

Easter Millinery

Your Easter Hats can best be bought in our New Millinery Depart bought in our New Millinery Parlors—Nowhere else can you find such a showing of New Hats. We advise an early selection. Don't delay—We are now crowded to the limit and striving hard to keep up with orders. Our low



prices here on new, stylish Hats have brought us gratifying business. We appreciate it, and are making every effort to give our patrons even better and greater values, but we must request an early order, as it enables us to produce better work.

THE CHARLOTTE CORDAY—High on the wave of popularity. We are showing some of the sweetest Hat creations of this style now, in plaited silk and braid, at

\$4 and \$4.50

EASTER FLOWER HAT—Made of rose petals with foliage. The very



latest creation in Turbans and Brim Hats; regular beauties, at

\$6 and \$7

We have received a large shipment of the celebrated Gage Hats, late, newer designs than shown earlier in the season, now in both street and dress Hats.

OUR NEW MAXINE ELLIOT HAT—Very popular in the East, beautifully trimmed in shaded flowers and ribbons; special, priced at

\$8 to \$10

Children's School Hats, from **50c, 75c and \$1**



Prepare Now for Easter

WE HAVE ON DISPLAY THE MOST MAGNIFICENT SHOWING OF NEW EASTER WEARABLES—SURPASSING IN QUALITY AND STYLE ANYTHING EVER SEEN IN THIS SECTION—A GORGEOUS DISPLAY OF EASTER NOVELTIES FOR MEN, WOMEN AND CHILDREN, AND BEST OF ALL, OUR SUPERIOR BUYING FACILITIES ENABLE THE PEOPLES WAREHOUSE TO UNDERSELL AS WELL AS TO SHOW IN LARGER VARIETIES—NO ONE DISPUTES OUR LEADERSHIP IN STYLES AND LOWNESS OF PRICES

Our Ready-to-Wear Department

Is full of new Easter novelties and deserves the praise so generously given it by all.

NEW LONG COATS AND WRAPS—In all silk, silk mohairs, swell new wraps; shown here at

\$12.50 and \$20

NEW MOHAIR SHIRT WAIST SUITS—In blacks, browns, navys and white mixtures, with fancy tucked waists and extra wide full kilted skirts; shown here at

\$7.50 to \$18

EASTER SHIRT WAIST—New handkerchief linen waists, fancy tucked with lace and embroidery insertion and fancy Bertha's; shown here now at

\$4.50 to \$10

NEW BLACK TAFFETA SILK SKIRTS at a saving—Just received a swell assortment of new Silk Skirts of extra quality of Black Taffeta, accordion plaited, kilted and fancy shirred; at

\$11.50 and \$16

EXTRA SPECIAL IN WHITE SILK WAISTS—Fancy tucked and lace insertion trimming; an Easter bargain here at, each

\$2.89

CHILDREN'S WHITE BUSTER BROWN DRESSES—Made of extra quality of French Pique, with patent Leather Belts and fancy Lined collars; shown here at

\$2.75 to \$5.75

DON'T OVERLOOK OUR INFANTS' AND CHILDREN'S READY-made garments. Here you find a complete stock to choose from and always at a saving price. Our Easter showing of infants' and children's White Dresses deserves your attention and consideration. New, cute, pretty Dresses for 50c to \$1.75, perfectly well made and tastily trimmed. New Easter showing of White Lawn and Silk Hoods, each from

25c to \$1.50

The Peoples Warehouse

WHERE IT PAYS TO TRADE.

New Easter Shoes

TAN SHOES will be very popular this summer. We are showing the correct and smartest shapes in various shades. Our new Tans are a combination of coolness, comfort and style; made from selected leather and by the best makers.

IN OXFORDS and RIBBON TIES we have some regular beauties—New shapes and new style kinds—Note the lowness of prices, too!



TAN OXFORDS At the Peoples Warehouse **\$3.50**

Latest swing toe, Blucher style, tan Oxford; selected leather and correct shade.



Ribbon Tie \$3.50

Plain toe, patent colt, Goodyear welt, ribbon tie, a smart dressy Oxford.

Selected Stock Shoe At the Peoples Warehouse **\$4.00**



Newest toe, patent colt, Goodyear welt, carries style, comfort and wear.

EASTER SHADES IN INFANTS' SHOES NOW HERE—THE PEOPLES WAREHOUSE SAVES YOU MONEY WITH SATISFACTION GUARANTEED.

MEN'S MEETING GROWING.

Movement Among Members of Different Churches to Hold Series of Special Meetings is Well Received.

The second of the series of men's meetings started some weeks ago by the memberships of the different churches was held at the Baptist church at 4:15 yesterday afternoon, and was addressed by Rev. T. R. Egerton of the Congregational church. This meeting was well attended considering the rainy afternoon and the interest is increasing. These meetings are preceded by services on the street, in which short talks are given by different pastors, songs are sung and prayer offered.

The services at the church consist of **prayer, music and a short sermon**, and are closed with music. It is the hope of men of the different churches to increase interest in this series of special men's meetings until they will become a permanent fixture in the Sunday services in this city. So far the movement has been heartily received and men of all kinds and denominations are cordially invited to join in them.

Frightful Suffering Relieved.

Suffering frightfully from the virulent poisons of undigested food, C. G. Grayson, of Lula, Miss., took Dr. King's New Life Pills, "with the result," he writes, "that I was cured." All stomach and bowel disorders give way to their tonic, laxative properties. 25c at Tallman & Co.'s drug store, guaranteed.

A large number of experiments in New York have utterly failed to cure cerebro spinal meningitis with antitoxin.

HENRY DIXON JONES.

NO MAN CAN SHIRK HIS PLAIN DUTY

Pendleton, Ore., April 8.—(Editor East Oregonian)—Some time since I reminded the readers of your paper that this is a Christian country; Oregon is a Christian state; Pendleton is a Christian city.

In this country, in this state, in this city a man is born into the responsibilities of Christianity, just as he is born into the responsibilities of citizenship. He cannot refuse the responsibilities of Christianity any more than he can refuse the responsibilities of citizenship. The question of Christianity has been determined long since.

The great responsibilities of life no man chooses. They are imposed without his consent. Existence, the awful responsibility of living, is laid upon each man whether he will or not. Civilization, a man is born into that—he must face the responsibilities growing out of civilization. So all the duties and obligations of life are imposed. A man does not choose them. He finds them upon him. And conscience, and the common judgment of mankind, and the law of nature, as well as the law of God demand that he shall bear them, and answer for the manner of that bearing.

A sensible man, an honest man, faces these facts. There is no chance of shrinking. He must face them and answer for them.

Now, as it is with all these things, so it is with Christianity. A man is born into the responsibilities of Christianity. The standard of right and wrong brought to his opening in-

telligence, is a Christian standard. He grows up surrounded by the results of Christianity on all sides. The law of the land, the subtle law of ethics and good manners which hem him in and under which he grows, are what they are because of Christianity.

He stands surrounded by Christianity, visible and alive. All these things are facts of a man's position. Neglect of them does not annihilate them. Disbelief in them does not change them. A man can do nothing with the responsibilities of Christianity but face them and answer for them, as he does for all the other responsibilities of life.

Neglect of his duty as a citizen, denial of his duty as a member of a community or of a family, does not change or remove the relations, or any of the responsibilities of the relations. A man may make his whole life empty, fruitless, vile, by fighting with the facts of existence, if he will; but the facts of existence lie upon him just the same. So a man may repudiate the responsibilities of Christianity if he will; but it is a Christian life that has gone to ruin.

It is not for any man in this city to decide whether he will be a Christian or not. This only is left for a man to decide—whether he will be a Christian in truth and reality, or whether he will fight the purpose of God in putting him here, and spend his life in fruitless efforts to be as near a heathen as he can. Fruitless efforts, be sure of that. His place is fixed. By the law of Christ, and by that only, can a man be measured,

can his life be tried.

Mr. Editor, five and thirty centuries ago there were a set of poor creatures who were slaves in the land of Egypt. They had cruel taskmasters over them; they had lost all hope and courage. One of the most powerful kings of the time held them in bondage. One day a shepherd of their race went to the king and said: "In the name of the Lord God of this people I command you to let them go." The king mocked him, of course. "Who is the Lord God, that I should heed what he says?" King Pharaoh said homage to a Lord in the sky and a Lord in the river; to many kings who had been before him; to some animals that were useful to him. There were some wise men who told him how he should worship these Gods, what he should offer them that would please them. But what was this Lord who cared for slaves and who set his power at defiance? Yet Moses showed the great king that the unseen Lord who cared for slaves was mightier than the powers which he worshipped in the sky and the river and the beasts—mightier than Pharaoh and his hosts. And Moses, in the name of that unseen Lord led the people out of bondage into a desert through which they passed into a good land, where there was no Egyptian bondage. And yet, Mr. Editor, we are told that these people disbelieved and distrusted their God, their deliverer; and this, although He continued to save them from their enemies and kept them alive. And then we are told how Moses, in the name of this unseen Lord, speaking for their God, from out of a mountain which burned with fire, amidst thunders and lightnings, spoke of these people, and said, "I am the Lord thy God which

brought thee out of the land of Egypt, out of the house of bondage."

Mr. Editor, I believe that God, whom we cannot see, but whom we may trust, is speaking these very words now at this moment to you and to me and to the people of this town and this land; to each man and woman and child. I believe that I could not speak if He did not speak; that from Him comes my power to speak and your's to hear. I believe that He speaks not only to your ears, but to your hearts; that in every one of you there is that which can listen and understand.

"God spake all these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me." And the rest of these words are found writ, Mr. Editor, in the 20th chapter of Exodus. They are the Ten Commandments. They are taught the Jews what acts are contrary to God's will. They teach us what acts are contrary to God's will; to what sins we are inclined. Our inclinations are not different from those of men in the old time. These commandments show that sins have brought miseries on these Jews of old—this book is the record of the miseries and the calamities which the breaking of these commandments brought upon this people; these commandments show what sins have miseries on people everywhere; they show what sins will bring miseries on people everywhere. And they show that the God to whom we pray, in whom we believe, does not wish us to fall into those miseries, that he would save us out of them.

The fourth of these commandments which God spake to the Jews, which He speaks to us, is this: Re-

member that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. The Jews were told to keep six days as days of work, one day as a day of rest. When they forgot the days of work and the days of rest, they forgot that they were made in God's image; they forgot that He was the lord of all. The master was hard to his servant and to his cattle. "He thought of them as his, not as God's."

Christians do not now rest on the seventh day of the week as the Jews did, but on the first. We begin with rest, but go on to work. Yet we acknowledge six days of work, and one day of rest. And the day of rest reminds us that God has raised up His Son, Jesus Christ, from the dead, and has called us to be His sons and daughters in Him. So our Sabbath tells us that rest and our life are in Him who is our Father, who has been our fathers' Father, and who will be the Father of our children after us. When we forget the day of rest and the days of work, we forget that we are the children of God; we forget that our rest is in Him, and that our strength to work is from Him. We forget that we are one people with those who were before us, and with those who shall come after us.

When we forget the day of rest and the days of work, we do not feel the blessing of rest and the blessing of work; we do not feel that rest and work both bind us to God.

We, in these United States of America, have as much need to remember the fourth commandment as the Jews had; we have need to be aware of the great sin which they committed. Faithfully yours,