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—We're closing out many assortments of spring and summer wearing apparel at greatly reduced prices. Read these descriptions and be guided by the savings.

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—Every tailored suit in our store that was originally priced from \$15 to \$22 is included in this assortment. The best weaves, the most fashionable colors, and all sizes for both women and misses are here. A rare bargain—take advantage of it.

Boys' 98c knee trousers, all styles and sizes, for 50c.

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—Every hat in this assortment was originally priced at either \$5 or \$5.50. The models and trimming effects are the very latest.

\$2.25 Petticoats \$1.39

—Fancy silk petticoats, form-fitting style with flounce and ruffle. Popular colors—tango, oleander, and emerald.

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—White wash waists in a big variety of styles and materials; lace and net trimmings, and other up-to-date fashion features. An excellent value.

\$1.25 Mercerized Petticoats, new styles, for 79c.

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Efficiency is the fact of these days that wins victories and confidence. The popularity of

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is a striking example of what "know how" does.

Standard nickel quality for 23 years

WHOLE WORLD STUDIES POVERTY AND WEALTH

"Rich Man and Lazarus" Is Topic of International Sunday School Lesson

NO DAY FOR PESSIMISM

Ellis Says Talk of Violent Revolution Is to Be Taken With Grain of Salt

The International Sunday School Lesson For May 17 Is "The Rich Man and Lazarus."—Luke 16: 11, 15 19-31.

(By William T. Ellis)

With deepening anxiety, thoughtful men and women, the whole world around, are studying the problem of poverty and wealth. It is our day's gravest perplexity. In it lurks more of menace than in any other present issue. Selfish and foolish partisans of both sides are daily making blunders which increase the dangers of the situation. Careless words are flying about, like sparks in a powder magazine. Beyond question, it is the clear social, patriotic and religious duty of every sober-minded man and woman to give the most serious thought of which he or she is capable to this question, especially with a view to its application to personal duty.

No lesson could be more timely than this one upon the rich man and Lazarus, for that parable, related by Jesus in answer to the sneers of the rich churchmen of His day, is the world's best known and most powerful portrayal of the dramatic contrast between wealth and poverty. No orator, poet, painter or author has drawn the ever-present problem in such gripping power as this parable of the rich man and Lazarus. The story itself should first be reread with carefulness, as told by Dr. Luke:—

The Rich Man and the Beggar "And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God."

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels unto Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and saith, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things; he is now comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that no one may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one go to them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

An Oriental Picture We have to know something of the Orient, in order to appreciate the high colors in this picture, for, thank God, the Occident has got beyond the actual conditions here described, and the East is on the way to more Christian usages. Open, flaunting, boastful and lavish display of wealth and power is typical of the East. Dives is true to type, in his character and type is the beggar. I have seen absolutely naked men, diseased and twisted, groveling on the bare highways in the winter of North China. Words fail to describe the awful conditions, which I myself have witnessed among these creatures, worse off than Lazarus in balmy Palestine; even worse off than a stray cur would be permitted to rot in this land.

Let us take what comfort we can out of a bad situation by remembering that the Christian world has made and is making immense progress beyond the conditions of the parable. Consider the "lazar-houses" and "lazarettes," which take their name from this one poor leper (as he probably was), and the multitude of other forms of public and private ministry

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Get a 25 cent box of "TIZ" at any drug store or department store. Get instant foot relief. Laugh at foot sufferers who complain. Because your feet are never, never going to bother you, you limp any more.—Advertisement.

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will be placed in your home by us immediately if you simply say the word. To pay cash for this furniture might perhaps be beyond your means. But our credit system that provides that a man pay just as little each week or month as he can afford and no more, places our furniture and floor coverings within the means of every one regardless of their income. You don't buy furniture often enough to risk disappointment in getting something which don't give service. Buy good furnishings from a reliable concern and adjust payments to suit your own convenience.

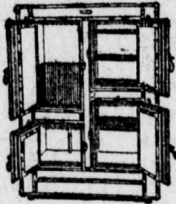


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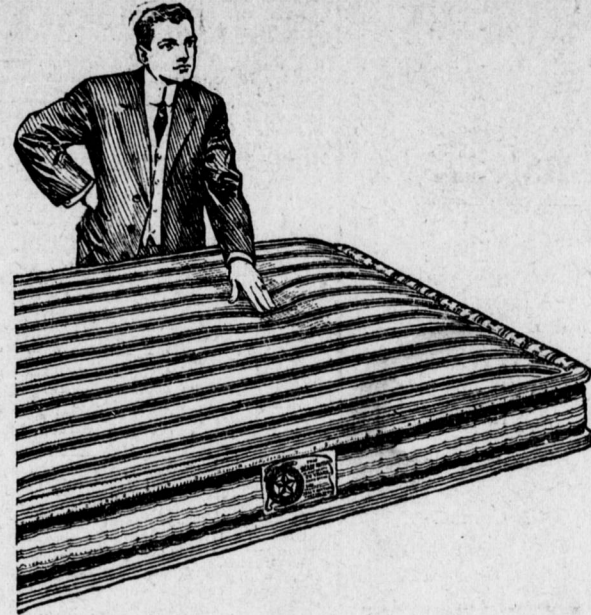
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Easy to clean; rounded corners; lined with snow white porcelain fused on steel.

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The Sealy Mattress is made entirely and solely of pure, virgin, long fiber cotton—the best that grows. Tuftless construction—no tufts whatever—a smooth surface is more comfortable to lie upon.

Sixty days' trial. We know that if you once try a Sealy Mattress you will be satisfied and buy more.

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Full size in plain striped tick \$22.50

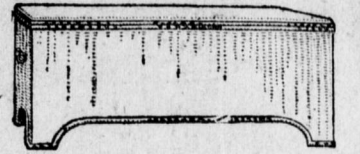
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9x12 China Matting Rugs, \$3.00 value, at... \$2.49

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6x9 Japanese Matting Rugs, reversible, in green, blue and red, \$3.50 value, at \$2.39

18x36 Japanese Matting Mats at 10¢



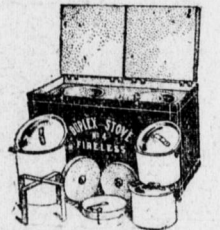
Matting Box 32 inches long, 17 inches wide and 13 inches deep, with casters and wood handles. Special, \$3.25.



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Duplex Fireless Cookers Two compartments, aluminum lined and aluminum vessels. Sent on trial. Priced at \$17.00.

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to men and beasts who suffer and are in need.

Also should we bear in mind the truth that we have reached a stage wherein Dives (for the word is merely the Latin for "a rich man") must justify to the world his stewardship; a well-advised multi-millionaire having given currency to the proposition that "it is a disgrace to die rich." The inequity of social conditions should not blind us to the tremendous strides that are being made in our own time toward social justice. It would be less than fair to forget the host of men and women of wealth who are genuine lovers of mankind, and whose deepest passion, and constant endeavor, is to administer their possessions as a trust for their fellow men. This is no day for pessimism, even in contemplating so grave a situation as the present status of wealth and poverty.

Shall Dives and Lazarus Change Places?

Many persons are predicting a violent revolution in our own land and time, a bloody struggle to overthrow King Plutus and to install King Demos in his stead. I do not fear this. There is a saving sense of sanity in this western world, due largely to long exercise of the power of self-government which looks askance at extremists and preachers of violence. Our Anglo-Saxon regard for personal and property rights acts as a brake upon precipitate action. There are no such clearly-marked class lines as created the revolutions of Europe. And under the present form of government, it is proving possible for society to correct ages-old evils by the orderly processes of law.

On every side, the present horizon shows huge portents, which indicate that Dives is to be retained and limited, and made to act in a juster and more brotherly fashion; and that Lazarus is to be given a fairer opportunity. It does not comport with the twentieth century's conception of manhood that any man, however poor, should lie suffering as a beggar at another's gate, dependent upon the latter's whim for sustenance. Our common sense tells us, however, that to reverse the relative positions of Dives and Lazarus is no permanent way out of the difficulty; for Lazarus, Jr., often becomes a very offensive Dives, and Dives, Jr., a poor type of mediant. The noisily exploited program for a looting of those who have, to the enrichment of those who have not, is unsound, by economic, social or Scriptural standards.

Taking Two Worlds Into Account The wonderful story told by Jesus, in the face of the powerful party who were turning up their aristocratic noses at Him and His followers, because of their poverty—quite as the idle rich sneer at the poor as if lack of money were a sufficient evidence of their unfitness—brought to bear a mighty factor in the problem of social inequality. Jesus condemned Dives, of course; unbrotherly wealth cannot stand for a moment in the clear light of Christ's truth.

But Jesus said, in effect: "Take a long look. Nothing is settled until it is settled finally; and in all questions between man and man (which are also questions between man and God) another life than this must be taken into account. Two worlds figure in all of God's reckonings. Dives has a momentary advantage and Lazarus a momentary disadvantage, but let me

draw aside the curtain and show you the next act."

Here we have the principle, often perverted by wealth in an attempt to avoid present duty, but a vital principle, none the less, that heaven enters into earth's affairs. The eternal God is going to square all accounts, and he has a long time in which to do it. The offenses of time must be reckoned with in eternity. Dives, without any advantage from his wealth or social position, must stand before the judgment seat of God. As Henry Martyn said of the rich man in the parable, "Had he remembered on earth, he would not have been called to remember in hell."

Is Poverty a Passport to Heaven?

Because Dives went to hell and Lazarus to heaven, some shallow interpreters have assumed that the rich are doomed to perdition and the poor destined to paradise. God is no snob. He does not award men's future according to their rating in earth's social registers. It was not because of his beggary and sores that Lazarus found rest in the bosom of Abraham, who in life was a wealthy sheikh. Lazarus won to glory because of his faith in God; he stored up his riches in heaven. The miseries of earth had but led him to prize more dearly the spiritual inheritance.

The doom of Dives was due to his disregard of his fellow man and of God. He had been false to both. Like millions of kindred fools, he had trusted to his wealth and power and earthly state to provide him a high place in two worlds. He has failed to be a helper of men. Therefore the keenest suffering in his eternal punishment was to learn that his sense of values had been all wrong; and that those whom he had despised on earth sat high in heaven. As Thomas Hood sang: "The blind and the cripple were there, And the babe that pined for bread; And the homeless man, and the widow poor

Who begged to bury her dead,— The naked, alas! that I might have clad, The famished I might have fed."

The Present Warning If there be any thick-headed plutocrat who thinks that before real harm can come to him and his money bags he will receive some special warning, he has but to read this parable of Jesus. Its clear closing teaching is that there is law and light enough now to lead them to do right. No special emissaries from heaven or hell could

accomplish more than the present gospel, not a specially accredited teacher that this sinning old world

needs to-day, but a new spiritual sense, a new open-mindedness, a new attention to the clear truth of God. The men who will not heed the present signs of the times, and the present explicit teachings of social justice and of human brotherhood, will not harken if the angel Gabriel and his cohorts come flying from heaven. We already have truth enough to save—or condemn—the world.

Dives in hell had a thought for his brother. But his social service idea came too late. God gives no second chance in the next world, although He

is unbelievably patient in this. In the counsels of heaven, evidently "n.w." and "opportunity" are synonymous. This is our last chance to make things right with God and man.

One ominous last thought, for consideration in our present social crises: Jesus told His immortal story from the angle of the man who was poor and oppressed. It was directed straight at the affluent, supercilious, snobbish Pharisees. He took the side of the poor man. Evidently He thought that, in the relationship between wealth and poverty; it is wealth that needs the more such a tremendous lesson as the parable of the rich man and Lazarus.

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Opportunity will be given to purchase above stocks in odd lots.

Right is reserved to reject any bid, and to withdraw any of said securities from sale.

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