

LOCAL NEWS ITEMS FROM CITY OF TURNER

(Capital Journal Special Service.) Turner, Ore., Sept. 11.—Many of the Turner people are away at the hop-yards near Salem or Independence.

Mr. and Mrs. John Cannon and Mrs. W. J. Benton returned Thursday afternoon from working in the hop-fields near Mouthout.

The rains the first part of the week delayed the work in the Abrams hop-yard north of Turner but is said to have caused no damage.

A fine new guide-post was placed at the corner of B and Third streets yesterday afternoon by the Goodyear Company. It will be an aid in guiding travelers who pass through the town.

Carpenters are at work making extensive repairs on the school house. They are making more room for the new high school grades which were added at the special election last winter.

Mrs. Lily L. Wilson of Hillsboro is a guest at the home of R. O. Thomas.

Brasler Small and Harold Looney departed yesterday for a hunting trip in the mountains in the southern part of the state.

Frank W. All and family motored to Albany Sunday in their new automobile.

Albert Evans of Blaine, Washington, is visiting old friends in Turner. Mr. Evans was formerly telegraph operator at this station.

Mrs. Helen Dickenson Harford, the well-known W. C. T. U. worker, delivered an interesting lecture at the Crawford school house Thursday evening.

Mrs. Harold Looney of Jefferson is visiting her mother Mrs. M. C. Smith.

(Capital Journal Special Service.) Turner, Ore., Sept. 11.—Miss Hallie Thomas, daughter of Mr. and Mrs. R. O. Thomas, is home from Chicago, where she was sent as a delegate to a convention of teachers, and she also spent some time in Gary, Indiana. Miss Thomas is one who has found much good to be done for Portland schools and her work has been for the betterment of the pupils and has made her quite popular.

Quite an interesting and entertaining program by house talent was rendered at the Masonic hall Friday night. The proceeds are to assist in some improvements of the Presbyterian church. Arrangements are being made for another entertainment in the near future.

Miss Bernice Small discovered some small gold nuggets in the crew of a chicken she was dressing, and now her father, J. H. Small, is hastening preparations to mine the chicken lot or kill all the chickens he has not yet decapitated.

Arthur Edwards, the well known thoroughbred stock man of near Turner, threshed 1500 pounds of fine clover seed from six acres, and he is satisfied that had he clipped all his crop in the spring to prepare for a seed crop he would have gotten as much on all the ground.

S. M. Endicott, one of Salem's leading attorneys, was seen on our streets yesterday. It was due to Mr. Endicott that Turner got a bank when she did and the patrons were very much disappointed when he disposed of his interest in the bank.

Silas Read is making preparations to locate in Corvallis, where he is employed in automobile repair work. We always like to see everyone do well, but we regret that Mr. Read found it to his best interest to leave Turner and locate elsewhere.

The improvement in progress on the school building to accommodate the new high school is moving along nicely under the supervision of Clarence Robinson, our enterprising contractor. Mr. Robinson has recently completed a fine barn for Mr. Gath, a new arrival in this vicinity, and he is demonstrating his confidence in this country by the erection of this building for cattle and horses and we understand he is arranging to build a new house this fall.

Some people are under the impression that the water question is a dead issue, but ere the war cloud has cleared away Turner will be enjoying the pure, cool water of the Green Spring, piped to the city and into every home desiring it.

Frances Byram, a popular teacher in the Jefferson schools, has been visiting with the Booth family for some time.

Frank Hall, the cream king of Turner, is the proud possessor of a Studelaker automobile, and he can drive to a far-off well, even though he has had it but a few days.

R. O. Thomas is losing flesh rapidly, and he can't tell whether it is a result of milking cows or feeding hogs.

Jones Bros. are putting in a cement walk in front of their place of business, and if more of our business men of Third street would do likewise what an improved condition there would be to the satisfaction of pedestrians in our business section.

Mr. Norbert is making preparations to ship a car of hogs he has been fat-

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Sept. 23, 1914

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tening on the partly burned grain from the elevator that was destroyed by fire in early summer.

The little daughter of Mr. and Mrs. Cochran is seriously ill at the Salem hospital, in Salem.

Henry Kael has added some improvements to the front of his business building.

Mr. Ford, brother-in-law of James Lyle, and a former business man of Turner, is visiting Mr. Lyle. Mr. Ford is now a resident of Portland.

Willie Small is soon to be numbered with the dairymen of this locality, as he is building a large dairy barn near his home.



St. Paul Episcopal. Robert S. Gill, rector, Holy Eucharist, 7:30 a. m. Matins and address, 11 a. m. Evening song and address, 7:30 p. m. Sunday school 9:45 a. m. The rector especially requests the attendance of all members at the 11:00 o'clock service. All others earnestly invited.

First Christian. Corner High and Center, F. T. Porter, minister, 9:45 a. m. Bible school, Dr. H. C. Epler, director, 11 a. m. worship and sermon, subject "The Church", 6:30 p. m. C. E. 7:30 p. m. sermon subject, "The Search for a Man."

Unitarian Church. Corner of Chemeketa and Cottage streets, Richard F. Tischer, minister. Service at 11 o'clock (no evening service), subject, "The Hope and Purpose of Christianity." All friends of liberal religion and of progressive thought are most cordially invited to our services.

South Salem Friends. Corner South Commercial and Washington street, H. E. Pemberton pastor, Sunday school at 10 a. m. Emer Newby, superintendent, Public worship at 11 a. m. and 7:30 p. m. Prayer meeting Thursday 7:30 p. m.

First Presbyterian. In the morning the pastor, Carl H. Elliott, will speak on Paul's Epistle to the Galatians, this being the first of a series on the Books of the New Testament to be given monthly. In the evening the subject is "The Importance of holding on." Mrs. Galloway will sing in the morning, "Thou Shalt be King, O Lord," and in the evening, "Teach me to pray." The Sunday school meets at 9:45 a. m. Mr. Glen Niles being the superintendent.

First Methodist. State and Church streets, Richard N. Ayson, minister, 9:45 a. m. Sabbath school, Mr. H. C. Tillman, superintendent, 11 a. m. sermon, "Temptation." The closing message in the series on the Lord's Prayer, 12:30 p. m. Class meeting, 6:30 p. m. The Epworth League will study "What shall my life work be," under the leadership of Miss Norma Hofer, 7:30 p. m. sermon, "The Incredible Things of Life."

Lutheran Church. East State and Eighteenth streets, George Koehler, pastor. Sunday school at 9:30; divine service at 10:30; no evening service.

International Bible Student Association. The International Bible Students of Salem will hold their regular weekly study at 435 Court street, upstairs, Sunday, 10 a. m. All Bible students welcome. No collection.

First Congregational. Corner of Liberty and Center, Perry Frederick Schrock, minister. Bible school at 10 a. m. Morning worship at 11 a. m. with sermon by the minister, subject of sermon, "A Prayer for the Blind." No evening service.

Central Congregational. Corner of South 19th and Perry, Bible school at 10 a. m. Christian Endeavor devotional service at 7 p. m. Song service and evening worship at 7:45 p. m. Sermon by the minister of First church. Informal business meeting at close of evening service.

W. C. T. U. Rev. W. N. Blodgett will address the gospel temperance meeting at Ransy Memorial Hall Sunday at 4:30 p. m. You are invited.

United Evangelical. North Cottage between Center and Mariah, A. A. Wister, minister 11 a. m. Sunday school, Prof. A. L. Schmallo, superintendent, 11 a. m. preaching, "Go Through the Gates," 6:30 p. m. K. L. of C. E. meeting, Raymond Schmallo leader 7:30 p. m. sermon, "The Nature and Result of the mystery."—one of the series on the Epistle to the Ephesians, 3:30 p. m. preaching at Auburn.

Jason Lee Memorial M. E. North Winter and Jefferson streets, J. H. Irvine, pastor, 10 a. m. Sunday school, C. M. Roberts, superintendent, 11 a. m. sermon, "The Sabbath a Sign and Reverter of Hearts," 6:30 p. m. Epworth League, topic, "Paul—What Shall My Lifework Be?" 7:30 p. m. sermon, "The Masculine and Militant side of Christ and His Christianity." Fourth Quarterly Conference Tuesday 7:30 p. m., Rev. James Moore, D. D., presiding.

First Baptist. Sunday school 9:45, Chas. Both, superintendent. Morning sermon 11, subject, "Bought and Paid For." Young People's meeting 6:30. Evening sermon, 7:30, subject, "The Call of the Wild." H. E. Marshall, pastor.

DIED. MUSCOTT—At a local hospital, Friday, September 11, 1914. Arrest Muscott, aged 86 years. Funeral services will be held tomorrow at Woodburn.

When you would find a new dwelling place, look to the Journal Want Ads for assistance.

THE DESTRUCTION OF MYSTIC BABYLON

"Babylon Is Fallen! Come Out of Her, My People!"

SIGNIFICANT NAME OF CITY.

Tower of Babel Typical—Ancient Babylon Typical of a Spiritual Babylon. Babylon, Mother and Daughters. Golden Cup in Her Hand—Wine of False Doctrine—Antitypical River Euphrates—Antitypical Waters Drying Up—"Flee Out of Babylon."



PASTOR RUSSELL

Sept. 6.—The Photo-Drama of Creation is still being wonderfully used of the Lord to interest the public in Bible study. Through this beautiful collection of masterpieces of art the Scriptures are being opened to the understanding of all classes of people everywhere.

Pastor Russell's text today was, "Declare ye among the nations, and publish: set up a standard; say, Babylon is taken"—Jeremiah 50:2. He said:

While our message for today is "most in due season" to the Household of Faith, and in every way important to be understood, it is nevertheless a subject difficult to treat without giving offense, without seeming harsh. Bear with me, then, while expressing what I believe to be the Divine Message in as kindly a manner as I know how.

The Scriptures which I may quote in support of my presentation seem harsh almost to cruelty; but I assure you, my hearers, that I am not responsible for the language of the Bible. My responsibility is to speak the Word of the Lord. In doing this I shall endeavor to present the Lord's words in as kindly a manner as possible, and so far as possible explain some of the harsher expressions; but I must not shun to declare the whole counsel of God—and as fully as I believe He would now have His people understand it.

In the days of Jesus and His Apostles there was no Mystic Babylon. Therefore the expressions in the Revelation of St. John bearing upon Mystic Babylon were prophetic of the systems and conditions which have since risen in the Church. The word Babylon is a double signification. It is derived from the word Babel, and reminds us of the time when the sons of Noah lost faith in the Divine providential care and in the rainbow promise, and endeavored to erect a structure for their own preservation—the Tower of Babel. This attempt led to the confusion of tongues.

Similarly, following the days of the Apostles and of the persecution of the early Church, an attempt was made to erect a great religious system for the protection of the Church, not waiting for the fulfillment of the Divine promise that in due time Messiah would come and establish His Kingdom for the blessing of the world.

The religious "Tower of Babel" was, primarily, Papacy. So far as it went, it was a wonderful structure, but it never accomplished the designs of its founders. It never mastered and established the Church far above the power and influence of the civil governments and earthly monarchs.

It was when the Tower of Babel rose to a considerable height in dignity and grandeur that the Lord manifested His power amongst the workmen and confounded their speech. Disconcerted, the people ceased the further building of the Tower, and each set up for himself. This corresponds well with the Protestant Reformation Movement and the various denominations into which those once Catholic became divided.

Babylon and Its Wall. Another thought connected with our subject is that the literal city of Babylon was a prototype, a prophetic figure of Mystic Babylon. The name Babylon signifies "The Gate of God"—the gateway by which access to God is to be attained. This in effect was the claim made by Papacy, and the claim which she still makes—that she is a great City, a great Kingdom; that she has a great wall of Divine salvation and protection round about her—a great wall built of superstition and ignorance, say her enemies.

In the Revelation Jesus prophetically pictured the greatness of this City, this spiritual Empire. It is essentially religious, although it includes the great kingdoms of earth, which unitedly are styled Christendom. This great "city," Babylon, is represented as being divided into ten different wards, each of which represents one of the kingdoms of Christendom, and which correspond to the ten horns of the symbolic "beast." Compare Rev. 11:13; 12:1. As this great "city," or spiritual kingdom, thus includes the chief monarchies of Europe, so under another figure Babylon, Papacy, is represented as a woman, in whose forehead is found the name, "Babylon the Great, the Mother of Harlots." This is shown in some manner the various Protestant systems of Christendom which separated from the "Mother Church" of Rome, but which are still her daughters, still related to her, part-

ners of her character, traits and disposition. Thus Babylon with her ten wards includes practically all of Europe; and Mother and Daughters of this same family name include nearly all of the Protestant denominations as well as the Catholic Mother Church.

What is Meant by Harlots? It should be remembered in discussing this subject that the Scriptural language is figurative—that it does not signify that either the Church of Rome or her Protestant Daughters are immoral. The correct thought is this: Primarily the Church of Christ was a "virgin" company of persons, called out, separated from the world, its aims and its ambitions—called to be saints and joint-heirs with Christ in His Kingdom. To whatever extent systems rose amongst the followers of Jesus and became affiliated with any of the kingdoms of this world—to that extent, Scripturally, figuratively, they committed harlotry; for they were espoused to the King of kings and the Lord of lords, and were to wait for Him, that at His Second Coming they might become His Bride and His Associate in His Throne.

It will not be questioned that Papacy became affiliated with the Roman Empire and sat down on the throne of Rome; nor that the Church of England, as one of her "daughters," became affiliated with the British Government and now sits, representatively, in the House of Lords. It would not be questioned that the Greek Church exchanged a similar betrothal and marriage to the Russian Government, the Lutheran Church to the German Government, etc., etc. It is on this account and in this sense that the Church of Rome and her Daughters—mother and daughters, organizations of Protestants—are figuratively called by the family name of Babylon.

Babylon's Golden Cup. Under the figure of "a woman clothed in purple and scarlet" the Mother System of Babylon long centuries ago—"made all the nations drunk with her wine," the doctrines which she had in her Golden Cup. (Revelation 17:1-6.) The Golden Cup represents the Bible, the Divine Standard, or authority. It was abused when the wine of false doctrine was put into it—when the Bible was claimed as authority for various erroneous teachings of the Dark Ages. The intoxicating "wine" which made the nations drunk, and which led them to support the "woman" and to call themselves Christian nations, Papacy still holds in her hand, and still offers to whoever will receive it. But the nations are gradually sobering up.

It is not necessary to suppose that every doctrine presented by Papacy was false and intoxicating. The thought is, rather, that a stupefying potion was put into the wine already in the Cup. As the Golden Cup represents the Word of God and its message, the stupefying potion may well be understood to be some of the doctrines; for instance, that God's Kingdom was already been set up; that the papal throne is the Throne of Christ, and that the Pope reigns as Christ's Viceroy, or substitute and representative. Other poisonous elements threatened the people with purgatorial torture or with eternal torment if they failed to keep in line with the papal authority—this claimed viceregent authority of Christ.

The Protestant denominations were all born under these intoxicating influences and false theories. While they separated from the Mother system and denounced her, nevertheless they held doctrinally to many of her intoxicating errors. Consequently they, too, claim that somehow, they know not how, Messiah's Kingdom has been set up and is reigning. They, too, join in giving the nations some of the same once mingled "wine" that the Mother gave them, telling the people that these are Christian nations, even though they have anything but the Christian spirit, and are building guns and dreadnaughts to blow each other off the earth.

So strong is the power of this intoxication that the inconsistencies of such theories are not discerned by those intoxicated. Only the few who are gradually getting free from the stupefying potion are able, by Divine assistance, to see some of the mistakes along this line. These see that neither the Church of Rome nor any of her Daughter systems is the true Church.

Each system professes to be the Bride of Christ, yet each knows that the marriage of the Lamb is to take place at the Second Coming of Christ. They have therefore very generally lost sight of the fact that the true virgin Church of Christ, only a Little Flock (Luke 12:32), who will be accounted worthy to become the Bride of Christ, must wait for the Lord from Heaven (1 Thessalonians 1:10). She must keep herself "unspotted from the world," a virgin, that she may be accounted worthy to enter into the joys of her Lord, become His Queen and Joint-heir in His Kingdom.

It is not to be expected that either the Mother or the Daughters, who are now claiming to reign with Christ, who are now claiming that His Kingdom is already set up, who are now claiming that their union with the kingdoms of this world is legitimate, can have the Bridegroom's approval. It is not to be expected that they realize their true condition—that they are disloyal to the Heavenly Bridegroom and King.

Babylon, the Great City. In the symbolic language of the Book of the Revelation, as already explained, the name Babylon is applied, not only to the typical woman, Papacy, and her mystical daughters, the Protestant denominations, but also to the great City, Mystic Babylon. The symbolic woman more particularly represents the ecclesiastical systems, and the symbolic city the governmental features—the sacerdotal, or religious, au-

thority to govern and control the kingdoms, the nations of the earth.

We all remember the history of the ancient city of Babylon, with its most wonderful walls and its hanging gardens. We all remember that it was built across the River Euphrates, which flowed through its center and was supposed to protect it fully from the hazard of invasion. Besides its vast storehouses of food it had the river for its water supply. Babylon was therefore considered impregnable.

Mystic Babylon, Christendom of our day, is a most masterly organization. Its walls are built of ignorance and superstition, whose great foundations were laid centuries ago. Ancient Babylon's great gates of brass, which came down to the level of the Euphrates, represented Mystic Babylon's worldly wisdom, human ingenuity and dexterity of organization, to maintain the control of the symbolic waters and to protect the "city" from a possible approach from that direction.

In the symbolic language of the Scriptures the word water has two distinct interpretations: (1) Water is a symbol for Truth; (2) Water also symbolizes revenues from outside people and kingdoms. In harmony with this latter thought we read that the woman with the golden cup sits upon many waters; "and the waters which thou sawest are peoples, and multitudes, and nations, and tongues." (Revelation 17:15.) This "woman" does not reign over one nation or people alone; her rule is catholic, or general; for all nations were made more or less "drunk with her false doctrines." The water of the River Euphrates, flowing through Babylon, might therefore be understood to symbolize the peoples and nations supporting Mystic Babylon by contributions, tithes, offerings.

The Euphrates to Be Dried Up. In the Revelation not merely is the name Babylon used long after the ancient city was so blotted out of existence that for centuries its site was unknown, but the symbolic description includes also the River Euphrates. Of that great river we read, "The water thereof was dried up, that the way of the Kings of the East might be prepared." (16:12.) If we are correct in our interpretation that the waters of that river signify revenues from all nations, the drying up of the river implies a cessation of the revenues of Babylon, a decline in the contributions which heretofore have made her wealthy—millions coming every year from rich and poor of all nations for her support.

It is in full accord with this Divine prediction of what is yet to come that we hear cries of distress rising from all denominations, both Catholic and Protestant, to the effect that the revenues of the churches are being "dried up," and this at a time when the world is larger in population and in wealth than ever before.

History tells us that ancient Babylon was captured by Cyrus the Great and his army after a siege of considerable length, which was unsuccessful until his soldiers dug a fresh channel for the river and turned aside its course. Thus was the River Euphrates dried up; and the Medo-Persian army entered the ancient city suddenly in the night. While these events were occurring, the princes of Babylon, corresponding to the notables of Christendom, were holding high carnival, rejoicing in their security, boasting of the strength of their walls, the impregnability of their gates and the sureness of their waters.

As then they were using the golden vessels of the Lord's Temple from which to drink their wine, so now, in the hour of Mystic Babylon's fall, we may expect something to correspond to this—a spirit of boastfulness, of pride, of intoxication with error, apparently drawn from the Divine Word.

At this moment of their exuberance there appeared in Babel's tower a quiet-hall a land, which wrote the words, "Hese, Mese, Tekel, Upharsin"—the days of your rule have been numbered by God and are finished; you are weighed in the balances and found wanting; your kingdom is divided and given to the Medes and the Persians (Daniel 5:25-28.) The strong symbolic language used in respect to Mystic Babylon corresponds so well to the prophetic language respecting ancient Babylon that we are warranted in our understanding that city to have been a prototype of Mystic Babylon and her fall a prefigure of Christendom's fall.

"Flee Out of Babylon." When foretelling the disaster upon Babylon the Prophets of Israel gave to God's people the message, "Flee out of Babylon; deliver every man his soul"—his life—and terrible descriptions, which seem grossly exaggerated unless we view the matter from the standpoint already suggested—that the experiences of the ancient city were figurative and prophetic of the much more serious experiences of Mystic Babylon, then long future. If further evidence were required to demonstrate that Mystic Babylon represents a great nominal system, it is found in the Revelation, a part of which is, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues."—18:4.

This call must be heard and heeded before the disaster comes; for it will come suddenly, as in an hour. Those who do not stand aloof will be involved in the disaster. And it is God's will that they should be involved if, after seeing the truth respecting Babylon and her character, they are not enthusiastically opposed to her deceptions and intoxicating false doctrines. The tribulations upon Babylon will constitute a part of the great tribulation with which this Age will terminate, and the New Dispensation of Messiah's Kingdom be ushered in—"a Time of Trouble such as was not since there was a nation." Let God's people remember that loyalty includes action and faithfulness even unto death.

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