

# SABBATH CREATED FOR DAY OF REST

Not the Specific Day Important, but That One in Seven Should Be Observed.

## SALOONS WILL NOT BE ALLOWED TO REOPEN

Dr. L. R. Dyott of First Congregational Church, Says Public Sentiment in Portland Will Not Permit Such a Backward Step.

People of Portland will not stand for the reopening of the saloons of Portland on Sunday, said Dr. Luther R. Dyott in his sermon at the First Congregational church last night. In his sermon, which dealt with the Sunday closing problem, he held that the Sabbath was made for man and not man for the Sabbath. Dr. Dyott took for his text:

"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27. He said in part: "Jesus spoke these words. His disciples had, according to the judgment of their critics, deserted the Sabbath day. These disciples, with Christ, were passing through the grain fields, on the Sabbath day. They were hungry and it seems that without stopping to ask whether it was right or wrong for them to pluck the ears of grain, they took what they needed, and ate it. The Pharisees did not like that which Christ's disciples had done. These Pharisees had a rigid regard for tradition and they were scrupulous in the observance of all ceremonial forms and ceremonies. In selfishness above they held themselves from the other Jews. They lived frugally like the ascetics, were more generous in trenchant criticism than in breadth of conception and depth of charity. It was easy for them to criticize others. So, when hungry at what they needed, these Pharisees criticized these disciples."

"Christ and his disciples were not out walking for physical recreation. They were on their way to the house of God, where they were to worship God. They knew all about the Sabbath. To them, as to the Pharisees, the day stood for the idea of physical rest and worship. The Sabbath was instituted of God. It had run through all the old dispensation with the idea of physical rest in the ascendancy. Under the new dispensation met in Jesus, one for interpretation, the other for inspiration. Under the new dispensation the idea of worship took precedence. Jesus came not to destroy, but to fulfill. To his disciples as to Christians today he was, and is, Lord of the Sabbath. He had a right to say what he pleased about the Sabbath because upon that question, as upon all others, he was pleased to say what was right."

"In our text Jesus throws a new light upon the Sabbath question, and he undertakes to vindicate his disciples by saying, 'The Sabbath was made for man, and not man for the Sabbath.' After Christ's resurrection, the Christian church observed the first day of the week as the Lord's day instead of the seventh. There is not on record any explicit command issued to the early followers of Christ to change the day, but it was done, and the Christian

church still stands for the observance of the Lord's day. As a matter of fact, the precise time is not the important thing. The hebdomadal cycle cannot begin at the same time everywhere. But it has been written in the constitution of man as well as in the moral law of God that man needs a Sabbath day. "Whether one observes the seventh day, or the first day of the week, is not so important as it is that one day in seven should be set apart for rest and worship. God made the Sabbath for man because man needed a Sabbath. While we should have a profound respect for those who conscientiously observe the seventh instead of the first day of the week, at the same time it would seem better if all could observe the same day."

"As to the mode of observance we should again concede the liberty of conscience to others which we demand for ourselves. But a reckless violation of the law is as perilous here as anywhere else. Only works of mercy and necessity should be allowed on the day we observe as the Sabbath for man and not man for the Sabbath. "But let it be remembered that no nation can survive without religion. Religion cannot survive without time for the specific culture of the religious life of the adherents of the same. Whether it be the Lord's day, it is still true that an open town on the day set apart for the physical rest of man and the worship of Almighty God can never contribute to the best interests of the people."

"Straining at Gnat." "Some things being done in Portland at this time while other things are being left undone, make it seem that we are straining at gnats and swallowing camels. Our zeal is not according to knowledge. The best way to nullify a law that ought not to be, is, indeed, to enforce it."

"But let us not be too hasty in saying that this or that law on the Sunday might not be enforced. If the men are making a move toward opening saloons on Sunday, the sooner they know that the decent people of Portland will never have this, the better it will be for all concerned. "But why be so zealous in finding some of those who are not sinners above all sinners and arresting these people who sell candy and cigars on Sunday, and also straining at gnats and swallowing camels on this day? Baseball players and actors and actresses need the Sabbath rest. Let them have it, even if they do not wish to attend church."

"Should Be a Law. "If there be no civil law against such things there ought to be, and if there are such laws they ought to be enforced. Such amusements are not works of mercy and necessity on the Lord's day. "We cannot bring the young people of a community up as we should if the moral atmosphere is polluted. Neither can we make the appeal to the sort of persons we need to have come and make their homes among us, if we are not among the most advanced cities in the proper observance of the Lord's day. While every day in the Lord's day, spare us one for physical rest and spiritual necessity. That which is morally and spiritually right cannot be changed by any of the man-made laws whether they favor or oppose the same."

## ARREST RESORT PATRONS.

Dr. Brounger's Idea of Cure of Social Evil. Rev. J. Whitcomb Brounger at the White Temple last night took as the subject for his sermon the attempt to close up the red-light district of the north end of the city. He pointed out the marks at the men who patronize the houses of ill-fame and at property owners who rent houses in that section of the city for immoral purposes. His notion as to the way to cure the social evil was for the police to arrest the frequenters of the resorts and publish

their names. He said in the course of his remarks: "In the present moral reform crusade a great deal is being said about 'cure of social evil' and to a greater or lesser degree much that is said is true. It is easy enough to enforce a law against some vice in which very few people indulge. The sin that has power over you is the sin that you love. Any evil nor which you do not care is easy enough to quit. Any sin that only a few people in the community want perpetuated the great majority will soon suppress. But any vice that is popular and that the overwhelming majority of the people love will be hard to abolish. The men who rent property for the worst kind of purposes in the world against which it is easy to pass the most stringent laws and have them vigorously enforced in the moral development of our city, there are certain evils that were never tolerated, while others were permitted for a long while under the argument that a majority of the people wanted them and therefore they could not be abolished. But the matter was demanded by the audience, and aroused until it was seen that these supposed-to-be necessary evils could be abolished, if we had officers and laws against them. By this process we have seen public gambling stopped, the houses of ill-fame closed, the slot machines, and closed boxes in restaurants selling liquor abolished. "The enforcement of laws in the north end is not just that the women alone are condemned. I believe that the law ought to be enforced against the men who rent property for immoral purposes. Let the men who are acquiring wealth by renting their property at exorbitant prices in the north end of the city be arrested. Let the men who frequent those places be arrested and when they are brought up before the police court, let their names be given to the public. It is an absolute injustice to damn the women and let the men go free. But, mark you, my plea is not the one you popularly hear on the street and in the newspapers that since the law is not enforced on the men, therefore do not enforce it on the women. This is an argument simply for the perpetuation of the evil, but it does demand that the law be enforced upon the men as well as upon the women."

## REFORM THE YOUNG MEN.

True Solution of Social Evil, Says Rev. J. Allen Leas.

Labor conditions cannot be held to condone the social evil or furnish a license for crime under any circumstances, declared Rev. J. Allen Leas in his sermon at St. James' English Lutheran church last night. He affirmed that the only permanent cure for the social evil is the reform of the young men, teaching them the principles of right living. The speaker said in the course of his address that while the principle of brotherly love is acquired, the more common principle of conjugal love is inborn. It is this that lies at the foundation of social life and, when perverted, leads to awful results. "No corporation, company or class will engage in commercial enterprises without the assurance or evidence of patronage," he said. "It is up to those who make and those who enforce the laws as well as those who break the laws of the land and laws of common decency to reform, and withhold the patronage which makes crime possible, and the social evil will die of starvation. The laws of the state should be enforced but they should be ample enough to cover every abettor of the evil and his punishment should be equal to that of the rest."

## FAULT IN EARLY TRAINING.

Tragedy of Those Hastening to an Untimely End. "The unfortunates of the north end who are being buffeted from pillar to post—they were not always what they are now," said Dr. William Hiram Foulkes, pastor of the First Presbyterian church in his sermon yesterday, holding that the early training is responsible for the position of many who

## ISLE OF SPICE PACKS THE BAKER

The highball song of fashion, otherwise Alva E. Lang and the mother witch were the gems in "The Isle of Spice" at the Baker theatre last night. Mr. Lang has a pleasing baritone voice and he sings without effort. Miss Comstock's delightful and dainty to look at and she has a voice as well. The hit of the evening, though, seemed to be "Peggy Brady" by Loretta Convey and chorus. Some half a dozen encores were demanded by the audience. Harry B. Watson and Harry B. Williams as the two marooned balloonist sailors from Uncle Sam's navy provide most of the merriment of the piece. They are as funny as average funmakers of musical comedy and maybe just a little bit more. Any way they pleased the people who packed the Baker to see them and that ought to be enough. Everybody knows the story of the "Isle of Spice," so it isn't necessary to tell it over. Throughout the piece are scattered some very pretty melodies and ensembles.

Second Week at Bungalow. "The Girl of the Golden West" which was so successfully presented at the Bungalow theatre last week that the house was unable to accommodate all its patrons opened a second week's run of the popular Belasco play yesterday afternoon, with everything pointing towards the second week, equaling the first's attendance record. This week's performance will be the same as last excepting that the members of the company have become more familiar with their roles and will give more perfect performances. Miss Jewell as Minnie, the Girl; Mr. Ayres as Johnson, the Stranger; Mr. Bowles as the sheriff and the other popular members of the Baker Stock company will appear to the satisfaction of patrons.

have not turned out just right. Continuing along these lines, Dr. Foulkes said in part: "Perhaps vicious or careless early training contributed to their delinquency, but in many cases they were once as virtuous as any of the men. They passed through the springtime of girlish chastity and the summer of maiden-like virtue, and now that the blasts of merciless law are driving them from their haunts, they are saying with bitterness or perhaps with a bravado that conceals heartache and nameless shame: 'The harvest of our innocence is past, the summer of our virtue is ended, and we are lost.' "I am not saying that there is no hope for these, no fountain of grace opened for them. All I am saying is that there is no hope in them, no grace in which they are trusting."

"Yet they are not alone. Not beneath the grosser and revolting sins of licentiousness and drunkenness, but under the great blanket sin of indifference to moral and spiritual good, a host of others are sleeping the sleep of senseless unconcern over the issues of life. How long will it be before the flip, bold, and luring youth of both sexes, whom I saw mingling last night with the amiable, and, I have no doubt for the most part, virtuous crowds on Washington street, come to their soul's harvest of grace? Oh, the paths of ruined and wasted lives, the tragedy of those who are hastening on to their untimely end!"

for the Wednesday evening concert, at which time the notable quartet of singers from the Metropolitan opera-house of New York will make their initial bow to a Portland audience, the members of the company are Mrs. Jacoby, the contralto; Mrs. Rappold, the soprano; Campanari, the baritone, and Martin, the tenor. They will present a magnificent program Wednesday, and the opening of

the musical season bids fair to be one of the best affairs of the season. It is the first of the Lois Steers-Wynn Co. man subscription concerts and seats, are now selling at the Heilig theatre box office. The opening day of the Grange fair at Gresham, October 6, will be a "Grange day."

Notaries Commissioned. (Salem Bureau of The Journal.) Salem, Or., Oct. 5.—Commissions as notaries have been issued to J. P. Boothe and H. A. Chapman, Portland, and C. A. McShee, Tillamook. Business men of The Dalles are cleaning up the streets in front of their premises.

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## RUSH TO BUY TICKETS FOR MUSICAL EVENT

This morning at 10 there was the usual big crowd at the Heilig theatre always out when something fine in the musical line is to be presented. The Heilig lobby was crowded with musical enthusiasts securing their seats

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