

It's the Big Store's Great Challenge Sale

Stupendous Reductions on New & Seasonable Merchandise



SALE BEGINS TOMORROW, MONDAY, OCTOBER 30

THERE will be an enormous outpouring of eager patrons tomorrow when we open our great **CHALLENGE SALE** and we expect to surpass all previous records. Our reason for this sale is that we are overstocked in many departments and we need room. Over Fifty Cases of Holiday Novelties awaiting display—this necessitates the removal of a vast amount of goods. This sale affords money-saving opportunities not to be overlooked. It involves every-day necessities—everything from trifles in the notion department to the highest class gowns and wraps. **Every Article in House, Except Contract Goods, Radically Reduced in Price**

New Styles in Ladies' Suits

And Coats

They are all new, clever styles, fashioned after models approved by leading fashion experts. The assortment of styles covers a wide range and includes Etons, hip and three-quarter length coats suits. All the leading plain shades and many combinations of colors are represented. Materials are suited for year around wear.

CHALLENGE SALE
Reduced ONE-THIRD

Children's Coats

We have arranged a rack full of Children's Coats in a wide range of sizes, styles and colors. An opportunity you cannot afford to miss.

CHALLENGE SALE
\$2.00 values are reduced to **\$1.33**
\$2.50 values during our Challenge Sale **\$1.67**
\$3.00 values are reduced to **\$2.00**
\$5.00 values during our Challenge Sale **\$3.67**

Ladies' Jackets

Ladies' All-wool Kersey Cloth Jackets in a great variety of wanted colors. The greatest money saving opportunity placed before you. Values range up as high as \$15.00.

CHALLENGE SALE
\$3.50

Fur Ties

A choice assortment of the newest styles in Fur Ties. A very popular garment.

CHALLENGE SALE
\$1.85--\$2.25
Worth 25 per cent more.

McGee Petticoats
Mercerized Black Sateen Petticoats with the celebrated McGee patent yoke which fits perfectly over the hips. No bunching of the garment.

CHALLENGE SALE
\$1.50 values during this sale... **75 cts**
\$1.75 values during this Challenge Sale **88 cts**
\$2.00 values during our Challenge Sale **\$1.00**
\$2.50 values during our Challenge Sale **\$1.25**

Ladies' Skirts

Late styles in Ladies' Wool and Mohair Skirts in all wanted colors. A most opportune time in which to make your selection. By far the largest showing in the city and the values at regular prices are the best to be found.

CHALLENGE SALE
\$5.00 values during our Challenge Sale **\$3.35**
\$8.50 values during our Challenge Sale **\$5.65**
\$10.00 values during our Challenge Sale **\$6.65**

Free Sponging

To introduce our new **DUPLEX SPONGER** we will sponge all dress goods purchased here during **CHALLENGE SALE**. Get your order in early as there will be a rush.

Eagle Pins

Superior to English Pins **CHALLENGE SALE**
4c

Colored Hooks & Eyes
To match Dress Goods **CHALLENGE SALE**
3c doz.

Needle books
Regular 25c Needle Book Cases **CHALLENGE SALE**
15c

Safety Pins
Regular 5c qualities **CHALLENGE SALE**
3c

Cube Pins
Large and small, 100 count, regular **CHALLENGE SALE**
5 cent values
3c

A full line of Misses New Coats in a full range of sizes and colorings—a fine opportunity to get a school coat at less price. Regular \$4.00 value during our

CHALLENGE SALE
\$2.85

25c Featherbone
CHALLENGE SALE
10c

binding ribbon
Pure Silk binding ribbon, excellent quality **CHALLENGE SALE**
8c

silkolines

Regular 12 1/2c and 15c values **CHALLENGE SALE**
9c

curtain scrim
Plain and fancy stripe curtain scrim, 15c and 20c values **CHALLENGE SALE**
12c

Free Rubbers
Rubbers given free, this week, with every pair of Ladies' Pingree shoes. **CHALLENGE SALE**

MEN'S CLOTHING

Our entire stock of men's high grade suits and overcoats are included in this great sale. You know the worth of these garments, and at the sale prices you are making a big saving. These garments are from America's foremost makers and the assortment comprises the finest grade shown in this city.

Challenge Sale Prices

PHENOMENAL OFFER

ONE HUNDRED PIECE GENUINE FRENCH HAVILAND CHINA DINNER SET

Another fortunate purchase, our own importation, three designs (only six sets). The first six customers presenting duplicate cash sales checks aggregating purchases to the amount of \$100.00 within six months commencing with November 1, 1905, will be entitled to one of these magnificent Dinner Sets upon payment of \$19.85. Portland stores are advertising these sets as special at \$37.50.

Look For The Yellow Tickets.

Corner Court & Liberty



Corner Court & Liberty

Look For The Yellow Tickets.

IN GOD'S SERVICE

WHAT WAS SAID FOR THE BETTERMENT OF THE WORLD ON SUNDAY IN SALEM.

Interesting and Lesson Giving Excerpts from Sermons of Various of Salem's Pastors in Some of the Leading Churches of This City.

Rev. F. S. Knight spoke at the Central Congregational church on the subject "Author and Finisher."

Psalm 138: "The Lord will perfect that which concerneth me."

The most delicate and sensitive of all the senses, "if one may so speak, is the sense of imperfection. At least, this is so of the man who looks himself squarely in the face, who studies his own heart, and who compares his possible ideal with the poor reality. Such a one will be moved to drop one letter when he quotes Longfellow's lines: "Of all sad words of tongue or pen, The saddest are these—I might have been."

And if, in addition to being sober and thoughtful, such a person is endowed with a quick conscience, it will not be in regard to matters external, to lost opportunities of fame or fortune, that he will cherish these meditations. It is our moral shortcomings and imperfections that shorten us most. All our unness is founded finally on moral causes. As mere animals we could be content with little. But we are not mere animals. Try as we will, we cannot make ourselves such. The human creature who falls below the standard of a man does not become an animal, but something worse. There is no evidence that this sense of imperfection troubles those humbler creatures that fill their places and go their ways, unmindful of the "Mighty maelstrom of Divine unrest" in which humanity is struggling.

Man, then, in a case to be pitied when compared with these humbler creatures? I think not. This sense of imperfection is a sign of higher possibilities that may be. What aches our despair is in reality our hope. The heights to which we may soar are suggested by the depths in which we languish or, which we languish indicate the heights from which we have fallen.

Man's consciousness of his own littleness is the first sign of his greatness. He is not great because he is small, but because he knows he is small and in his smallness suffers.

in his best efforts to work out the plan. This is logic. T is history. This is religion. Every temple in the world, and every altar of worship, bears witness in some degree to the power of this thought.

The Psalmist's argument is sound: "The Lord will perfect that which concerneth me." What He begins will be finished. We may remain thus far a priori. The infant Bible cannot fail. His part of the work will be finished, will be finished right. He will not only plan for me, but He works out that plan—works with the worker works in the worker.

This does not imply the foolish doctrine that as "what is to be will be" there is no place or occasion for effort on my part. It is not said that He will perfect me, but that "He will perfect that which concerneth me," making it so that I shall have the chance to grow into what I was planned to be and what I should be. It is not written that He shall will and work for me. But it is written that "God worketh in you (prompting you) both to will and to work according to his good pleasure."

We are co-workers with God, then, not alone in an outward sense but in an inward sense. He not only works for us and with us, but also within us. He works as originator and director; that is his sovereignty. We work by voluntary acceptance of the plan and the direction; that is our free agency. My will is not overridden by the sovereignty will, but rather by the sovereign reason that is common to both wills. God's will is as much ruled by what is right and best as is man's will. The sovereignty consists in the infinite perfection of the other.

The imperfect rises to the plane of the perfect when it becomes obedient to the higher reason. Man becomes one with God—a child of God—when he suffers the Divine will, through the Divine reason, to guide his human will into the perfect way.

day evening on "The Progressive Power of Sin."

And Hazael said, "But what is thy servant, a dog, that he should do this great thing. If Kings, 8:13."

These words indicate the honor in the soul of the officer of the king of Syria when the prophet revealed to him his bloody deeds, and a business at present inconceivable.

The prophet's eyes were opened to behold the career of Hazael; saw him murder his king; ascend the throne at the head of devastating armies, overrun Israel and give the land up to pillage and the women and children to a frightful barbarity. Such flagrant crimes he thought himself quite incapable of committing. Not yet was the ambition that aspired to the throne of Syria or the treachery that issued in the assassination of the monarch fully ripe. But it all proved true, nevertheless. And Hazael's experience has been repeated in the lives of men from his day to this. No one knows what he may do until he has the chance. Every man is a stranger to his own possibilities of good or evil. The characters and destinies of men are surprises, even to themselves.

Consider the ignorance men have of their own hearts. Hazael did not believe he was bad enough to do any of the things here anticipated. How commonly we hear men say of some evil deed, "But he has a good heart." We apologize for our infirmities and excuse, rather than accuse, our own hearts. God's word charges the heart as being corrupt and human nature tainted by iniquity. Every man is at once staggered by himself by the revelation of the possible depravity of which he might sink in yielding to the suggestions and promptings of his own evil nature. For every Dr. Jeckel has his Mr. Hyde and both are possible in the same person.

Consider the progressive nature of evil. Sin is the most specious thing in the world. Trace it in a young man. Tried with minor sins, finds conscience keenly sensitive; tempted again, finds less reluctance; is prepared to go a step farther. In the next stage he is confirmed in the habit. Now he begins to lose his sense of shame, throws away his mask, becomes a bold transgressor. Conscience is seared, its accusing voice is silenced. The next step, he glories in his shame. Having accomplished the ruin of his own honor and lost his self respect, he seeks and delights in the ruin of others. I appeal to the drunkard whether he did not once abhor the intoxicating cup; to the dishonest tradesman with what timidity and upbraiding of conscience he commenced his fraudulent practices. Even the murderer once shrank from the very thought of deeds of blood. Nero, who murdered his wife and mother, was once a tender-hearted youth; and Judas a gentle boy.

drop on drop the stream gathers volume and force until it cuts the mountains, the hollows, the valley, a destroying flood. So one sin begets another, to hide its business or accomplish its purpose—it gathers force until, like a fire a child might extinguish, it ticks up cities and melts iron and stone into lava and dust.

Beware of the beginnings of iniquity. No man knows to what height an evil deed will grow if planted, nor what chern is in the siren voice of an evil indulgence. Avoid the very appearance of evil.

Beware of self confidence. No man is in greater danger than the man who actually do exist, we have a duty to perform. It may be stated in the words of Paul: "Ye then that are strong ought to bear the infirmities of the weak."

Rev. Frank A. Powell at the Unitarian church Sunday morning, spoke on "The Inequalities in the Lot of Life," taking as his text, "Jehovah is the portion of mine inheritance, and of my cup; thou maintainest my lot. The line are fallen unto me in pleasant places. Yea I have a goodly heritage. Jehovah is good to all; and his tender mercies are over all his works.—Ps., 16:5, 6, 14:5-9.

I believe that it is well to be alive. The lot of life, in the great majority of cases at least, is a happy and fortunate one.

But the psalmist maintains that Jehovah is good to all. Providence not only is kind, but its kindness extends to every human being. In any general view of life, however, there is nothing perhaps with which the minds of men are more strongly impressed than with the apparent inequalities in the human lot.

These inequalities are so obvious that they cannot escape attention. One man is poor, another rich; one is well, another ill; one is a genius, another has small capacity; one is honored and admired, another is unnoticed and unknown. It is well, then, to face the facts and see what we can make of these differences in the fortunes of men.

thing but loses something. No one looses and force to all.

In the light of this general impartiality the inequalities of life are lessened and almost lost, as the elevations of Alps and ridges are lost in the curve of the sphere.

But further, the barriers and boundaries between different stations of life are not so fixed, so obdurate, so inexorable or so impassable as they may at first appear to be. All the conditions of life are plastic. Life is practically what we make it and in the light of this great fact what shall we say of inequalities?

The soul grows rich and great and capable of happiness in proportion to the extent and scope and variety of its experience. There is compensation in this thought for every trial of life.

In respect to the inequalities which actually do exist, we have a duty to perform. It may be stated in the words of Paul: "Ye then that are strong ought to bear the infirmities of the weak."

Another illustration of this general impartiality in the distribution of blessings may be seen in the condition of human life. Life, like nature, is a system of checks and balances. For example, you cannot at the same time enjoy the pleasures of the country and the advantages of the city. No man in any one condition of life can so monopolize good things but that he will pine for some of the good which other men enjoy and of which he is deprived. This is so in the nature of things.

Again, the greatest and most numerous of the blessings of life are bestowed upon all without discrimination. Life itself, the first and greatest blessing, is the lot of all alike. The cardinal and essential facts of human experience, the fact that fire warms us, that the air vitalizes us, that water quenches our thirst, that the earth produces food to nourish our bodies, these facts are the same to all. These are the essential conditions without which life could not subsist; and these conditions are the same for all.

Again, character, the only, intrinsic, infinite and eternal good, is attainable by all and the only real and abiding distinction between men are in the end distinctions of character.

Also the gifts and blessings of religion, communion with the Infinite Spirit, and all the consolations and comforts which come from a sense of our vital relation to Infinite Life, are Jesus saith unto Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto Him, Year Lord, thou knowest that I love thee. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto Him, Yea Lord, thou knowest that I love thee. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he

said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep...

The thence a wish to take from this passage is love and its commission. To appreciate the scene of our text we must recall two other scenes between Jesus and Peter.

After Christ told His disciples of His coming passion, Peter said "Lord, where goest thou?" Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards..." Peter saith unto Him, "Lord, why cannot I follow thee even now?" "I will lay down my life for thee. Wilt thou lay down thy life for me? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice..."

The next morning Jesus is taken before Caiaphas, and Peter slips in among those outside the crowd. At the question is he a disciple of the Christ, asked by a maid, some soldiers and a servant, Peter thrice denied his Lord, and the cock crew. Jesus, eyes met Peter's, and weeping bitterly, Peter ratched out into the open.

And now the scene of our text. Peter from the boat is told by John that the man on the shore who commended them to cast their net on the other side is the Lord. His impulsive love is again manifested. He casts himself into the sea and rushes to his Lord. Jesus in our text tests his love and commissions him to service. The three fold question reminding Peter of his three fold denial makes this test the more severe.

To make this passage practical, I wish, first, to define the love here demanded; second, to explain the commission; and, third, to consider the relationship of these two—love and service.

The love here demanded. In the Greek there are two words for love, the one "indication or reasoning, discriminating attachment, founded in the condition that its object is worthy of esteem, or entitled to it on account of benefits bestowed..." The second, "represents a warmer, more instinctive sentiment, more allied to feeling, and implying more passion..." The first emphasizes the intelligent element in love, the second the affectional.

This distinction clears up many of our difficulties as Christians. Christ never demands of us an affectionate love. The first and second great commandments both use the word standing for an intelligent love. When commanded to love our enemies this word is again used.

Many young Christians when asked if they love their Savior, hesitate and are troubled because they feel not an affectionate love for Christ. This love is not given at will and is not demanded by Christ.

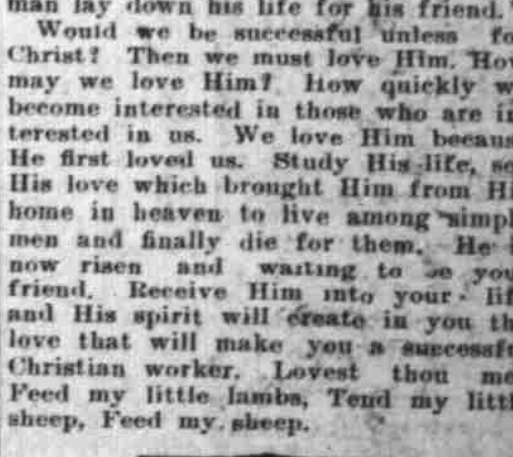
The American Revised Bible brings out the true distinction in the three commissions. "Tend..." includes "feed..." and much more—guide, guard and fold. The little lambs stand for the weak in our churches (children of Cain among them) and is the commission of the strong to feed spiritually the weak. It includes also weak churches, and is the commission which warrants home missionary work. Again it includes weak Christian people, and is also the commission which warrants foreign missionary work.

The sheep are the more modern Christians, and the commission to tend them is significant. It is not sufficient to win a man to Christ. He must be cared for after becoming a Christian. A man is not saved by becoming a church member, but by the spiritual stewardship he receives as a church member.

But I must hurry on to my last point, the relationship of love and service. Service without love is worthless. Read the 13th chapter of 1st Cor. There is today a tendency to replace human labor by machinery. That can never be done in soul winning. Charity without love creates greater pauperism. However efficient our great charitable organizations may be, the higher end is lost if the personal loving contact does not unite the one who gives with the one who receives.

But our text says, "Lovest thou me?" We cannot love the unlovely unless we love Jesus Christ. Our love to Him teaches us the real value of every man, no matter how unlovely he appears. Christ so loved them that He gave his life for their salvation. In them we see Jesus Christ. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

And as love tests our service, our service tests our love. No love is true if it be not expended in service. This is the heart of Christianity. "God so loved that He gave." "Who loved us and gave Himself for us." "Greater love hath no man than this, that a man lay down his life for his friend." Would we be successful unless for Christ? Then we must love Him. How may we love Him? How quickly we become interested in those who are interested in us. We love Him because He first loved us. Study His life, see His love which brought Him from His home in heaven to live among simple men and finally die for them. He is now risen and waiting to be your friend. Receive Him into your life and His spirit will create in you the love that will make you a successful Christian worker. Lovest thou me? Feed my little lambs, Tend my little sheep, Feed my sheep.



Mrs. I. W. Starr is in Portland at present where her mother underwent an operation yesterday. Mr. C. P. Starr spent Sunday with his and Mrs. Starr's mother, returning Sunday evening.