

BETTER FRUIT IN THE STORES

County Fruit Inspector Parker Notifies Stores

The Law Requires the Destruction of Diseased and Infected Fruit and Infected Stores Notified

J. S. Parker, county fruit inspector of Polk county, made a personal visit to Independence a few days ago and notified all stores to receive only well selected food that would comply with pure food law.

A great deal of fruit is brought to market that is wormy and otherwise infected and so long as the law was not enforced no attention was paid. The result is that much poor fruit has been brought to the market and sold.

This action on the part of the fruit inspector requiring only good fruit to be sold by the merchant is an imperative law.

The county court appoints the fruit inspector, whose duty it is to inspect fruit orchards and fruit, enforce the laws now in force regarding growing, handling and selling of fruit, fruit trees and nursery stock, which authority is vested in section 5482 of the statutes of the state.

Some of the provisions of the law are Sec. 5499. It shall be unlawful for any person, firm or corporation to import or sell any infested or diseased fruit of any kind in the state of Oregon. Sec. 5496 makes it the duty of any person, firm or corporation owning a fruit orchard, if infested with any kind of insects, pests or diseases to spray or destroy the same in such a manner as the county fruit inspector may request. The law also declares an orchard infested by pests, diseases or fungous growth is a public nuisance. In order to make the law effective a penalty of \$25 as a minimum fine and \$100 as a maximum fine has been made effective in Sec. 5501 of the state law for refusal to comply with the law.

T. L. Hartman moved in town last week for the winter.

Chas. Harford of Salem was in town a few days this week.

Chas. Leahman from Simpson was in town Wednesday.

John Ground of the Luckiamute was in town the first of the week.

Phy Simpson of the Simpson Logging Co. was among us during the week.

D. J. Dave returned from Corvallis where he has an interest in a crop of hops.

Frank Kelly and Adam Baskin were visitors to Turner the first of the week.

Miss Cressig Bramber, who is teaching the school at Parker spent Saturday with her father here, returning to her school work Sunday morning.

R. J. Taylor was a passenger to Portland Saturday meeting Mrs. Taylor who has been spending a few weeks with her daughter, Mrs. Wann in Eastern Washington, both returning Monday morning.

Civil Powers of Earth Are About to Unite in Common Cause—Powerful Influence Preparing for the Battle of Armageddon—A Reign of Anarchy Will Be the Result of the Warfare Until The Messiah Takes Control.



PASTOR RUSSELL

Brooklyn, N. Y., Nov. 2.—The Brooklyn Academy of Music was crowded to the limit today to hear Pastor Russell's discourse on the "Battle of Armageddon." His text was: "He gathered them together unto a place called in the Hebrew tongue Armageddon." (Revelation xvi, 16.) This speaker said: Armageddon in the Hebrew signifies the "Hill of Megiddo," or Mount of Destruction. It was famous as a battle field in Old Testament times.

The Lord has seen fit to associate the name Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which this age will close, perishing, and the New Age of Messiah's glory be ushered in. He has purposely used highly symbolical figures of speech in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revelation. But even in the due time, the Bible assures us, "None of the wicked shall understand" (Daniel xii, 10, 10)—none who are out of heart harmony with God—but only the wise of His people—the "wise virgin" class of the Master's parable.

I have long avoided presentation of my understanding of our text and its context. I take it up now by request and because I believe it is due time to be understood. I disclaim any special inspiration. In some particulars my views agree with those of other Bible students, and in other respects they disagree. Each bearer must use his own judgment, do his own Bible study, and reach his own conclusions.

Kindly remember that I am not responsible for the figures of speech used by the Lord. My interpretations do indeed constitute a terrible arraignment of institutions which we have all revered and which embrace good people, of good words and good works. God's saintsly people in these various institutions, being comparatively few, are ignored when systems as a whole are dealt with in prophecy.

The Dragon, Beast, False Prophet.

Our context tells us that three impure spirits (teachings) will go forth from the mouths of the Dragon, the Beast and the False Prophet, and these three will be in accord, and symbolically the doctrines are represented by "frogs." These three doctrines are to have a mighty influence throughout the civilized earth. They are to gather the kings and their armies to the great Battle of Armageddon. The ecclesiastical kings and princes, and their retainers of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The kings and captains of industry, and as many as can be influenced by them, will be gathered to the same side. The political kings and princes, with all their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy.

These "doctrines of demons," represented by the "frogs," will lead many noble people in this great army to assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward and medieval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things.

In giving this interpretation, it is necessary for us to indicate what is symbolized by the Dragon, the Beast, and the False Prophet. Bible students of nearly all denominations agree with us that the "Dragon" of Revelation represents the purely Civil Power. Protestant interpreters generally agree that the "Beast like a leopard" (Revelation xiii, 2) represents the Papacy. But fewer still, we fear, will be ready to support our view that Protestantism is the "Image of the Beast" (Revelation xiii, 15) in our context given another name, "the False Prophet." We urge no one to accept our interpretation, nor shall we think hard of any who refuse it. We will neither slander nor otherwise injure them now, nor threaten them with eternal torture. They have the same right to their views that I have, and the same right to make them known to others. And I, for one, will be very glad to consider anything which opponents may set forth as their interpretations of our text.

"Unclean Spirits Like Frogs." The symbolism of Scripture, rightly understood, is always forceful. When the spirit used a "frog" to symbolize, it represents certain doctrines or teachings. We may be sure the true application will fit well. A frog has a sage look, a wise look, it swells itself up in an apparent endeavor to impress the beholder. Its great mouth well represents its chief power, used to croak.

Applying these symbols, we learn that an evil spirit, influence, teaching will come from the Protestant churches and from the Church of Rome, and from the Civil authorities, all in full agreement. The spirit of all will be boastful, an air of superior wisdom and knowledge will be proudly assumed—all will croak in harmony. All will tell of dire results that would follow, involving the interests of both the present and the future life, if their counsel be not followed. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or looked into, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict. Any persons or teachings in conflict with these boastful and unscriptural claims will be branded as everything vile, at the mouths of these "frogs" speaking from pulpits and platforms and through the religious and secular press. The nobler senti-

ments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, human and Divine, to be rid of Jesus and His teachings, so this "frog" spirit will approve of every violation of principle necessary to their self-protection.

The croaking of these "frog" spirits or doctrines will gather the kings and princes, financial, political, religious and industrial into one great army. The spirit of fear, inspired by the croakings of these "frogs," will scourge the passions of otherwise good and reasonable men to fury, desperation in their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on the altar of what they mistakenly suppose is justice, truth and righteousness, under a Divine arrangement.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off under the plea of necessity, the glory of God, the commands of the Church, etc. All will seem to be serene, until the great social explosion in our context described as the "great Earthquake." An "earthquake," in symbolic language, signifies social revolution, and the declaration of the context is that some like unto it ever before occurred. (Revelation xvi, 18, 19.) Jesus described it as a time of trouble such as never was since there was a nation.—Matthew xxiv, 21.

The Lord Will Gather Them.

The false, frog-like teachings will gather together into one host the great, the rich, the wise, the learned and the kings of the earth, to battle. At this juncture Divine Power will step forward, and our text tells us that He shall gather the marshaled hosts to Armageddon—to the Mountain of Destruction. The very thing which they sought to avert by their union, federation, etc., will be the very thing they will hasten. Other Scriptures tell us that God will be represented by the Great Messiah, and that He will be on the side of the masses. Thus we read in Daniel xii, 1: "At that time shall Michael [the Godlike One—Messiah] stand up"—assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming that they were His Kingdom, and authorized by Him to reign in His name and in His stead.

Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some of these may be serving illegitimately, as did Saul of Tarsus, who "verily thought that he did God a service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights in his battles, so the Lord does not vouch for the moral character of all who will enlist and fight on His side of any question. "His servants they are to whom they render service," whatever the motive or object prompting them.

The same principles will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side, and the very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. The majority of the poor and the middle class prefer peace at almost any price. A comparatively small number, God's consecrated people, will at heart be longing for Messiah's Kingdom. These will bide the Lord's time and wait patiently for it; they will be of good courage, knowing the outcome outlined in the "more sure word of prophecy," to which they have done well to take heed, "as unto a light shining in a dark place until the Day dawn"—(1)

The masses will be restless of their restraints, but will be conscious of their own weakness as compared to the kings and princes, financial, religious and political, which will then hold sway. Besides, the masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and peaceful re-adjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of law shall become violators of the law and resistors of the will of the majority as expressed by the ballot. Fear for the future will lead the well-meaning masses to desperation; and anarchy will result when Socialism fails.

The Cloud's Silver Lining.

Horrible would be this outlook for the future did we not have the infallible Word of God assuring us of a glorious outcome! Divine Wisdom has withheld until our day the great knowledge and skill which is at the same time breeding millionaires and discontented. Had God lifted the veil a thousand years sooner, the world would have lined up for its Armageddon a thousand years sooner. But that would have been too soon for the Divine purpose, because Messiah's Kingdom is to be the great Thousand-Year-Sabbath of the world's history. God in kindness veiled our eyes until the time when the gathering in Armageddon would immediately precede Messiah's taking to Himself His great power, and beginning His reign.—Revelation xi, 17, 18.

"Send Them Strong Delusions."

St. Paul wrote prophetically of our time, that it would be one of serious trial and testing to many professing to be Christians. The reason for this he states—they received not the Truth in the love of it. (II Thessalonians ii, 10, 11.) They preferred their own erroneous theories, the Apostle explains, and therefore God will give them over to a "strong delusion," and let them believe the lie which they preferred, and let them suffer for missing the Truth which they did not love. Thus they will be in the condemned host, "fight-

TRAIN AND BOAT SERVICE

Southern Pacific System

Passenger Number 1 leaves Independence for Corvallis at 10:45 a. m. Passenger Number 2 leaves Independence for Portland 2:20 p. m.

Independence and Monmouth Line.

No. 66 leaves Independence daily at 2:30 p. m. and Monmouth at 2:40 p. m. and arrives at Dallas at 3:05 p. m. No. 64 leaves Independence daily at 6:15 a. m. and Monmouth at 6:25 a. m. and arrives at Dallas at 7:00 a. m. No. 68 leaves Independence at 10:5 a. m., Monmouth at 11:05 a. m., and arrives at Dallas 11:30 a. m. No. 70 leaves Independence at 6:15 p. m. and Monmouth at 6:30 p. m. and arrives at Dallas at 6:55 p. m. No. 61 leaves Independence at 6:30 a. m. and Monmouth at 6:40 a. m., and arrives at Airlie at 7:25 a. m. No. 73 leaves Independence at 3:35 p. m. and Monmouth at 4:10 p. m. and arrives at Airlie at 4:45 p. m. No. 71 leaves Dallas daily at 8:30 a. m. and Monmouth at 8:45 a. m. m. and arrives at Independence at 9:15 a. m. No. 69 leaves Dallas daily at 1:00 p. m. and Monmouth at 1:25 p. m. and arrives at Independence at 1:40 p. m. No. 71 leaves Dallas daily at 7:20 p. m. and Monmouth at 7:45 p. m., and arrives at Independence at 8:05 p. m. No. 62 leaves Airlie daily at 7:30 a. m. and Monmouth at 8:05 p. m. and arrives at Independence at 8:15 a. m. No. 72 leaves Airlie daily at 5:00 p. m. and Monmouth at 5:35 p. m., and arrives at Independence at 5:45 p. m. No. 121 leaves Independence daily at 8:20 a. m. and arrives at West Salem at 9:00 a. m. No. 126 leaves Independence at 4:05 p. m. and arrives at West Salem at 4:45 p. m. No. 123 leaves West Salem daily at 9:50 a. m. and arrives at Independence at 10:25 a. m. No. 125 leaves West Salem daily at 5:00 p. m. and arrives at Independence at 5:40 p. m.

Boat leaves Independence and connects at East Independence as follows: No. 1 7:50 a. m. for Albany. No. 5 10:30 a. m. " " " " No. 9 4:15 p. m. " " " " No. 13 5:25 p. m. " " " " No. 8 7:50 a. m. for Portland and Salem. No. 12 10:30 a. m. for Portland and Salem. No. 16 2:50 p. m. for Portland and Salem. No. 20 5:25 p. m. for Portland and Salem. No. 22 8:20 p. m. for Portland and Salem.

Independence Steam Laundry

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Independence Mail Service

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Directory of Local Lodges

Lyon Lodge No. 29 A. F. & A. M. Meets every Saturday on or before the full moon, and two weeks thereafter. Claire Irvine, Sec. H. Mattison, W. M.

Notice

I am planning on retiring from business and I must have my accounts settled. All persons indebted to me will please call and settle their accounts inside of the next 30 days. I need the money and am not prepared to extend credit beyond that date. Jas. Hiliard.

Thanksgiving is Coming; Election is Over

You will Want One of Those Up-to-Date Lisk Roasters

for your big Thanksgiving Turkey. They make Cooking a pleasure and insure the right bake on that fine Turkey. Something else is needed besides the Cooker and the Cook—'Tis the Stove. The new MONARCH MALLEABLE RANGE is the stove that makes the home happy, cooks the meal just right and is what you want this Thanksgiving. After the turkey is cooked comes the Carving...Our sets are the best...Next is the real pleasure the eating it with a SET of our O. V. B. KNIVES AND FORKS.

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INDEPENDENCE CHAPTER No. R. A. M.

Meets every first Friday following full moon of each month.

Adah Chapter No. 34 O. E. S.

Meets Second and Fourth Tuesdays of each month in the Masonic Hall. Margaret Pomeroy, Secretary. Helen Kirkland, W. M.

Valley Lodge No. 42 I. O. O. F.

Meets every Thursday at 8 P. M. in their own hall on corner Main and C streets. A. Moore, Sec. O. B. Travis, N. G.

Model Encampment No. 35 I. O. O. F.

Meets Second and Fourth Tuesdays each month in I. O. O. F. Hall. F. L. Hooper, S. C. W. Henkle, C. P.

Clover Leaf Rebekah Lodge No. I. O. O. F.

Meets 1st & 3rd, Tuesdays of each month in I. O. O. F. Hall. Ruth Conkey, Sec. Edith West, N. G.

Homer Lodge No. 45 KNIGHTS OF PYTHIAS

Meets every Monday in their Castle Hall on Main and C streets. J. W. Richardson, K. of R. & S. H. F. McInturf, C. C.

Independence Camp No. 201 WOODMEN OF THE WORLD

Meets First and Third Fridays of the month in their hall in the Campbell building on Main street. Clair Thorp, Clerk O. D. Byers, C. C.

Independence Circle No. 69 WOMEN OF WOODCRAFT

Meets Second and Fourth Fridays in W. O. W. Hall.

Independence Lodge No. 212 FRATERNAL UNION OF AMERICA

Meets Second and Fourth Wednesdays of each month in K. of P. Hall. Ella Hart, Sec. Ida Collins, W. P.

Willamette Camp No. 2489 MODERN WOODMEN OF AMERICA

Meets Second and Fourth Wednesdays of each month in their own hall in the Whiteaker building on Main street. O. T. Solie, Clerk. O. B. Travis, C.

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