

# The 7th Week of LIVENGOOD'S Great Dissolution Sale

## Starts Tomorrow Morning!

Never has there been a Sale in Pendleton where interest has kept up so long. Six weeks of fast selling and the seventh we

know will be fully as good if not better, for we'll offer more and greater bargains than ever before. Read this list over carefully, then act at once as many articles mentioned will be closed out in a few hours. **Remember:** there is not an article excepting (Home Journal Patterns) reserved. Everything in our huge stock at prices that make the most careful buyers come from every corner of Umatilla County.

### Ladies' Misses' Suits

To be closed out entirely. The prices will do the work.

- All \$22.50 Up-to-date Suits go at **\$14.85**
- All \$25.00 Up-to-date Suits go at **\$16.70**
- All \$27.50 Up-to-date Suits go at **\$18.85**
- All \$30.00 Up-to-date Suits go at **\$19.90**
- All \$32.50 Up-to-date Suits go at **\$21.90**
- All \$35.00 Up-to-date Suits go at **\$23.65**

### Every Coat in the House Must Now Be Closed Out

- Children's \$10 and \$12.50 coats now **\$4.95**
- Ladies' and Misses' mixture Coats up to \$16.50, now **\$11.45**
- Ladies' and Misses' \$22.50 Mixture Coats, now **\$14.85**
- Ladies' and Misses' \$27.50 Mixture Coats, now **\$18.85**
- Ladies' and Misses' Black Broadcloth \$22.50 Coats, now **\$14.85**
- Ladies' and Misses' Black Broadcloth \$27.50 Coats, now **\$18.85**
- Ladies' and Misses' Black Broadcloth \$32.50 Coats, now **\$21.65**
- Ladies' and Misses' Black Broadcloth \$35.00 Coats, now **\$23.90**

### Ladies' and Misses' Dresses

We find we have too many and are cutting prices still deeper this week. We have so many different kinds that we will not try and quote prices here, but come and look them over.

### Thanksgiving Table Linens

HAND EMBROIDERED AND DRAWN WORK DOILIES, CENTER PIECES AND SCARFS IN ALL SIZES AND SHAPES.

- 72 in. Pure Table Linens, 85c grade **48¢**
- 72 in. Pure Table Linens, \$1.00 grade **67¢**
- 72 in. Pure Table Linens, \$1.25 grade **77¢**
- 72 in. Pure Table Linens, \$1.50 grade **98¢**
- 72 in. Pure Table Linens, \$1.75 grade **\$1.18**
- 72 in. Pure Table Linens, \$2.50 grade **\$1.48**
- 72 in. Pure Table Linens, \$3.00 grade **\$1.98**

### Drawn Work and Embroidered Pieces

- All 25c Grades go at **18¢**
- All 35c Grades go at **23¢**
- All 50c Grades go at **34¢**
- All 75c Grades go at **44¢**
- All \$1.00 Grades go at **63¢**
- All \$1.50 Grades go at **98¢**
- All \$2.00 Grades go at **\$1.33**
- All \$3.00 Grades go at **\$1.98**
- All \$4.00 Grades go at **\$2.69**
- All \$5.00 Grades go at **\$3.33**
- All \$6.00 Grades go at **\$4.78**

### In the Dry Goods Section

- 50c Large Bleached Turkish Towels **33¢**
- 22c Large Bleached Turkish Towels **14¢**
- 15c Pillow Slips **10¢**
- 9-4 Sheetting, extra good grade **21¢**
- Calicos, all colors **3¢**
- Best Thread, Clarks' O. N. T. **3¢**
- Fancy Collars, each **1¢**
- Ladies' Belts, all kinds **1¢**
- 12 1-2 Outing, all colors **9¢**
- 12 1-2c and 15c 36-in. Percales, all colors **9¢**
- Best 12 1-2c French Ginghams **9¢**
- Dress Goods up to 50c yard **28¢**
- 75c and 85c All Wool Dress Goods **48¢**
- \$1.25 and \$2.00 Dress Goods **98¢**
- \$2.00 and \$2.50 Broadcloth **98¢**
- Bear Cloth, \$3.00 value **98¢**
- Real Hair Turbans, up to \$3.00 **98¢**
- \$1.00 Hand Bags **63¢**
- 12 1-2c Crash **9¢**
- 15c Crash **11¢**
- 10c Bleached Muslins **7¢**
- 25c Children's Fleece Underwear **18¢**
- 35c Children's Fleece Underwear **27¢**
- 50c Children's Fleece Underwear **33¢**
- 70c Children's Union Suits **47¢**
- \$1.25 All Wool Union Suits **98¢**
- All 15c Hosiery **9¢**
- Ladies' Silk and Wool Union Suits **\$1.98**
- \$1.25 Bed Blankets **87¢**
- Ladies' Shoes to \$5.00 **\$1.98**
- Children's \$2.25 Shoes **\$1.48**
- Children's \$2.50 Shoes **\$1.69**
- Large girl's high top Boots, gum metal or patent **\$3.15**
- Rubber Boots **97¢**
- Nazereth Waists **19¢**
- 35c Fancy Hosiery **23¢**
- 35c Iron Clad Hose **18¢**
- 7c Handkerchiefs **3¢**
- 15c Handkerchiefs **9¢**

See Window Display of Great Line of Dress Materials in all colors values to \$2.50 at **98c**

Ladies' Home Journals and Quarterly Style Book On Sale.

# F. E. LIVENGOOD & CO.

THE LADIES' AND CHILDRENS' STORE

### PRESBYTERIAN SUNDAY SERMON

Theme: Prayer. Text: "The supplication of a righteous man availeth much in its working." James 5:16.

In our last week's study we defined prayer as the basic faculty of perception and the power of achievement; the soul-faculty by which we apprehend the invisible realities of the spiritual universe and the force of character by which we accomplish the master achievements of life:—I. e., power of discernment and power of action. We say also that these two elements of faith,—discernment and action,—are both under the control of the will and that Jesus is justified, therefore, in commanding us to believe. (See last week's Monday issue of the East Oregonian). We realize that this conception of faith is not the popular one, but it is none-the-less Biblical, scientific and correct.

Likewise in the study of prayer we shall ignore popular notions. We shall tear down the precarious scantlings which have supported all manner of glib and jocular sneers at this master passion. "You do the praying, parson, and I'll do the rowing" has excited much pitiful amusement among unthinking people at the expense of the man of prayer. But it displays a total ignorance of the prayer-concept. How, then, shall we

define prayer? Certainly it is more than mere introspective communion of spirit, effective only in the reflex action upon the disposition and attitude of the one who prays. Prayer is a form of dynamics; it is the liberation and potential energy. (For this conception I am indebted to Nolan Rice Best's admirable little volume, "Beyond the Natural Order.") "The supplication of a righteous man availeth much in its working." The original Greek will permit even a stronger translation: "Prayer, toiling earnestly, availeth much." It is clear that James conceives of prayer as toil. Praying is work, the very hardest kind of work. Even as mental work is more intense than physical work, so this perspiration of soul or spiritual work is the most exhaustive of all forms of labor. The scientist defines work as the expenditure of energy. As the total energy of the universe is a constant, energy in one form can be obtained only at the expense of energy in some other form. The consumption of energy is the only creation of energy. Work, therefore, is the eating up of fuel. It is a kind of combustion. Moreover, since the days of Henry Drummond, we are all aware of the "Natural Law" obtained in the Spiritual World; that just as physical effects can be produced only by the consumption of physical means of energies, so spiritual effects can be produced only by the consumption of spiritual means or energies. In such case it is the liberation of potential energy.

We are warranted then, by definition both of science and the text, in

making the startling assertion that if faith in soul perception, prayer is soul combustion. Every earnest man who prays is conscious of the eating up of soul fuel. The passionate yearning of sincere prayer is the outgoing of liberated potential energy. The experience of every man who has yearned mightily for a noble cause attests that "virtue went out of him" and that he felt the resultant weariness from toil. Hence the absurdity of the sneer: "You do the praying, parson, and I'll do the work." Again, if there is no efficiency in prayer, where has this liberated energy gone? You are forbidden by science to say that any energy can possibly be lost. Then what becomes of the energy liberated by the exercise of prayer? May not the same source which initiated and liberated it also direct it to the accomplishment of the desired end? We all recognize that the fixing of the will in steadfast purpose for success of any kind is in itself a fiat force, an achieving power. Shall impassioned soul wishing and willing therefore, when it reaches upward to the things which human hands are impotent to mould, shall all its travail of desire lose efficiency by reason of its loftier pleadings. If an earthly longing is a force of achievement, shall the higher spiritual longing have no force at all? Is there no law of the conservation of energy in the spiritual world?

In my school days I read a book entitled "Insanity." (This may account for some of my reasoning.) It is one of the volumes of the International Science Series. I shall never forget

its interesting analysis of the human mind, its description of how an impact from an impression from the outside world upon one of the little lobes of gray matter liberating its tiny store of potential energy which energy ran along a tiny live wire until it struck another larger lobe, and how the liberation of the energy of this larger reservoir in turn was capable of liberating a still larger until enough force was accumulated to stimulate the muscles of the body to act according to the direction of the brain. Now, is there not an analogue in the spiritual world to this scientific description of the process of the brain? May the tiny initiatory impetus of my impassioned longing supplication not run along an invisible wire,—like the wire of gravitation, for instance,—which connects with a larger reservoir of spiritual energy until enough power is engendered to accomplish the crystallization of my dreams? May I not liberate a greater power to accomplish that for which my un-supplemented will is entirely inadequate? It is certainly not beyond the bounds of rationality so to believe.

But the skeptic makes the objection that God's laws are fixed and cannot be changed by my petition. Space forbids the complete answer to this objection. But it is clear that while certain structural laws are fixed and it would be amiss to ask God to change them, there are many rules which are not inflexible in their nature and liberty to modify or even suspend which is a part of the very concept of God's personality. God reserves to Himself the liberty of

meeting with new means the demands of new circumstances. And may not one of those new circumstances be prayer? Then because of that prayer God is enabled to act differently than He otherwise could.

But says some one: God will always do His best anyhow, so why pray? Yes, my friend, but that best may be one thing or another according as you capacitate yourself or qualify yourself to receive by the exercise of prayer. His best for you will depend upon the presence or the absence of a prayerful spirit.

Pray then, beloved, for one another. There is no violation of God's structural laws when we pray that we may be good, clean, Christian men, and in answer to that prayer God will augment our power.

**CHRISTIAN AUDITORIUM PACKED LAST NIGHT**

Evangelist Holmes Talks on Church History and Appeals for Christian Unity.

The auditorium of the Christian church was packed last night to hear Evangelist Holmes in his final sermon with the bible and second that used a large chart in which the cardinal doctrines of the Apostolic church were placed in the center, surrounded by the teachings of denominationalism, first that were in harmony with the bible, and second that were held as a matter of opinion. The evangelist said that no reference was made to any denomination with criticism in mind, but that he might illustrate the position of the Christian

church in its plea for Christian Unity. He declared that they wanted to accept all truth for which "a direct thus saith the Lord" could be cited, and to allow every one full liberty in matters of opinion. He said the church was not divided over the direct teaching of the bible, but over these opinions, and urged that as Jesus prayed that the church might be one that the world might believe in him, we are responsible for the last today, in that we allow our opinions to become tests of fellowship and thus divide the church. There were many expressions of appreciation—many said they had never heard such a sermon before—others that it was a new message to them—all seemed delighted.

At the morning service the evangelist told the church how he thought the power of the preacher could be doubted. The message was very pointed and suggestive. He said that attendance had a great deal to do with the sermon, that the preacher should divide his time between calling and study, but that he should be relieved of all trivial matters and be supplied with the same helps that the business world supplies for its workers. He should be paid promptly and in proportion to his ability just as any professional man would be paid. Many other things were said that would help the average church. The service tonight is just for members of the church, but Tuesday night the evangelist will talk on "The Meanest Thing in Pendleton."

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