

MOVEMENT NOT WITHOUT VALUE

Dr. J. F. Gormley Preaches on the "Live as Jesus Would" Crusade.

PRINCIPLE AS OLD AS CHRISTIANITY

First Necessity is to Know the Will of God, Says Pastor of Central Christian Church in Sermon Last Night.

"To Live as Jesus Would" was the topic of Dr. J. F. Gormley's service yesterday. He took for his text, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." In part he said:

Since the Rev. Mr. Sheldon wrote "His Steps, or What Would Jesus Do," there have been various attempts made to organize movements, to put into practical operation this "topical plan." These movements have originated in the church and have not been without their value in leading whole communities to higher planes of action. The principal involved, is as old as Christianity itself. The church in its very beginning was called his body and each member so walked "in his steps" that they were first called Christians at Antioch.

Every reformation in the church was begun and carried on with the purpose of expressing to the world that which Jesus would do. This is the supreme business of the church today. But "What would Jesus do" is a personal matter, to be decided by each individual for himself. The disciples' prayer is: "Thy Kingdom come. Thy will be done in earth as it is in heaven. Which resolves itself into the question 'What ought a Christian to do?'"

Must Know God's Will. "As his doing will depend on his knowing, the first thing is to know the will of the king, Godward and manward. We may not find at hand every duty specified, but the teachings and examples of the master will furnish us with sufficient data upon which to base our action in specific cases. The American slavery was not specified in the Declaration of Independence, but the declaration was held these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; was sufficient finally to remove from the map of our fair country this foul blot.

It seems that the retiring president of Harvard university, Dr. C. W. Eliot, at a dinner given by a Unitarian club, remarked, according to a press dispatch: "That the striking success of the Unitarians did not rest upon mere assumption. We had in Massachusetts last fall the pleasure of helping to make a Unitarian president of the United States. He then referred to the fact that during the last election ministers

of other denominations sent out circular letters to their flocks asking this question: 'Would you vote for a man who denies the divinity of Christ?'" Dr. Eliot said: "By millions the voters of America answered, 'We will, and they did.'"

Why Governments Fail. "Human governments are temporal necessities and the glory of our nation is, that it is of the people, and by the people, and for the people, and that our laws and institutions are largely the outgrowth of Christianity. The Christian finds himself not only a member of Christ's church, but also a member of a republic, in which the citizen is the whole thing—in theory at least. He has within himself the legislative, the judiciary, and the executive power. But these powers must be delegated by means of our votes, to those who can best serve in these various capacities.

It is a Christian duty to select the best man for the work to be accomplished, and the election of Mr. Taft for the executive of this nation was a Unitarian triumph, but by millions of voters thought to be the fitter man for the place. Make the divinity of Christ the issue and if Mr. Taft denies his divinity, make him the Unitarian candidate, then ask a Christian nation what it will do.

Just now the question is being asked locally, 'Would Jesus enforce his religion by means of our votes, of those who can best serve in these various capacities?' It is a Christian duty to select the best man for the work to be accomplished, and the election of Mr. Taft for the executive of this nation was a Unitarian triumph, but by millions of voters thought to be the fitter man for the place. Make the divinity of Christ the issue and if Mr. Taft denies his divinity, make him the Unitarian candidate, then ask a Christian nation what it will do.

But as Christian lawmakers of Oregon we have the right to say and ought to say the certain things shall not be done on the Lord's day. The Unitarian churches we are not saying this, but for the protection of the church, nor its upbuilding that certain legislation is asked; but for the protection of the state itself. For the protection of the home. We are informed by a recent writer in our city press that the petition—'Thy Kingdom come. Thy will be done in earth as it is in heaven,' was addressed 'to our father, instead of legislative assemblies or civil magistrates. Yes, but it was for something to come, and for something to be done on earth as it is in heaven. The same writ, or gets comfort from a half text of scripture: 'My kingdom is not of this world.' He ought to have quoted the remainder of the statement of Jesus, which was: 'My kingdom is not of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence.'

Reasons for Sunday Laws. "The Christian map wants the civil law to secure to him his right to worship without molestation. Must he sit supinely by while for gain the Sunday games and plays drag his children into the vortex of ruin, and so poison their minds that the taste for higher things is destroyed? Must the laboring man still submit to being bound to Sunday toil, with the threat of dismissal, if he should even hint his desire to be with his family, in rest and worship on this day?"

If Saturday is his day of rest and worship, let the civil law protect him in his right. All that is worth the having in our country today is the out-

DEFENDED BY DR. WILSON

Methodist Pastor Preaches on "Live as Jesus Would" Movement.

The Centenary Methodist church was well filled last night to hear a splendid musical program by the chorists and to listen to the pastor, Dr. Clarence True Wilson, discuss the question, "How can we know what Jesus would do in Portland?" He said:

"If you look merely at the surface facts concerning what Jesus did nearly 1900 years ago at a judgment, they will throw no light upon your duty in daily conduct. He never rode on a streetcar; never was called up by telephone; nor read a daily paper, nor had to pay a gas bill. He did not wear coats, vests, trousers or shoes; he had neither a wife nor children. There are many points upon which we need light to live by, but on which we do not find any example in the gospel.

Then, he did many things that he positively would not do now. He always reclined when he ate at the table. This would be impossible for you and me. His first miracle was the turning of water into wine to accommodate the host and guests at a wedding feast, though the probability is that, if he were here he would lend no sanction to the serving of wine at any social function in modern society. Then the pure juice of the grape was boiled and put away in airtight vessels, kept free from alcohol by the boiling process and in a country whose climate made excess a rare exception, and among a people who have always remained models of moderation. There are fewer drunken Jews probably in the United States than there are of other drunkards in Multnomah county.

It will be seen then that the first miracle in those conditions is no parallel either for the drinking customs of modern society in Portland, much less for conducting the liquor business as it is now conducted in the modern saloon. I take it, therefore, that following Jesus is not such an arbitrary thing like wearing long robes and going without shoes. It is rather in the study of his life till we have formulated the facts into principles, and in living by his principles till we become saturated with his spirit. The question is, therefore, not how did he dress? but how did he feel toward God? What was his conduct in relation to men? In other words, was he a good neighbor?"

"Was he a faithful citizen? What re-

PROGRAM FOR SUNDAY SCHOOL CONVENTION



Rev. C. A. Phipps.

The following program has been arranged for the Sunday school rally and convention to be held tomorrow at the Hawthorne Presbyterian church, East Twelfth and Taylor streets: Afternoon session, opening at 2:30—Praise and devotional; organization and business; "Intermediate Problems," address by state field secretary, Rev. C. A. Phipps, followed by open parliament; "Training Our Teachers," paper by Mrs. H. N. Smith, state superintendent of normal department; "Our 1909 Study" (an outline of the book of Acts), Rev. C. W. Merritt, international secretary; adjournment. Evening session, opening 7:45—Song service; special opening exercise; business; "Sunday School Management," round table, conducted by Rev. C. A. Phipps; special music; "Heart Preparation of the Teacher," address by Rev. C. W. Morris; adjournment.

lution did he sustain to the church and state wherein those customs were right? And did he reform those customs wherein they were wrong? Did he advocate progress where improvement was possible? And did he make the world better, considering he was in it? If he did these things no man can be his follower if by his life he makes the world worse for being in it.

"Was Jesus interested in children in their moral and intellectual welfare? Then his followers should be interested in the public schools and in the Sunday schools of our day. Did he elevate the condition of women? The greatest must know that to be his follower we must protect the safety, the virtue, the standing of womanhood. What was Jesus among the God-fearing class of men? He was no respecter of persons. Then he must not set up fictitious distinctions among men, who are made in his image of one blood, regardless of their birth place, all of whom have sinned and each of whom has been redeemed by his great sacrifice for you and me.

"How may we follow Jesus in Portland and live? We must have full faith in his spirit and participated in his principles and attitudes, and would study of every clause of our Lord's prayer, we would know what Jesus would have us do by the ideals he teaches us to seek in our daily prayer. He wants us to feel the divine fatherhood and human brotherhood among men, who are made in heaven; he wants us to be reverent toward sacred things, 'hallowed be thy name' and each of whom has been redeemed by his great sacrifice for you and me.

"Personally, as a Christian minister, I am very glad that Dr. Brougher is creating new interest in the matter of following Jesus. If any can be induced to model their lives after the great example by the campaign of education and inspiration, which this live teaching of the Baptist hosts has inaugurated in Portland, who that is a Christian at all will rejoice. No one has yet criticized the movement who has not first misinterpreted the motive of it, and then having set up a man of straw demolished it.

"When Dr. Brougher said he wanted to see Portland Christians follow Jesus' steps and do what he would do, he did not mean we should wear Christ's clothes, but should adopt his principles, his art, his attitude and illustrated, interwoven in the story of his life and exemplified in a hundred concrete incidents. There is no mistaking Christian duty; the important thing is to will to do his will. The world would be made better if this week we should be present at a wedding and we would follow Jesus in everything, doing nothing that he would condemn, and attempting anything that he would commend."

IS IDEAL OF METHODISM

But Living as Jesus Would Now Impossible.

That it is impossible in this day and age to live as Jesus would was the substance of the sermon delivered at the Grace Methodist church last night by Dr. William H. Heppie. Taking his text from Luke 11:10-14, Dr. Heppie declared that the movement to live as Jesus is anything but a new one. "It has been the ideal of Methodism since its very beginning," he said. He said in part:

"When we become perfect men and women; when we have a moral vision equal to that of Christ; when we become absolutely unselfish, and can add to our experiences the experience of a world where sin and sorrow are unknown, then we may hope under all conditions and amid all the varied circumstances of life to live as Jesus would.

"But, Christ to me is the mighty one to help me live my own life. Paul said, 'Lord, what shall I do?' Christ recognizes our individuality, never crushes or effaces it, but purifies, re-centers and intensifies it. Christ wants every man to live his own life. He asks no man to live as he lived it. He knows that if we go to a wedding and the wine gives out that we cannot turn water into, or if we are at sea and are overtaken by a storm that threatens to engulf us, that we cannot claim the merits by saying, 'Peace, be still,' or if we are in the presence of a hungry

multitude that we cannot multiply five loaves and two fishes that they shall feed thousands; or if death has removed one of our best friends during our absence that we cannot restore him by commanding, 'Lazarus, come forth!' The important question is not, 'How would Jesus live?' but 'How would Jesus have me live?'"

BEGINS SERMON SERIES

Dr. Brougher Preaches on "Live as Jesus Would" Movement.

Dr. J. Whitcomb Brougher of the White Temple began yesterday his series of sermons on the "Live as Jesus Would" movement. "The Mission of Christ" was the subject of the morning discourse, when Dr. Brougher said in part:

"While it is true that Jesus did not

come to do some things that Christians frequently find it convenient to do, on the other hand, he came to do a positive work for mankind.

First Jesus said he was anointed to preach good tidings to the poor; to preach release to the captives; recovering of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord (Luke 1:18-19).

"Second, Luke tells us 'how God anointed him with the Holy Spirit and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.' The essential point of this statement is, that he went about, healing the sick and doing good. He made his life one continuous benediction of health and helpfulness.

"Third, Jesus declares: 'The Son of Man came to seek and to save that which was lost' (Luke 19:10). Jesus

came to seek the lost and save them. We often forget this. Most of us seem to think our active duty is done when we have built a church and swung its doors open and invited the lost to come in by putting an announcement or advertisement in the paper, but Jesus went personally after the unsaved. In his sermon last night Dr. Brougher took for his text Phil. 1:5: 'Have the mind in you which was also in Christ Jesus.' He pointed out that self-denial and self-denial were the chief characteristics of Christ's life, that he did not think of his reputation and was without ambition and for any one to carry out successfully the lines of conduct that Christ would pursue today he must have the spirit of self-denial and sacrifice. As his main point he showed that it is necessary to know just what the Master would do before one can hope to do the same.

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gested food, Nausea, Headaches, Dizziness, Constipation and other Stomach disorders. Some folks have tried so long to find relief from indigestion with the common every day cures that they have about made up their minds that they have something else wrong, or believe there is a case of Nervousness, Gastritis, Catarrh of the Stomach or Cancer. This is a serious mistake. Your real trouble lies, what you eat does not digest. Instead, it ferments and sours, turns to acid, Gas and Stomach poison, which will putrefy the entire digestive tract and intestines, and besides, poison the breath with nauseous odors. A hearty appetite, with thorough digestion, and without the slightest discomfort or misery of the Stomach, is waiting for you as soon as you decide to try Peppin's Digestive. One candy-like Triangle, taken after eating, will promptly digest all your food, the same as a strong, healthy stomach would do.

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- \$6.00 golden oak Chairs.....\$4.35
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No. 563—This beautiful enameled Bed has large oval head and foot pieces; very popular bed and sells regularly for \$13.50, our clearance price.....\$7.50

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- A FOUR-HOLE STEEL RANGE for only.....\$25.00
- \$3.50 Yum Yum Steel Wire Springs for.....\$1.95
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- \$27.50 Birdseye Maple Dressers, swell front drawers, special at.....\$17.50
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- Ladies' Cloaks, Suits, Furs \$1.00 a Week
- \$27.50 Vernis Martin Beds \$13.50
- No. 834 is a beautiful Vernis Martin Bed, burnish gold chills and satin brass spindles in head and foot pieces; the picture shows the handsome design of this bed; the regular price is \$27.50, but we make it a big special at.....\$13.50

These \$3.50 Rockers Only \$1.95

No. 297—This is a cozy Rocker of full size, like the picture, well made and given a fine polish finish; has cobbler seat, is very strong and durable and is really worth \$3.50; get your order in this week, should you wish one; no phone orders taken; our low special price for this rocker is only.....\$1.95

Bedroom Chair 80c

No. 209-2—This Chair matches the sewing rocker, No. 209-3, and may be had in either the cane or cobbler seat; it is well made and will give good service and entire satisfaction; a chair that usually sells for \$1.50, our clean-up sale price only.....80c

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