



The Car That Built Overland

Big Four \$850

Light Six \$985



Prices Effective April 2nd

Light Fours
Touring . . . \$505
Roadster . . . \$535
Country Club . \$705

Big Fours
Touring . . . \$550
Roadster . . . \$585
Coupe . . . \$1250
Sedan . . . \$1450

Light Sixes
Touring . . . \$985
Roadster . . . \$1070
Coupe . . . \$1385
Sedan . . . \$1585

Willys-Six
Touring . . . \$1425

Willys-Knights
Four Touring . \$1595
Four Coupe . . \$1650
Four Sedan . . \$1950
Four Limousine \$2050
Eight Touring . \$2950

All prices f. o. b. Toledo
Subject to change without notice
"Made in U. S. A."

The Overland Big Four continues the famous 35 horsepower Overland which made this institution the second largest automobile concern in the world—in eight years.

It is the same comfortable, roomy, powerful, rugged car that for years has outsold all cars which now sell for more than \$400.

Its brand new body design makes it more attractive than ever.

The wheelbase is 112 inches and it has long 48 inch cantilever rear springs.

We believe it is the most comfortable, the easiest riding car to be had for the price—\$850.

It is as clearly as ever the excess value car of its class.

And the Overland Light Six is likewise the excess value car of its kind.

Most of the body and chassis parts of the Light Six are the same as those of the Big Four.

So the Six shares directly in the economies of the combined production of fours and sixes.

These cars exemplify with great clearness the excess values made possible through the economies effected by our huge production of the most comprehensive line of cars ever built by any one producer.

Ask us to show you the Big Four and the Light Six.

Galloway-Rees Company.

Dealers



The Willys-Overland Company, Toledo, Ohio
Manufacturers of Willys-Knight and Overland Automobiles and Light Commercial Cars

Scriptures ought ever to have doubted Christ's resurrection. The Old Testament was a preliminary for his father. The God that hung the stars in the heavens, and laid the foundations of these rock-ribbed hills has power over nature, to compel them to do his will. He that gives Life can give Eternal Life, is not preposterous. Paul had a great theology because he had a great God and the resurrection of Christ was only the demonstration of God's power over the forces of annihilation.

And this is the message for our day, the sacred word holds true for our time, God is master. Against Him there can be no meeting in the nature that is the expression of His will. If God exists, He must exist as the Lord of all physical things, and not their helpless servant. On the assumption that God lives, and reigns, a resurrection is possible and when one begin to grasp the unmeasured immensity of God's cosmos, and understand by what amazing ties mankind is related to God, who shall be reckless enough to declare what the Omnipotent God can do for those whom He loves. Because God is supreme death must do His holy bidding. It exists because He ordains it to be His obedient servant. Our God that bids sunrise to follow sunset can make Life the holy and beautiful sequel to death. Our knowledge of His perfect mastery over creation leads us to the calm trust that death can have no permanent supremacy over Christ, nor over God's faithful children and through the indwelling of the Holy Spirit. He has written immortality upon our souls. Is this life good? Then He will give the eternal life also which vastly transcends this earthly existence. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

Country Editors.

It would not be easy to find anyone who knows the facts in the case to contradict a speaker at the recent meeting of an editorial association in a western state, who, in alluding to the editors of the newspapers published in the smaller communities, said they were the "finest kind of men and citizens, imbued with the idea of serving the public, and ready to do more than their share for their communities." Those who know the small-town newspaper man, in the United States, know that this is just about the fact.—The Christian Science Monitor.

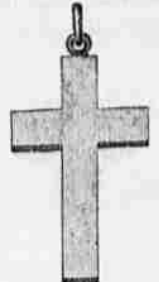
FINANCING ROAD CAMPAIGN

With a state headquarters established, much enthusiasm, and many requests pouring in for information, literature and speakers, the road bonding campaign may be regarded as started. All that is lacking to get it under full steam is money.

All the money received at headquarters so far is from subscriptions made by members of the Legislature and the few people who met with the Legislative committee when it gathered formally in Portland. Each gave \$10 and the total receipts barely sufficed to cover the cost of inserting the official argument in the state pamphlet.

Now the spectacle is presented of a state-wide headquarters having no cash with which to do the work the different counties are asking it to do.

Some of the Portland road boosters have made the proposal that they will make some subscriptions and go out and collect funds from the busi-



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ness interests, half of the proceeds to be paid to Senator E. D. Cusick of Albany. Treasurer of the state-wide legislative committee, and the other half to be used in the Multnomah county campaign. Committees are being named by the different Portland business men's organizations to put on a subscription campaign. The different counties are handling their local campaigns in good shape, but are clamoring for such co-operation as only a state-wide headquarters can give. The hopes of the legislative committee that subscriptions would be sent in spontaneously from the county organizations have so far failed to materialize. Evidently the state-wide headquarters will languish in respectable poverty until a vigorous financial campaign is organized to procure subscriptions. Meanwhile there is an excellent opportunity for individuals and associations all over Oregon to be of practical service to the good roads cause by sending subscriptions to Treasurer Cusick of Albany. Any subscriptions turned in to The Observer will be forwarded by the editor to Treasurer Cusick, and acknowledgement made in our columns of names and amounts subscribed.

Gospel of The Risen Christ

BY CHARLES A. EDWARDS.
(Pastor Methodist Episcopal Church.)

Text: Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you. Unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures and that He was buried, and that He rose again the third day according to the Scriptures; 1 Cor. 15, 1-4.

When this spiritual giant, Paul proclaimed his profound religious conclusions concerning God's purposes toward man, what did he herald? When he interpreted with keenest in-

sight the personality of Christ, what impressed him as the most exalted achievement of the Divine Son? When Paul's gospel is unfolded to its sublimest truth, what climax revelation is made. When he grasps most comprehensively the majestic possibilities of the human spirit and interprets most sympathetically the needs of mankind, what final message of cheer and comfort and inspiration does he speak? When he victoriously itinerated among the dying nations of his day, what new dynamic of life did he offer? When he wooed men from sin to holiness, to what mighty faith did he convincingly appeal? When he revolutionized the religious life of humanity upon what cornerstone did he build his new, all conquering Christianity? When he would establish Christ's world church, upon what foundation fact must it be constructed?

The resurrection of Christ—this was the climax teaching in Paul's good news. It was this mighty truth with its significant implications, that

aroused the Jews, and startled the Greeks, and stirred the Romans. It is this that still thrills the world. It is this revelation around which all others must cluster, as stars around one central sun.

It was a unique message. Never before had the despairing, bewildered world, surfeited with commonplaces, and trying to feed its hunger upon the husks of surmises and doubts, heard so bold a doctrine. It was a powerful message—turning the world upside down, and inaugurating the new age. It was a victorious message. Old faiths, gloomy and unsatisfactory, disappeared with its coming. By it, as under the spell of sweetest music, humanity ceased its weary weeping and began to chant a song of deliverance. It was a transfiguring message. Sin lost its masks; its real hideousness appeared and its power was broken as men listened to the story of their infinite value to God. Beholding itself in the light of eternity, mankind began with an unprecedented zeal to turn from evil and to seek after holiness. What a majestic spectacle is this exalted Paul, preaching to a despairing world a new hope through the risen Christ.

And it is this basic faith in the resurrection of Christ that Paul with all the greatness of his unique character, heralds and defends as central in the new religion established by Christ. To him it has a strategic significance. All other truths concerning the meaning of Christ's ministry are partial without this. Without Christ's resurrection, all other events in His mighty existence are incoherent. The perfect flower and fruit of the earthly career of Christ was in His deliverance from the grave. Disprove His power over death, and the convincing significance of every other fact of His ministry and nature is invalidated. Remove this strong cornerstone from His career and the stately temple of His vast achievements fall into chaotic ruins.

There is no good news to human kind without the message of eternal life. There is no hope for a sin-cursed humanity if the sinless Christ does not live now to aid His own. The weeping multitudes will not harken long to any word purporting to be from God until exultant declaration is made of His power over death. Useless indeed for Paul to try to win the Jewish or Gentile world to a faith in Christ, unless he can herald this indisputable supremacy over the

forces of destruction. Without the resurrection Christianity would have been still-born and the church an impossibility. Prove this hope as to Christ and the nations will crown Him their Spiritual King.

Paul identifies the new system of Christianity with the faith in the risen exalted Christ. This is the church's foundation. Consequently in the midst of his on-rushing letter to the Corinthians, he must pause to write his eloquent, convincing defense of the precious belief in a future life with Christ. Paul gloried in the Cross of Christ. Through it he understood the heart of God, the loyal obedience of the Son, the priceless value of man. Paul could never forget that the only begotten One of God emptied Himself to become man's Saviour. With what marvelous work did Paul interpret the incarnation of the Divine Son. To declare God's love did He come into the ranks of fallen humanity. But Paul knew that Christ had lived more than a loving life, more than a sinless, self-sacrificing life, more than an obedient life. He had lived a conquering life over all of mankind's foes. He had mastered the grave. He had demonstrated the new law of life. He revealed what was the eternal purpose of God for the race. God raising him from the dead had declared him to be the Son with power. Thus Christ brought life and immortality to light. It is not enough to know that Christ was incarnated. The world must know that He is the Exalted Victorious One. The Cross needs the empty tomb to make the true Spiritual dynamic. The suffering Christ must be the triumphant Christ. The resurrection was needed to make clear what the great revealing meant that culminated in the life of Christ. This is the highest revelation of God's love.

If love does not die it is not sovereign. If it is not learned, it is not absolute in sympathy, if it is not revived it is not victorious. What a welcome truth to Corinth, and the world like a motif in a great symphony, it gripped the reason, swayed the emotions and inspired the life. Their spirituality was the outgrowth of their confidence in the resurrection. Remove this foundation and the whole spiritual existence is shattered like a temple shaken by the earthquake. It stirred the conscience, moved the will. It emphasized the glorification of personality by declaring eternal permanence of character. No devout Jew carefully reading the

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