

PREACHES NEW YEAR SERMON

"Retrospective and Prospective," Subject of Dr. E. S. Muckley's Discourse.

TAKES WORDS OF ST. PAUL FOR HIS TEXT

Forget All in Your Past Pastor's Advice; the Good Because You Can Do Better, the Bad Because It Is a Handicap.

The services at the First Christian church yesterday were well attended both morning and evening. Special Christmas music was rendered by the choir under the direction of Kathryn Linehan Johnson. One of the numbers was a beautiful composition of Mrs. Johnson's, to which was set Phillips Brooks' poem, "The Little Town of Bethlehem." Dr. E. S. Muckley spoke on a Christmas theme in the morning and New Year's theme at night. The subject of the evening discourse was "Retrospective and Prospective," under the text, "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In part Dr. Muckley said: "In this third chapter of Philippians the Apostle Paul is contrasting his experiences under the law and under Christ. As a Jew Paul had much to commend himself. He was well born and well educated. He sat at the feet of the great teacher Gamaliel and was taught according to the perfect manner of the law of the fathers. Religiously he had reached the highest the law had to offer for touching the righteousness which is in the law he was accounted blameless. As a Jew he had satisfied himself and his countryman and may have been regarded by some as a possible successor to his great teacher."

"But on the way to Damascus he caught a vision of Jesus that ever after gave him a new philosophy of life. With all the attainments of the past he could be no longer satisfied. The things that he had gained, his legal righteousness, his high standing, his reputation for zeal, piety and learning, he counted but loss for the excellency of the knowledge of his Lord, Christ Jesus, even counting them but refuse that he might win Christ and his new righteousness. This vision of Christ he was given a larger outlook. Possibilities undreamed of for himself, his people, the whole world, vividly loomed before him."

"This is what Jesus does for every one who clearly sees him—gives him an outlook so entrancing in its possibilities that the soul can never again be satisfied with the past. "In Paul's new philosophy life had farther outreaches than he had ever suspected. Attainments became a limitless progression. The hidden possibilities of the future loomed so brightly in comparison with the attainments of the past that he felt like consigning all the prized achievements of the past to oblivion. He wanted to forget them. In this new philosophy of life he adopted the only possible method of reaching the ultimate things attainable by the human soul. He did one thing that had two phases. He forgot the past and pressed toward the goal for the prize of the high calling of God. That this new philosophy is the true philosophy is apparent. The past must be forgotten or we will become satisfied

with it and cease to unfold into larger manhood.

"There are two classes of things we want to forget in the past and these comprise the whole of our past. We want to forget the worthy achievements. All of us have done some good, but must be forgotten in our attempt to achieve a greater good. We must not rest in easy, self-satisfied contentment. The preacher never preaches a sermon so great that he cannot and should not preach a greater. You have never done a deed so noble that you cannot and should not do a nobler. No life has been so radiant that it cannot and should not shine with a more far-reaching splendor. No year has been so well lived that another cannot and should not be better lived. So it is with the future more glorious."

"Then we want to forget the mistakes and sins of the past, and we can only do this taking on the righteousness of Christ. For then God blots out the sinful past and wants us to forget it. We do not compare ourselves to others whom we think are not quite so moral as we are; for as we compare ourselves with Christ, we will discover that there is but little difference between the best and the worst man in the world and that the best man has had their past blotted out in the righteousness of Christ."

"Don't let your sins so weight you down with morbid fear that you cannot see the clean white life toward which your savior will help you struggle. Forget the old and that fading and be glad of the new year just dawning is full of blessed possibilities for you. Enter it with your Lord and as you pass through it he will discover to you riches that you can never see without him."

SHOULD JOIN CHURCH

Dr. Dyott Talks on Duty of Religious Man.

"Ought a Religious Man to Join the Church?" was the question asked last night by Dr. Luther R. Dyott in his sermon at the First Congregational church, and after discussing the question pro and con he concluded by saying that, although there are many religious people who belong to no church, it would be better for them if they would affiliate themselves with some religious body.

Dyott said in part: "Ought a religious man to join a church? In asking the question it is assumed that there are religious men who do not belong to any church. They have either withdrawn from the church or they have never joined a church. No reasonable person can think of the church and religion as being altogether synonymous. There may be a want of parity between ecclesiastical organization and practical religion. It is possible that some churchmen may put churchianity ahead of Christianity. Churches may, sometimes, become selfish. They have been known to have bigots and hypocrites among their adherents. They have, at times, persecuted those with whom they did not agree. Now and again they have been known to oppose those things which have contributed to the welfare of human race. But let it be remembered that in spite of all these things, the time has never been, nor is it now, that human society can think of dispensing with the church. To some it may seem unnecessary; to others it may seem an expensive luxury, and to others a burdensome increment, but there always have been, there are now, and there always will be many who believe that the church, its life and work, are to be reckoned among the necessities of human society."

"Many other excuses are submitted by those who do not wish to join church. It is not, however, for the church to censure the religious outsider. We ought to make our churches more necessary to the masses. We ought to find the point of contact in the masses. We ought to help the people outside more than we ought to help people just where they are. An extensive work depends upon an intensive life. Then, when the church is trying to do her part the re-

ligious man outside ought to join the church because, in spite of its faults, it is still the best institution in the world, and has within it all of the agencies for the great uplift of the human race. He ought to join the church because it will place his life with an organized opportunity of life, of growth, of service. The world needs the church. The religious man outside is needed by the church as certainly as the world needs the church. Ought a religious man to join a church? Yes."

CHRIST'S LIFE HIS THEME

Dr. Benjamin Young Preaches in First Presbyterian Church.

"The Man Christ, Jesus," was the theme of the sermon of Dr. Benjamin Young delivered at the First Presbyterian church last night, in the absence of the pastor, Dr. William Hiram Foulkes. Dr. Young dwelt on the life of the savior, his teachings, his marvelous doctrines of purity and simplicity and the relation his life bears all history since that time. He said in part:

"Men have marveled at the purity of the Christ character. He was a sinless redeemer. He was tempted but did not sin. He is called the Lamb of God. This conception was not evolved from the inner consciousness of the disciples. They did not find it in contemporary life of literature. If you have ever classic authors you know that it could not be discovered in their pages. Back of the white purity of this delineation there is, as Sidney Lanier, our southern poet, says, 'the crystal Christ.'"

"No wonder men marvel at the Christ. Think of what he has put into our civilization. Think of his influence over modern life. He is the central figure of history. None has transcended him. He is the consummate flower of the race. As Victor Hugo has said, 'He has turned the blind alley into a thoroughfare.' He lives the mightiest among the holy and the holiest among the mighty. The pinnacles of fame which stand on the plain of history are ever and anon shadow and light, but the flame of the Christ shines with unmitigated splendor, his name glorious by his ministry of service and of love. Let us make it our business to interpret his spirit to men, to uplift and to save and to disseminate his message of good will and joy to all mankind."

TAXPAYERS HOLD MEETING TONIGHT

Teachers and their friends from all parts of the city will be in attendance at the taxpayers' meeting this evening at 7:30 in the auditorium of the West Side High school, when the men and women who foot the bills will go into session with the board of education for the purpose of fixing the tax levy for the coming year. As recommended by the board it will amount to 4.7 mills. This estimate covers the additional expense of a 15 per cent advance in teachers' salaries.

The financial condition of the school district is flourishing. Clerk Allen's report shows the indebtedness to be \$642,431.18 and the yearly receipts \$1,482,172.78. Expenditures were \$1,475,664.61. The cash balance on hand is \$7598.17.

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