

THE MOVIES NOW THE LEADING SHOWS

Many people, old and young, have enjoyed the old-fashioned game of lantern slides. A few years ago when moving pictures began to be used on the stage, some folks shunned them and would get up and leave when the reels were put on in the theatre. Gradually patrons of the theatre became used to the film window of the show. Then moving picture houses complete in themselves sprang up along the streets.

"Heartie Adrift" is the first of the Famous Players films to be presented on the western coast with Mary Pickford. All the grandeur of the Southern California shores that are washed by the waters of the Pacific is leaved upon to furnish the atmosphere of the drama. The depth and perspective of some of the scenes is remarkable. Two groups, in particular, are worth more than a passing comment.

One discloses a great, natural bowl or amphitheatre, its sides corrugated by the elements into huge, irregular terraces, over and through which Nina, in her first fear of the first man who she has seen since childhood, flees from his good natured pursuit of her. Later, following Jack and Nina in their wanderings around the desert island, the watcher comes, with them, suddenly upon the brink of a lofty promontory. Though it is only a picture, the faint hearted might well admit a sense of dizziness in gazing down to the beach where the surf foams in.

Everybody at one time or another would like to cast adrift on a desert island or lacking that would like to write about it. If either of these two big groups of people could see Mary Pickford as the castaway, the first class while at once sail for the South Sea, while the latter would imagine new attractiveness to an otherwise barren existence.

Elusive, graceful, captivating, at all times realistic to the entire illusion of the spectator, Mary Pickford dominates the film from caption to climax. Too much praise cannot be given to those responsible for the excellence of this accurate photograph.

A Sustaining Diet. These are the enervating days, when, as somebody has said, men drop by the sunstroke as if the Day of Fire had dawned. They are fraught with danger to people whose systems are poorly sustained, and this leads us to say, in the interest of the less robust of our readers, that the full effect of Hood's Sarsaparilla is such as to suggest the propriety of calling this medicine something besides a blood purifier and tonic—say, a sustaining diet. It makes it much easier to bear the heat, makes refreshing sleep, and will without any doubt avert much sickness at this time of year.

HORSE-RAISING TO BE HANDLED BY SPECIALIST Oregon Agricultural College, Corvallis, Ore., July 10.—Carl N. Kennedy, of the Texas Agricultural College, has been appointed assistant professor of Animal Husbandry here and will have full charge of the work that relates to horses on the college farm and give the instruction work in judging breeding and managing horses. He will also be secretary of the State Station Registration Board, an office now held by Professor E. L. Potter, head of the college livestock department.

Professor Kennedy was graduated from the Iowa Agricultural College, since which time he has been employed in the Texas institution. His employment here provides an exceptionally well qualified man to take care of this important work, and at the same time completes the organization of the department. Professor Potter will have charge of the work in beef cattle, G. B. Sanson in swine, O. M. Nelson in sheep and Mr. Knapp in horses. In this way each of the important branches of the livestock business in Oregon will be cared for by a competent specialist.

REAL ESTATE EXCHANGE NATIONAL MEETING CLOSURES Pittsburg, July 11.—Election of officers for 1915, the selection of next year's convention city, committee and board meetings today closed the annual sessions at the Hotel Schenley here of the National Association of Real Estate Exchanges. Fred G. Smith of Minneapolis, led the "question box" today. Addresses for the day were listed as follows:

"Dollars and Sense," by Thomas Shallock, Jr., of Philadelphia; "The Capital City by John Weaver, president of the Washington, D. C., realty association; "My Impressions of My First Convention," by A. R. McMasters, K. C., of Montreal, associate counsel for C. A. A. S. Scientific Appraisers; Fletcher Cowhead, president of the Kansas City realty association. The convention expected to adjourn early in the afternoon and the remainder of the day was to be devoted to sightseeing or getting away.

The Capital Journal will keep you posted of Home affairs while you are enjoying your vacation.

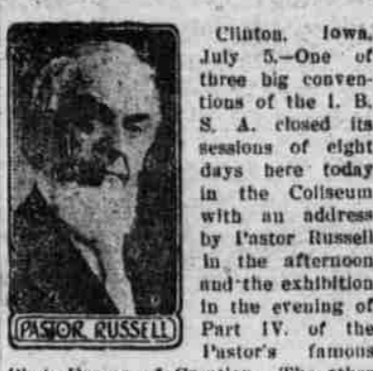
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THREE BIG CONVENTIONS END—IOWA, OHIO, JERSEY

9,000 Delegates Participated In Proceedings.

CREATION DRAMA MAKES HIT

Pastor Russell, Association's President, Was In Attendance at Each—In Discourse He Discussed "Church of Christ—A Living Temple"—Solomon's Temple a Type of Temple of God, the Church of Christ—Quarry Under Site.



Clinton, Iowa, July 5.—One of three big conventions of the I. B. S. A. closed its sessions of eight days here today in the Coliseum with an address by Pastor Russell in the afternoon and the exhibition in the evening of Part IV of the Pastor's famous Photo-Drama of Creation. The other Conventions have been in session throughout the week at Asbury Park, N. J., and Columbus, Ohio. Pastor Russell, President of the Association, being in attendance at each. Delegates to the number of about 9,000 have participated in the proceedings of the Conventions, and the results of the week are regarded as being among the most favorable in the history of the Association.

The Photo-Drama of Creation, which has already been exhibited in over one hundred cities at home and is now running abroad also, was an interesting feature of the evening sessions of the three Conventions. Creation's Drama depicts Solomon's Temple in its various stages of preparation, showing the stone quarries under Jerusalem, the cedar forests in Lebanon, and details incident to its erection and dedication. This wonderful Temple furnished the basis for several New Testament descriptions of the antitypical Temple of God—the Church of Christ. The Temple, both type and antitype, was Pastor Russell's theme today. His text was, "The Temple of God is holy, which Temple ye are."—1 Cor. 3:17.

The Pastor declared that both St. Paul and St. Peter are our authority for saying that the Church which is the Body of Christ is the Temple of God, and that His Temple is holy. God, who condemned the whole world in Adam, and who has declared that He will have no fellowship with sinners, has provided a way by which these sinners can come back into harmony with Him. Only through the arrangement which He has made in respect to this great Temple can mankind come back into harmony with their Creator. St. Paul points out the foundation of this great antitypical Temple, saying, "Other foundation can no man lay than that is laid, which is Jesus Christ." St. Peter declares to the Church, "Ye also, as living stones, are built up a spiritual House, an holy Priesthood, to offer up sacrifices, acceptable to God through Jesus Christ."

Then the speaker showed that Solomon's Temple was a type, or figure, of this greater Temple which God is erecting. Solomon's Temple had several peculiarities connected with its construction. One very special peculiarity was that the great stones were taken out from underneath the site of the Temple. Another peculiarity was that each stone was made to fit exactly the place in which it was to be located, and then numbered and marked with signs which the builders understood. This method is followed by modern builders also; and when a building is constructed, every part is put in place quietly and orderly—no confusion whatever. So it was in Solomon's Temple! The stones were made ready before they were brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was being built.

The Living Stones of the Great Temple. After having described the Temple of Solomon as a type, the Pastor proceeded to discuss the antitype—the Church of the Living God. The Builder and Maker is God, he declared. The quarry is the world in general. The living stones are taken out of the world, separated from the world, but are chiseled and polished in this antitypical quarry, made ready for their positions, and then taken to their proper place. For more than eighteen hundred years this work of preparation has been going on. Jesus was the Foundation Stone. Before He came there were no stones prepared; none could be accepted until He had come and died, "the just for the unjust."

Then the process of cutting, chiseling and polishing the "living stones" of the Temple was explained. Each consecrated Christian has had experience of such a nature as to separate him from the world. It was a difficult matter to block out character and to bring each to the place where he would be separated from his surroundings. Still more difficult in some respects have been the chiseling, blow after blow, experience after experience, trial after trial, in order that each living stone might be shaped, fitted and prepared for a place in that glorious Temple which is yet to be constructed. The polishing process has also been

going on. As the Scriptures express it, the Bible makes himself ready. Each living stone polishes others. The Pastor here drew a lesson for those who are following in the steps of Jesus. He pointed out that while various severe experiences, trials and tests may come from the world, yet the very finest polishing is produced by contact with the brethren. Therefore whoever learns to take the brethren and to endure all their various weaknesses and imperfections, and is rightly exercised by those experiences, will receive a fine polish—that which our Lord through His Word describes as the fruitage of the Holy Spirit. "The fruits of the Spirit are manifest, which are these: meekness, gentleness, patience, long-suffering, brotherly kindness, love." If these things be in us in abundance, we shall be neither barren nor fruitless in the knowledge of the Lord. And so it is that an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior.

Construction of Antitypical Temple. Next the construction of the antitypical Temple was discussed. Eighteen hundred years ago the foundation was laid—in Heaven—the Top Stone, as the Apostle says. All the other stones must be fitted up into Him, according to St. Paul. In describing the antitypical Temple the Apostle here uses the figure of the pyramid, the top stone of which is a miniature pyramid, all remaining stones being fitted to come into line with it. So the Scriptures declare that Jesus is the Chief Corner Stone, the Top Stone, into whom the Church, as living stones, are being built up, instead of being shaped to a foundation below them. The speaker showed that this will be accomplished in the First Resurrection, when the Church, changed into spirit beings like the Lord, will be built up and completed with Him on the Heavenly plane, far above angels, principalities and powers, and every name that is named.

To the Pastor's understanding of the Scriptures, the building of the antitypical Temple will be done at the close of this gospel Age. Just as in the construction of Solomon's Temple, all the materials were first prepared, and then the building began, so it will be with the antitypical Temple. Our great Master Workman has been getting ready the "living stones," supervising their preparation under strict rules as to shape, size, quality, etc. This work has been going on throughout this Gospel Age, and not until the full number of stones shall have been made ready will the construction of that glorious Temple begin. This construction will be the Resurrection change—"Changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God."

Pastor Russell then showed that since we are now living in the close of this Age, the stones for the antitypical Temple must practically all be finished. Therefore he inclines to the thought that the work of construction of the Temple has already begun. This does not imply, however, that the final polish has been given to all of the stones. Those long since prepared could be put in place while the last stones were receiving the finishing touches. He declared that the Scriptures so intimate when they say that "the dead in Christ shall rise first"—beforehand—and that "then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord." The fact that some are not yet "caught up to meet the Lord" but are still in the place of polishing and preparation, indicates that the Temple is not yet completed.

After every living stone has been placed in the great antitypical Temple, the glorification of the Temple will follow. In the type, King Solomon, type of our Lord Jesus, offered the sacrifice, and God accepted it; then the glory of the Lord filled the Temple. So in the antitype, the Church in glory will not be the Temple of God until the Heavenly Father Himself shall have recognized it. It is the work of our Lord Jesus Christ, the great Master Workman, to shape and polish these living stones, to remove them to glorious conditions by the resurrection change, and to build the Temple. Then when all is finished, not a stone lacking, He will await the Father's acceptance. The glory of the Lord God will fill this living Temple.

"A House of Prayer for All Nations." The Pastor then showed the purpose for which this glorious Temple of God is being constructed. Back in the Law Dispensation the required information was pictorially set forth in types and shadows. The Prophet Isaiah had foretold that God's House was to be called a House of Prayer for all nations. This was what the Temple at Jerusalem was in particular. It was arranged in different sections, representing various classes, as it were. First in importance was the Most Holy, then came the Holy, then the Court into which Jews might come, next the Women's Court, last the Court of the Gentiles. Thus was depicted the Millennial Age—after the glorification of the antitypical Temple.

God will be in that Temple—the entire Church of Christ glorified. The Divine Power will operate through it, and all nations will begin to draw near to God. But in order to do so, they must draw near to this Temple; for the glory of God will be therein displayed. All nations, both Jew and Gentile, will come to the Heavenly Father through this Temple. Another Old Testament picture which the Pastor explained was that of the typical priesthood. The Priests of this new Temple of the future will be Jesus, the great High Priest, and His Church, the under-priests. Jesus will be both King and Priest—"a Priest upon His Throne"—after the

Order of Melchizedek. Our Lord is not yet upon His Throne, but remains waiting at the right hand of the Majesty on High, until the antitypical Temple is completed. The Father's right hand signifies the place of chief favor, next to the Father Himself. As it is written, "Sit at My right hand, until I make Thine enemies Thy footstool."

During this period of waiting, the "living stones" of the Temple have been prepared; those who will constitute the Royal Priests have been in training for the duties of their office. As yet there is no Royal Priesthood; for only those who shall be declared worthy to sit with our Lord in His Throne will constitute with Him that Priesthood. Again, it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God, and shall reign with Christ a thousand years."

The Pastor then declared that these future Priests are also Knights of the Temple. While at present they do not wear white plumes, yet by and by they shall wear, not only white plumes, but white raiment. Our Lord has said, "They shall walk with Me in white; for they are worthy."

Other Pictures of the Temple. Various New Testament references to the Church of Christ as a Temple were then explained. One of these was St. Paul's question addressed to the Corinthian Church: "What? Know ye not that your body is the temple of the Holy Spirit which is in you?" It was shown that this question does not apply to the world; for by nature the world knows not God. They are still under condemnation—"children of wrath"—according to Scripture. God has not yet begun to deal with them, nor to give them the blessings which He has purposed for them. During this Gospel Age He is dispensing blessings only to the Church class, to those who have received of the Holy Spirit.

Pastor Russell then pointed out that beyond the veil the Church class will receive the Holy Spirit without measure, when all the "living stones" constituting the Temple of God will have been glorified. But on this side of the veil, those who give up their will to the Lord and who are accepted and begotten of the Holy Spirit as New Creatures in Christ, receive that Spirit in measure; and so the bodies of these may be said to be the temples of the Holy Spirit. Wherever God's Spirit is, there is a temple, as St. Paul's question sets forth. Again, the Apostle declares that we have this treasure in earthen vessels, that the glory may be of God. God's Holy Spirit constitutes its recipient a Temple of God.

Elsewhere the Apostle calls the bodies of those begotten of the Holy Spirit tabernacles. The difference between a tabernacle and a temple is that the former is a temporary structure, while the latter is permanent. So St. Paul calls the present condition of the Church, in which the Holy Spirit dwells merely in our hearts, a tabernacle condition. It is not to last forever; it is only for the present trial-time. If we are rightly exercised by this power of God within us, then we shall be made ready for the Temple condition. These are blended pictures of the Apostle's thought, which is this: If the Holy Spirit dwells in us, we should regard our bodies very sacredly.

In that same connection the Apostle goes on to say, "What communion hath light with darkness?" and again, "What harmony is there between the Temple of God and the temple of idols?"—between the purity that belongs to the Temple of God and the impurities that belong to the world, the flesh and the Devil? Those who have been made the recipients of the Holy Spirit of God should be clean and pure, as befitting a temple of God. They should see to it that this sanctifying power of God extends to all their faculties and operates through them—in their minds, their tongues, their hands, their feet—their words, thoughts and doings.

"He Shall Present You Faultless." The Pastor concluded his address with an exhortation to those who realize themselves to be living stones in process of preparation for a place in the antitypical Temple of God. He urged those to appreciate the privilege of present discipline. Much chiseling and polishing are necessary to prepare these stones for their future position. Therefore each should thankfully welcome whatever experience of this kind the Master Workman shall see fit to permit him to have. The present discipline of the Church is for the purpose of developing the character necessary to the great service for which God is building His Temple.

While each faithful follower of the Lord looks forward longingly to the glories of the future, when the glory of the Lord shall fill the Temple, yet each should remember that unless he is submissive to the chiseling and polishing of the present he will be set aside as a living stone, and his place given to another. The cultivation of pride along any line, the development of an unsanctified ambition, are amongst the greatest dangers to these living stones, now in preparation. Such faults developed would render any unfit for a position in the Temple. The Scriptures declare that the great Master Workman will present each of His faithful ones blameless and irreproachable before the Father, with exceeding joy. After having received the Redeemer's "Well done," the Church will then receive the Father's approval and be honored in the presence of all the holy angels. Surely this experience will fill the Church with glory. Then will follow the blessed privilege of taking hold upon the world's affairs, rescuing mankind from bondage to Sin and Death, and blessing all mankind with the knowledge of the glory of God, whom to know aright is life everlasting.

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THIRTY THOUSAND ELKS IN RE-UNION

Denver, July 11.—One of the greatest crowds Denver has ever entertained began arriving here today when the vanguard of the members and families of the Benevolent Protective Order of Elks arrived for the Grand Jubilee Reunion to be held here next week. Local Elks' officials estimated that fully 30,000 Elks would be here by Monday night, exclusive of families of members and their friends. Preparations for the reunion, which have been rushed for two weeks, were finished today. The last of the street decorations have put up, and quarters for the various delegations have been prepared and arrangements completed for handling the big crowds smoothly. Registration headquarters have been opened in the Champlain street side of the Municipal Auditorium and the meeting of the Grand Lodge will be held in the theatre part of the building. Grand Exalted Ruler, Edward Leach arrived today and was given a rousing greeting, although the official reception will not be held until tomorrow. Throughout the reunion the local Elks will keep open house at their club building, across the street is the official reviewing

stand where the grand lodge officers will witness the three parades planned. The chief of these will be next Thursday in which all visiting Elks will participate. There will be two parades Wednesday. The first, in the afternoon, will be an industrial parade in which each lodge outside of Denver will have a float. In the evening there will be an illuminated automobile parade, conducted by local Elks.

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CHURCHES LAUNCH A PICTURE CAMPAIGN

(New York Telegraph.)

The advancement of the moral, religious, educational and social uplift work through moving pictures is the object of the Church and School Social Service corporation, the organization of which has just been made public. The corporation was formed last month through its officers and advisory board but has been kept from the public until now in order that the organization might be perfected in all of its details.

The organizer is the Rev. Dr. Carter, late pastor of the Madison Avenue Reformed Church, and he has associated with him some of the best known names in the church, educational and sociological field, not only of New York City, but of the whole country.

Exhibitors who had the pleasure of hearing Dr. Carter's speech at the recent convention in New York will remember his statement that if the church could not get the kind of films that it wanted it would make them. Evidently the speaker could have given additional information concerning the project if he had wished.

The purpose of the organization is to take pictures in the holy land of Bible scenes, in Greece and Italy of classic educational scenes, in the great missionary fields of missionary scenes, and the lives of "noted missionaries, such as Livingstone and others, and at home to film great moral movements and sociological ideas in the largest civic centers. The organization will then supply churches, Sunday schools, Y. M. C. A.'s, Y. W. C. A.'s, public schools, high schools and colleges and social reform organizations with these films on the basis of a weekly service, at a price that will be less than \$20, or the price usually charged by organizations that are commercial rather than philanthropic and religious.

The officers of the organization are the Rev. Dr. William Carter, president; the Rev. Dr. Charles H. Parkhurst, vice-president; S. S. McClure, secretary, and Henry Clews, treasurer.

Some of the prominent names connected with the new enterprise are: The Rev. Charles H. Parkhurst, William J. Schieffel, General E. A. McAlpin, the Rev. Dr. Nehemiah Boynton, Henry Clews, the Rev. Dr. Charles L. Thompson, S. Parkes Cadman, Arthur J. Brown, Jonathan C. Day, William H. Roberts, Mark A. Matthews, John H. Boyd, Charles B. Mitchell, Josiah Strong, Frank Mason North, David James Burrell, Cornelius Woolf, William L. Chamberlain, William H. Maxwell, Ernest K. Coulter, George T. Coxhead and George T. Brokaw.

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