend at midnight.

Perseverance prevails in prayer, as in everything else. The man who seeks the hand of a woman in marriage generally succeeds eventually, if he wants her eagerly enough to refuse and obstacles. All barriers at last fall before the resolute soul. Even God will not withhold desirable gifts from the heart that will not let go until it secures its boon. This does not mean that the Father in heaven is a grudging giver; far from it.

As Phillips Brooks said: "Prayer is not the conquering of God's reluctance, but the taking hold of his willingness." He wants to bestow his bounty; but he loves the recipient so greatly that he desires for his own spirit that is better than any material gift. The asking attitude on the part of the Christian is more to be coveted than the particular boon desired. Therefore they have not learned to pray aright who have not learned to "pray without ceasing." No prayer is unanswered so long as it is earnestly prayed. Sometimes, like the persecuted Jews in Russia, men cry, "How long, O Lord! How long, until their spirits stagger from faintness; but 'shall not God avenge his elect, which cry to him day and night?' His ways are not man's ways, and his thoughts are not man's thoughts. In his own time he will fulfill his word, as he always has in the past.

A Deep Question.

San Francisco is rising from its ruins, not because the continent has rushed relief trains by the hundred, but because in the hearts of the people of the city dwells a countless faith. The swift work of rehabilitation that is now under way is a monument to faith. The insular doubt, the question with which Jesus concluded his parable of the unjust judge is, "Howbeit, when the Son of Man cometh, shall he find faith on the earth?"

That is what God is ever looking for—faith; faith that holds out and holds on; faith that lives, despite falling walls and crashing disaster and impenetrable midnight. One cannot read the New Testament without being struck by the constant recurrence of the doctrine of the supremacy of faith. "The just shall live by faith." "Who-soever believeth on him hath eternal life." It is not wealth, or position, or brilliance, or knowledge, or ingenuity, or power that wins the favor of heaven, but faith, which is as possible to the poor man in his rags as to the wise man in his study. Like

the Mammoth Cave of Kentucky, the subject is one that expands and ramifies as one goes into it; a little thought will show that it is faith in man, faith in truth, faith in laws, that makes the world a livable place.

The Man Who Brags of His Religion.

The blunt Man in the White House is not so plain of speech as was the simple Rabbi from Galilee, unprotected by any place of power, who confronted the vested interests of his time, and the most powerful classes, with stinging words of scorn and rebuke. The dominant men in Jewish were the Pharisees, yet they were the people upon whom Jesus pronounced the most terrible and the most arrant of arrants. This parable of the Pharisee and the publican is simply a terrific arraignment of the pompous Pharisees and their pride, as displayed even in prayer.

A reader marvels at Christ's constant condemnation of the ultra-religious class of his day. He was severe upon them without measure, for the simple reason that they possessed the form of godliness, but denied the power thereof. Like all hypocrites, they barred the door into the kingdom to others who might enter. They were enemies against the Temple, and began to make virtue repugnant to men of sound mind. While preserving the pose and appearances and forms of religion, they were utterly dead in its fundamental spirit. So degenerate had they become, spiritually, that they even boasted of their goodness. They were self-satisfied, censorious of others, and churchy aristocrats.

When the man in the story struck an attitude, in proud ostentation, in a conspicuous place in the Temple, and began to brag to the Lord of his excellencies, he really, technically, spoke the truth. He had the particular merits he claimed for himself. Certainly he has a well-developed formal religion. In this "verily, he had his reward," for his religiosity was to be seen of all men. But he had not the religion which Jehovah desires. It was a new heart he needed. A few weeks ago a California man met with an automobile accident, after which the surgeons performed the remarkable feat of taking out his pulsating heart and cleansing it of sand and dirt. That was the need of the Pharisee, as indeed, it is of most of us—a cleansed heart, made new.

Pharisaism is the peril of the Christian. He is in constant danger of becoming aware of his own goodness, and of taking pride therein. He unconsciously begins to compare himself with others, and to feel his superiority—in which case, may God have mercy upon him, and give him a sharp awakening. For nothing is further removed from the spirit of Jesus than a sense of self-righteousness. They who have advanced farther in the likeness of their Lord best know themselves to be only sinners, saved by grace.

The Poor Publican.

Like the incident of the thief on the cross, this story of the despised taxgatherer, to whom the Pharisee had pointed in contempt, who did not so much as lift his eyes unto heaven, but, smiting his breast in contrition, cried, "God be merciful to me a sinner!" has been the comfort of countless sin-smitten spirits. The publican's very name was a synonym for the outcast and undeserving, yet Jesus declared, had prayed acceptably, rather than the proud Pharisee. The penitent had that first requisite of successful prayer, a sense of need. As the old hymn expressed it:

"Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness he requireth
 'Is to feel your need of him."
 The divine paradox is that the sincerely self-abased are exalted by God. In the words of the Master, "Everyone that exalteth himself shall be humbled, but he that humbleth himself shall be exalted." The sweetest prayer to reach the ear of God is the ever-ascending cry, "God be merciful to me a sinner."
 "Two went to pray, the other rather say,
 One went to brag, the other to pray;
 One stands up close, and treads on high,
 Where the other dares not send his eye.
 One nearer to the altar than the other,
 The other to the altar's God."

Man Who Is Good, and Knows It

Terse Comment Upon the Uniform Prayermeeting Topic.

THERE is a time for soft words, and there is a time for hard words that sting and bruise. No sufficient teacher of men can drop honey all the time. It is a failure and an offense on the part of a watchman to cry, "All's well," when fires are smoldering and breaking out. It is not to be forgotten that the great Jesus, meek and lowly Son of God, was the author of the most terrific philippic that ever fell from the lips of reformer or preacher. These latter, significantly enough, were chiefly directed against the most correct and aristocratic and powerful religious class of his time.

Passing by the courage required to array himself against the entrenched ecclesiastical leadership of the day, it is to be remarked as noteworthy that Jesus selected out for special reproaches those who considered themselves, and were by others considered, the ultra-righteous members of the community. Why did "Man look on the outward appearance, but God looketh upon the heart." The keen-eyed Christ saw that these pharisaical Pharisees, with their zeal for ritual and ceremony, were "whited sepulchers," full of foulness within.

Pharisaism is the special temptation of the good. One who is aware of his own virtues can hardly refrain from pluming himself upon them. The church, in her rectitude, is constantly in danger of drifting into a position of arrogance and intolerance and self-righteousness, and away from a consciousness of her undeserving and her utter dependence upon the mercy of God. The sin of hypocrisy lurks ever outside of her door. Her great fear, night and day, should be that her master's condemnation of the Pharisee should by him be applied to her.

A man may have the highest-priced pew in the most aristocratic church in town, his name may lead all public subscriptions and be borne by many memorials, but if he be not a sincere, meek and lowly servant at the throne of God, and abased by a sense of his own sinfulness, all the rest counts but as wood, hay and stubble in a great conflagration.

One thing Christianity requires, and that is truth in the inward parts. Inward intention and integrity are the tests, and not outward observance of forms. Church membership counts nothing with God. Ecclesiastical prominence does not affect his judgment. Activity, why the most approved and fashionable religious

circles has no special weight with him. He demands heart-gentleness and humility. Without these, nothing else counts.

Pride in the heart is worse than outward sin; the latter may spring from ignorance or sudden temptation; the former is a spiritual state, a canker at the root of the tree.

The Pharisee is religious for man's eyes; the true-Christian lives for "the Father which seeth in secret."

Pharisaism cares more for what men say than for what God thinks.

The Pharisee's religion was not of the heart, but of the habit.

Not posing, but penitence, prevails with God.

Seven-Sentence Sermons.

Nature is but a name for an effect whose cause is God.—Cowper.

It is to live twice, when you can enjoy the recollection of your former life.—Martial.

No man can be brave who considers pain the chief evil of life.—The Heroine of the Strait.

The problem of life is not to make life easier, but to make men stronger.—David Starr Jordan.

Character must stand behind and back up everything—the sermon, the poem, the picture. None of them is worth a straw without it.—J. G. Holland.

Only from the solid ground of some clear creed have men done good, strong work in the world; only out of certainty comes power.—Phillips Brown.

A man can get nothing good out of his soul when it is the slave of the body, and nothing good out of the body unless it is the servant of the soul.—Charles F. Devere, D. D.

A Song of Degrees.
 New York Sun.

We show in simple manner,
 And with a hope to please,
 The work which is expected
 Of those who hold degrees.

Through four long years of study
 Athletics prove the key,
 With drafts on father's check-book
 To strike amid A. B.

Next stage, the honorary,
 Is made both wide and free;
 Few men who gain distinction
 Escape the L. L. D.

But morning, noon and evening
 The hardest work we see
 Is keeping daily hustling
 To hold a J. O. B.

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