

\$100.00

—FOR—

RED CROSS

MR. J. J. CARR, City.

Dear Sir:—I am told by another Rug dealer that I can swallow all your hot air about that Rug you are howling about in The Observer except the statement that it will WASH. He says you don't DARE to have it RAIN on it and will bet any sum up to \$100.00 that a good soaking with water will ruin it. How about it? I half believe he is right.

Very truly,

A. B. CHERRY.

WE WILL TAKE THIS BET \$100.00 OR ANY PART OF IT, ONE-HALF OF THE MONEY TO BE TURNED OVER TO THE RED CROSS. THREE RED CROSS MEMBERS TO CHOOSE JUDGES. THEY TO HAVE THE PRIVILEGE OF TURNING THE HOSE ON THIS RUG OR ANY OF OUR STOCK RUGS, AS THIS RUG WAS TAKEN FROM OUR REGULAR STOCK. A. B. CHERRY TO ARRANGE THE BET.

CARR FURNITURE CO.
BY J. J. CARR

ARCADE

Lillian Gish in Unique Story at Arcade Sunday.

A picture which may well be termed a most wonderful style show is "Dianna of the Follies" which is the Triangle program at the Arcade Sunday. It is a vehicle which shows Miss Gish in a great diversity of moods. Following is a brief story of the picture.

Phillips Christy is a millionaire aristocrat, a man of delightful theories, one of which is that environment is the sum and substance of life. He is writing a book promulgating this theory, which his ambitious sister urges him to finish. His chum, Don Livingston, coaxes him to join a theatre party. At a supper after the performance he meets Diane, the gayest, most charming and artificial of the girls of the Follies. To Diane Phillips Christy falls captive. He tells his sister he will lift Diane of

the Follies to their level—to the heights.

After a few brief years of married life, Diane wearies of the pose of living on the heights. Her husband, engrossed with his studies, does not realize this. She becomes dizzy upon this elevation; she pines for her own people of the theatre. Her husband's quiet dignity and even her child's exquisite charm fail to interest her. Hungry for applause, Diane invites some of her former chums to visit her, to parade before them her wealth and position.

Poor Phillips Christy realizes that his theory has proved false—his wife, after the most careful training toward the uplift, has sought her level in the chorus and filled his house with cigarette-smoking, cocktail-drinking women of the theatre. Resentful at her husband's attitude regarding her friends and his intolerance of them, Diane determines to leave and seek happiness in the freedom of her early environment. She deserts her husband and child and is immediately installed as the star of the Follies. Later, in the midst of her triumph, a band, requesting her presence at the

message comes to her from her husband-bed of their child. Before she arrives little Bijou, the child, has passed away.

After the sad rites over the little child are performed, when Phillips Christy, never forgetting her breeding, asks Diane if she desires to remain in his home under the protection of his name, she, casting aside all artificiality, answers him truthfully from the depths of her soul.

REV. FORD'S SERMON.

(Continued from Page 2.)

Would He be interested in a flowery verbal, oratorical pulpit nosegay, or a distribution of the "bread of life?" I think the latter. Cain's offering looked better and smelt better than Abel's but Cain's was rejected and why? Did it express sacrifice, was it in accordance with the revealed conditions? Would our Master be satisfied with the way we keep his commandments? Suppose He was near our pulpit and saw the little baptismal font, and asked us what its use might be and the minister would

say, "Oh we use that font when we baptize folk" and He might further ask "How do you meet the requirements of baptism in that mode?" and I imagine I hear the clerical say, "Master, we did not think that it was of much importance whether we used much or little water, so long as we carried out the spirit of the command, our intentions are good and it is more convenient and modest than taking the candidate down and up to his waist and then plunging him clear under and taking him out again, you don't have to run any risk of catching cold when it is done in the modern way, and it is more graceful." The Master has patiently listened to the reasons so earnestly and apologetically given and with a calm yet commanding way further inquires, "Was there a burial and a resurrection exemplified in your way of performing my command, and when you sprinkled a few drops of water on that helpless babe did you not know that it was not a consenting party, and could not possibly meet the prerequisites of baptism, such as Believe, Repent, Confess? Are you not presuming to be wiser than your

Master who gave the command? If I intended you to substitute sprinkle for bury would not the word for sprinkle be given which is Rantizo; I said baptize which never means sprinkle." Would Jesus think our church were meeting the social, commercial and political conditions of life in a practical way, or do we often just play church? As W. Sunday says, "Like a squirrel in a cage, lots of motion but little progress." How about our home life, our neighborly relations and educational institutions? I may be accused of severely indicting our religious and moral forces but I am endeavoring to be frank and honest about matters that are vital to society. Religion is practical if it is anything of worth.

"TOMMIES" TELL OF GERMAN TREATMENT

With the British Armies Afield, June 2.—(United Press)—Three British Tommies, just escaped from a German prison, told of extraordinarily bad treatment. They crossed

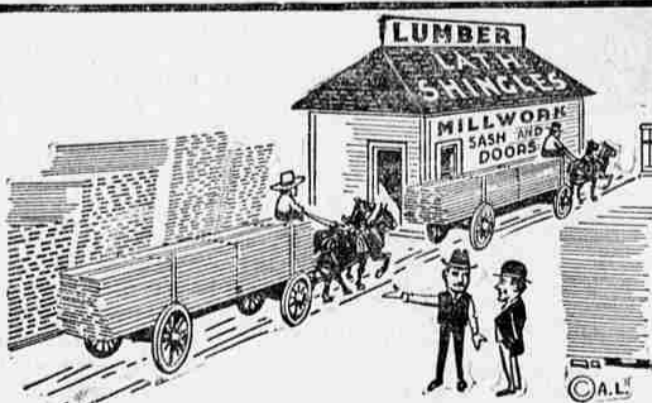
many lines of enemy trenches in the escape.

"We were first imprisoned in a chalk pit and then transferred to a camp where there were already 1000 British, French, Russians and Algerians," said one. "German officers threatened to shoot some prisoners for refusing information. We were housed in leaky huts, without overcoats or blankets in the coldest weather. Sometimes we worked on roads within range of our own guns. Our food was black bread, thin soup and weak coffee. Bathing facilities were nil. We were driven to work under penalty of whippings. There were no doctors, and the sick had to toil as any of us."

Electrical experts predict that the total amount of business done by American electrical manufacturers during 1917 will be more than \$750,000,000.

Keyless fire alarm boxes are replacing the old "break the glass and turn the key" style in New York.

An adjustable sewing machine Mazda lamp may be attached to any sewing machine arm. It throws the light on the goods being sewed.



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