

VOL. XXV.

PART FOUR

PORTLAND, OREGON, SUNDAY MORNING, SEPTEMBER 2, 1906.

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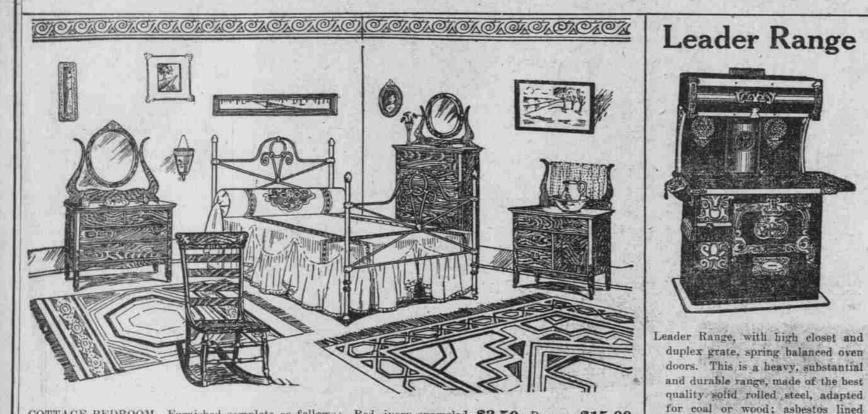
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## ABeggar and a Rich Man as Suppliants INTERNATIONAL SUNDAY SCHOOL LESSON FOR TODAY IS "BARTIMEUS AND ZACCHEUS," LUKE XVIII, 35

Øregoman.

talk about the ones who do things, the observed and the observers. Most of mankind is in the second class; Jesus was in the first. He was during his life "the cynosure of all eyes"; wherever he went and whatever he did, public interest stood agape. When he made his last memora-ble journey to Jerusalem the procession stood aside to watch and comment.

stood aside to watch and comment. The heroism of this caim, clear-eyed, unhesitating pilgrimage to Jerusalem, which he knew perfectly was to be, on this occasion, the city of his death, is something to dwell upon. Jesus serenely faced his fate. Fear found no home in his heart. Duty was to him a thing to be done inevitably and unafraid. To all the multitude of men and women who are called upon to front dreadful or-deals, he has left an inspiriting example. The Christilke way to meet any hard thing is with eyes open and without fal-tering or complaining. And this, example has filled with fortitude countless human hearts. hearts.

In the clutch of a great crisis, a man wonders why the world goes on so sun-nily when midnight is upon him, with all the stars blotted out. Men heed not all about them. Here was the Son of God going up to the event that was to give history a new date of beginnings, and that was to become the central and most important fact in the life of the universe. Yet little cared Perea or Judea for that; the gates of the cities resounded with the same shrill cries of traffic; every wellside held its group of idle gossipers, and all the petty concerns of a narrow existence held the attention of the people, until Jesus should come directly under their purview, when he would furnish them with their chief item of conversa-

The real greatness of the hero was re-vealed in this, that he did not spurn or shrink from these little people with their shrink from these little people with their small interests; but with a sympathetic tenderness that concealed his own su-preme tragsdy he stooped to help the needs of men as he met them by the way. It is easy to live the life of the world in the world, or to live the life of the spirit apart from the world; but it is great to take the noblest impulses and heroisms of the spirit right down among men and there let them work out in unselfish min-istry. istry.

BY WILLIAM T. ELLIS. There are two kinds of people in the world-those who do things and those who talk chart in the second secon underlying need Jesus the Christ. When he appeared and received them all the vital wants of their lives were met. Bar-timeus was a professional beggar, outside the Jericho gate. He was a beggar bethe Jericho gate. He was a beggar be-cause he was blind; his dearest wish was for sight. Everything else would be en-durable if only he might receive his sight. On the other hand, the need of Zaccheus was less tangible but no less real; his was the soul-hunger, which is worse than any material tack. His 'spirit's unrest impelled him toward Jesus, the wonder-working Tancher form Gallies working Teacher from Galilee.

A Time to Override Conventionality.

As he sat by the roadside, as he had with soul-deadening monotony sat for many years, poor blind Bartimeus heard the approaching hum and then the nearer time approaching num and then the hearer tumult of the procession that followed Jesus. Helpless, he asked again and again what it all meant, reaching out to clutch the garments of some one of the streaming crowd to compel an answer. At last he got it in a sentence, "Jesus of Nazareth passeth by." Ah! how he had dreamed and talked of this man of miracles, and of the possibility of his one day restoring sight to himself. The one day restoring sight to himself. The news of the great deeds of Jesus had been the talk of the countryside for many months, inspiring wild hopes in many breasts that had been buried in despair. This was the hour of opportunity for Bartimeus, His beating heart almost unput dutients of his theart the

Bartimeus, His beating heart almost crowded utterance out of his throat. He trembled with agitation. But he stood up and began to cry, above the roar of the throng, "Thou son of David, have mercy upon me!" He knew not at just what instant the Healer would be within hearing; but he resolved to call so long as there was a possibility of his node as there was a possibility of his voice

Right here was a possibility of his voice reaching Jesus. Right here the lovers of conventionality appear: they are always present. To them it was more important that there should be nothing out of the ordinary, no violation of conventions, than that this afflicted man should be healed Many this afflicted man should be healed. Many people would rather be "proper" than pure. They love "correctness" above character. To them "the mode" means more than the moral law. Now there are times to observe the conventionalities and times to ignore them; Mrs. Grundy is a good servant but a bad mistress. The hour had come for Bartimeus, dependent though he was upon popular bounty, to disregard what people said; and to assert, as he had a right to do, his one vital, all-

Istry. Few Wants but Many Wishes. Beneath the: clamorous cries of the world for many things-and mankind never feasired so many things as it does today, as witness whole shops full of needless accessories of a luxurious civiliz-ation-there lie but a few real, funda-mental needs. Apply this to the spirit or the body and it is equally true. This truth levels all artificial barriers, and links all men together; even as the bread-line at San Francisco, immediately after the fire, created more complete democ-racy of rich and poor.

Jericho. The news of the coming One ran before through all the city, summonand before infough all the city, summon-ing everybody out to line the main street. Among the people was a rich tax-gath-erer named Zaccheus, despised and feared of all the good Jews in town. He was handlcapped for sightseeing by shortness of stature. If Zaccheus had been as little by inside measurement as he was physically he could meas have beep as little by inside measurement as he was physically he could never have seen Jesus. The crowd keeps hosts of the small from attaining their coveted desires. But not this little publican. He was not the sort of man whom difficui-ties could deter; and as the Spartan mother who advised her son when he complained that his sword was too short to "add a step to it," so he sets the commendable example of adding a tree's height to his natural deficiency. It was not dignified, of course-that was

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height to his natural deficiency. It was not dignified, of course-that was a bad day for Mrs. Grundy-but while the crowd stared, the rich publican gath-ered the tail of his robe in his hand and scooted ahead of the multitude, and like a small boy, though with less agility, he shinned up a friendly sycamore. "Ob-stacles," Zaccheus reasoned, though he had never heard the proverb, "are things to be overcome." Well for the young person possessed of the Zaccheus spirit. Jecus saw the man in the tree, of course; he never fails to recognize any special effort to reach him. What must have been the publican's amazement, (even though he was of a calling not giv-en to embarrassment) when the head of the procession halted under his tree, and Jesus greeted him with "Jaccheus, make Jesus greeted him with "Raccheus, make haste and come down, for today I must abide at thy house.

### The Critics Appear.

More quickly than he had gone up, Zaccheus hastened down the tree, with unspeakable joyfulness. He who had been used to being spurned by the religious people of Jericho was the recipient of the

special favor of this great Rabbi! Tongues began to wag, as might be expected. This last act was more unconventional than any that had gone be-fore that day. The critics did not ap-prove Christ's choice of a host, for Zac-cheus was a sinner and a social and religious outcast. Little the Master cared. He saw only that this was a sincere seeker after him, and his opinion was justified by the publican's prompt declaration that he would give half his goods to the poor, and if he had wrongfully exacted aught of any man, he would restore it fourfold. When a man gets right with God he wants to get right with his fellow-men. That is why the Government has a "conscience fund" that is ever be-ing added to. The revival of religion in Wales has been accompanied by a re-vival of ethical ideals; tradesmen with bad accounts have been among the first to profit by it.

mental needs. Apply this to the spirit or the body and it is equally true. This truth levels all artificial barriers, and links all men together; even as the bread-line at San Francisco, immediately after the fire, created more complete democ-facy of rich and poor. • So the two diverse incidents of this Going Back on the Best

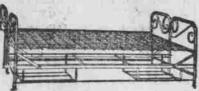
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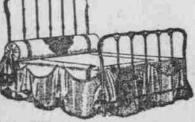
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Few persons actively reject and op-pose Christ. He has not many pronounced enemies in the world. Men do not cry out against Christ as did the rabble at the Crucifixion. Neverthe rabble at the Crucifixion. Never- the same of which is theless, they just as truly reject him should startle us. by ignoring him. It is a real rejection of Christ to be indifferent to him, to give no heed to his will and no con-

### Lord of life. They who reject the Son must reckon with the Father.

. . .

There are no half-way choices in matters of the kingdom. We must be for or against. We cannot be unde-cided. Shirkers and cowards, time without number, have tried to follow this course, but without avail. They who will not stand up for Christ must stand against him. stand against him.

4 4 4 Satan counts the undecided as on his side. . . .

How may we know God? There are many schools in which this knowledge is to be gained; indeed, all of life is but an opportunity for finding out nhout God. The best knowledge of God, though, comes through Jesus Christ, who is "the image of the invis-fible God." We cannot know the Fath-er aright except through the Son. He came to be the revealer of God, to manifer billing of the image of the invis-er aright except through the Son. He came to be the revealer of God, to manifer this son the interval.

The eyes of the haughty are holden, the they may not see God

that they may not see God.

Black and white cannot be mingled without destroying the character of both. Ink and water mixed lose their distinctive offices, both as ink and as distinctive offices, both as ink and as water. So worldliness and spirituality are incompatible in a Christian. We cannot walk the way of the world and live the life of heaven. Knowledge of God is a boon reserved for the spirit-ually minded for "spiritual things are spiritually discerned." When we seek the acquaintanceship of God, we must do so to the exclusion of all that is not in harmony with that purpose. Worldly alms must be surrendered. Worldly aims must be surrendered, worldly ideals he crucified, before we can attain the bliss that belongs only to friends of the living God.

One of the most suggestive pictures One of the most suggestive pictures in sacred art portrays the Savior as standing at the door of a human heart, knocking for admittance. There he stands, knocking and wailting, with an ineffable sweetness on his brow. He is not driven away—but he is not ad-mitted. He is truly rejected and de-spised when we refuse to let him in, Insection is a positive remulation Inaction is a positive repudiation.

When we spurn the Savior we gain nothing and lose everything.

Our need is not for more opportunities, for clearer vision.

Even this world's vineyard is never won by spurning its true Lord. Think for an instant of the things

accept instead of Jesus.

the sake of which we reject Christ

It may seem a slight thing to refuse to accept him who pleads for entrance give no heed to his will and no con-sideration to his claims. If we are crowding Christ out of our life by petty temporal interests, if we have no time for him, we must be classed in the company of those who reject tha Lord of life.

· · · · After the vision must come the service

God does not give us special privileges without reason. They are meant to fortify us for the commonplace duties. The vision does not fulfill its mission to us unless it makes us fitter for the ordinary work of every day.

Sec. 14. 14

vorldling; the simple reason is, of course his own spiritual blindness. The deep things of religion are altogether incom-prehensible to the unregenerate. There-fore a Christian must live his life regardless of the world and its opinio ing his wisdom and his comfort from above.

. . . If we saw Christ better we would serve

ien more.

"Where there is no vision the people perish,' says the word of God. The truth is one of wide meaning. It applies to a nation, to a church, and to an individual. The power and peace of a Christian's life will be exactly in proportion to his vision of spiritual things. If the heavens are closed to him; if he cas see only the enemies in front of him and not the heavenly helpers above and about him; if his eyes are open to material things, but shut to the beauties of God's word and of God's worship, then his religious life will inevitably he a weak, declining and joyless thing. Power to live below

Many of the deeds and professions of a Christian's life must seem as folly to the

# News and Notes From Everywhere

Fifty per cent of the Protestants of of the Student Volunteer Movement for New York City are unattached to any Foreign Missions at Northfield twenty

The viceroy who is most influential in all China—Yuan Shih Kal—Anas re-quested the throne to give instructions to viceroys and governors to put a stop to optum smoking among the of-sist classes in the Marseti

Rev. F. B. Meyer, of London, and Rev. J. H. Shakespeare have under-taken a novel philanthropy this Sum-mer. With a motor car they are vislting remote towns and villages, fre-quently holding eight or ten meetings a day.

Congregational churches are to be found in every state and territory in the Union with the exception of Dela-ware. The leading Congregational city in the United States in number of churches is Chicago, which has 84, or more than twice as many as Boston. A novel combination was that at meeting held in London recently meeting heid in London recently to protest against the descration of the Sabbath, when the Archbishop of Can-terbury presided, supported by the Ro-man Catholic Duke of Norfolk and the Congregationalist, Dr. Horton. A let-ter was read from a prominent Jewish rabbi and expressions of interest from the Prince and Princess of Wales.

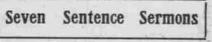
One hundred thousand adult Bible classes is the number estimated to be actually enrolled in the religious bod ies included in the International Sun-day School Association. The employ-ment of a field secretary to work specifically among these classes is now under consideration. It is also pro-posed by the executive committee to petition Congress for an act of incorporation of the International Sunday School Association.

School Association. Two thousand college students have attended the five conventions held by the Student Y. M. C. A. this Summer in different sections of the country. The Eastern students met at Northfield, representing Princeton, Yale, Harvard, Cornell, Columbia and Pennsylvania universities. The unveiling of a tab-let to commemorate the organization

years ago was a feature of this conven

Rev. Dr. G. Campbell Morgan, of London, has been elected president of the English Sunday School Union

A representative of the Pope will attend the sessions of the coming Peace Conference at The Hague as an ac-credited member of that body. The late Pope, failing to obtain such representation at the first conference, caused the withdrawal of the papal nuncio in Holland and none has since been appointed. The Dutch govern-ment is now anxious to have a papal representative reside in Holland to sci-tle Catholic matters, and will there-fore oppose no objection to the appointment of such a representative to the Peace Conference.



Every sin journeys forth fully equipped with instruments for its own punishment. -Hillis.

. . . Gods fade; but God abides, and in man's

heart Speaks with the clear, unconquerable

ory Of energies and hopes that cannot die.

-Symonds.

Wretched is the discontent that quarrels with its tools instead of with its skill.-Anon. . . .

Very few of us will have the chance of heroic self-devotion, but every day brings the petty, wearing sacrifice, which weighs full weight in God's scales.-Osgood.

. . . You will generally suffer if you appear other than you are. The mask soon be-comes an instrument of torture.-Phelps.

Live not without a God; however low or high In every house should be a window to the

sky. -W. W. Story.

Life is a progress and not a station .-