

News of the Churches

The Evangelical Association, Chemeketa Street Church
Corner Seventeenth and Chemeketa streets, E. G. Hornschock, pastor. Sermons at 11 a. m. and 7:30 p. m. In the opening of the pulpits will be supplied by some minister of the city, there being a general exchange of pulpits. Sunday School at 10 a. m.; young people's meeting at 6:30 p. m.; prayer meeting on Thursday at 7:30 p. m. We extend a

WOMEN HAVE MADE THE POLLS CLEANER

Give them a chance and they will do the same for the Legislature. All who think so should vote for Mrs. Z. A. Rosebraugh and Mrs. F. A. Penn.



MRS. Z. A. ROSEBRAUGH



MRS. F. A. PENN

VOTE FOR THESE CANDIDATES ENDORSED BY THE MARION COUNTY NON-PARTISAN DRY CANDIDATES' COMMITTEE

- For State Senator: W. L. CUMMINGS—Prohibition
- For Representatives: JNO. P. ROBERTSON—Democrat; H. B. HOFFMAN—Prohibition; MRS. FANNIE M. PENN—Independent; MRS. Z. A. ROSEBRAUGH—Independent
- For County Commissioner: P. L. KENADY—Independent
- For Sheriff: W. L. JERMAN—Prohibition
- For County Recorder: H. L. CLARK—Democrat
- For County Treasurer: JOS. N. SMITH—Prohibition
- For County Coroner: A. M. CLOUGH—Republican

Take This to the Polls With You
Authorized by Non-Partisan Dry Candidates' Committee (Paid Adv.)

special welcome to strangers and visitors.

Unitarian Church.
Corner of Chemeketa and Cottage streets, Richard F. Tischer, minister. Sunday school, 10 a. m.; advanced study class, 10 a. m.; morning service, 11 a. m. No evening service. Subject, "The Unitarian Viewpoint of Man and Humanity." All friends of progressive thought and of liberal religion are cordially invited to our services. Bring your friends. Music by Miss I. Denison.

First Methodist Episcopal.
State and Church streets, Richard Noble Aivison, minister. 9:45 a. m., Sabbath School, Messrs. Schram and Gilkey, superintendents; strangers and visitors always welcome. 11 a. m., message, "Men and Measures." 12:30 p. m., class meetings. 3 p. m., Rev. Carl H. Elliott will speak at the Old People's Home. 6:30 p. m., Epworth League. 7:30 p. m., message, "The Citizen's Great Opportunity."

First Christian.
Corner High and Center, F. T. Porter, minister. 9:45 a. m., Bible School; Dr. H. C. Epley, director. 11 a. m., worship and sermon; subject, "Good Citizenship." 6:30 p. m., Christian Endeavor. 7:30 p. m., sermon. All ministers exchange pulpits at this hour.

N. T. Hillier, member of the First Methodist church of this city, will address the meeting at the W. C. T. U. hall Sunday at 4 o'clock. Mrs. Lehman will give a recitation, also Paul Hardy, Special music. Come and enjoy a pleasant and profitable hour.

St. Paul's Church.
Episcopal. Robert S. Gill, rector. Holy eucharist, 7:30 a. m. Choral eucharist with address, 11 a. m. Evensong and address, 7:30 p. m. Sunday school, 9:45 a. m.

Bethany Reformed.
Capitol, near Marion. Sunday school at 10 a. m. German services at 11 a. m. English services at 7:30 p. m. Rev. Edw. Wynn, of Portland, will conduct both services. Everybody is welcome.

The Lone Oak Mission.
Sunday school at 2:30 and meeting of worship at 3:30. At end of car line, opposite Fair Grounds grocery. Everybody welcome.

First Congregational.
Corner of Liberty and Center. Perry Frederick Schrock, minister. Bible school at 10 a. m. Morning worship at 11 a. m. and evening worship at 7:30 p. m. Rev. J. K. Browne of San Francisco, formerly of Turkey, will preach the sermon at the morning service. Evening topic: "The Christian Citizen."

Lutheran.
East State and Eighteenth streets, Geo. Koehler, pastor. Sunday school at 9:30. Preaching service at 10:30. Luther League at 6:45 p. m. Evening service in English at 7:30 p. m.

South Salem Friends.
Corner of South Commercial and Washington streets, H. E. Pemberton, pastor. Bible school at 10 a. m.; Emmaer Newby, superintendent. Preaching at 11 a. m. Evening meeting at 7:30 will be given to the "Drys," in charge of one of the city pastors. Prayer meeting Thursday at 7:30 p. m.

I. B. S. A.
The International Bible students of Salem will hold their regular weekly study at 435 Court street, upstairs, Sunday at 10 a. m. All Bible students welcome. No collection.

Highland Friends.
Corner Highland and Elm, Josephine Hoeckert, pastor, phone 1465. Residence 2255 North Elm. Sabbath school, 10 a. m.; Earl Pruitt, superintendent. Preaching at 11 a. m. and 7:30 p. m. Christian Endeavor at 6:15 p. m. Prayer meeting Thursday evening at 7:30.

Salem Commons.
241 State street, at 3 o'clock tomorrow afternoon at the Commons Hall, Mr. and Mrs. Alex. Noble from Portland, accompanied by Mrs. Shelby and Rev. W. G. MacLaren, state poetical fiery chaplain, will speak and sing and conduct very enjoyable services both afternoon and evening at 7:30. Special song services. All these speakers are fully worth hearing and a very large attendance is urged. Strictly interdenominational, and a cordial welcome to all.

First Baptist Church.
Regular service both morning and evening. The baptismal service for converts of the meeting will take place at evening service. All cordially invited. H. E. Marshall, pastor.

First Church of Christ, Scientist.
November 1, 1914, services are held at 440 Chemeketa street, at 11 a. m. and 8 p. m.; subject of Bible lesson "Everlasting Punishment." Sunday school at 9:45. Wednesday evening testimonial meeting at 8 o'clock. The reading room of this church is located in the Hubbard building, suite 303, and is open every day, except Sundays and holidays, from 11:45 a. m. until 5 p. m. and from 7 to 9 in the evening. All are welcome to our services and invited to visit our reading room.

THE REGENERATION OF CHURCH AND WORLD

Life Everlasting Obtainable Only In the Lord Jesus Christ.

WHERE FATHER ADAM FAILED

Why Regeneration is Necessary—Why It Began at the First Advent and Not Sooner—Why the Limitations of the Present Age—The Low and Narrow Gate—The Narrow and Rough Pathway—Why Different Kind of Regeneration During the Millennium—Why the World Will Have an Easier Pathway Up to Life Everlasting Than is Now Granted the Church. What and Why the Differences Between the Two Regenerations.



PASTOR RUSSELL

New York City, Nov. 1.—Pastor Russell, at New York City Temple, took for his subject, "The Regeneration of the Church and the Regeneration of the World. What are They? Why Different?" His text was, "Marvel not that I said unto thee, Ye must be born again." (John 3:7.) He said in part:

In the past many of us have studied the Bible in a very careless manner, neglecting to give to its inspired words the consideration and respect they deserve. In many cases, the original thought has been utterly lost because of some fanciful interpretation. Consequently very few Christian people have any concrete idea of the meaning of our text, and of other Bible statements respecting the future regeneration of the world. Regeneration, or a second birth, is absolutely necessary if we would attain everlasting life. The fault lies not with our Creator, that He made us incomplete; for, as the Bible declares, "all His work is perfect." The fault is chargeable to sin. "By one man's disobedience sin entered into the world, and death as the result of sin; so death passed upon all men, because all are sinners."

This sentence of death upon Father Adam hindered him from giving to his children the perfection of life in which he was created. His entire race has been born into the world for six thousand years under a death sentence, or curse. God cannot alter that sentence. The forfeited life cannot be prolonged; the sentence of death cannot be set aside; the Supreme Judge of the Universe cannot for any reason declare that He erred in His condemnation of our race. He cannot set aside His own decision. But God could provide for the regenerating of Adam and his race. To generate, as all know, signifies to bring into life. Adam failed to generate a race to life; he merely generated a great race of thousands of millions possessed of only a spark of life—a dying race.

The Divine Provision is that our Lord Jesus left the glory of the Heavenly condition and became a man for the purpose of ransoming, or redeeming, Adam and his race, which shared his condemnation. The record is that this sacrificed life laid down by Jesus is sufficient as a cancellation of all Adamic sin. On the basis of that sacrifice, and in the carrying out of the Heavenly Father's Program, Jesus was raised from the dead "a quickening Spirit," a life-giving Personage, with a glory far higher than that which He had when He came into the world. "Him hath God highly exalted, and given Him a name which is above every name."—Philippians 2:9.

The glorified Jesus is Scripturally termed the Second Adam, the Life-Giver or Regenerator, and also the Everlasting Father—that is, the Father who gives everlasting life. The time for the giving of life to the world by this great Second Adam, whom God hath appointed, is to be the thousand years of His Messianic Reign. Throughout the Millennium, it will be the work of Christ Jesus, as the glorified Second Adam, to regenerate the first Adam and all his race. The regenerating influences will be with their awakening from the sleep of death, in harmony with the Master's declaration, "The hour is coming in which all that are in their graves shall hear the voice of the Son of Man, and come forth."—John 5:23, 29.

The Regeneration of the World. The coming forth from the tomb will be the beginning of the regenerative work, but not by any means its completion. It will be merely a preparatory work. The awakened sleepers will be in the same condition of mind that they were in when they fell asleep—in a very similar condition to those who will be lying on the earth at that time. Before any of them can be regenerated, they must be brought to a knowledge of the Truth. Their eyes and their ears of understanding must be opened. The Scriptures assure us that this will be accomplished. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isaiah 35:5.) "The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."—Habakkuk 2:14; Isaiah 11:9.

The news of God's Love and of the possibilities of return to His favor through the atoning work of Jesus being clearly demonstrated to all, each will have the opportunity of deciding for himself whether or not he desires to return to human perfection and the blessed possibilities of everlasting life. To do so, he must be begotten again by the Life-Giver; and the Life-Giver will beget again only those who desire the new life. Wilful rejectors of the privilege, we are assured, will die the Second Death; while those who accept the Savior's proposals will come under helpful and disciplinary experiences which will gradually lift them up, mentally, morally and physically, to perfection—to all that was lost for them in Father Adam's disobedience and its penalty, and all that was regained for them by the obedience of Jesus and the Divine arrangement of His Messianic Kingdom for the regeneration of the world.

The words beget, born and regenerated or born again, associate themselves in our minds with our natural birth; but we are not to expect, as Nicodemus queried, that any would again be born as an infant from a mother. The begetting to a new birth will be in the mind—a covenant relationship with the Life-Giver.

The Church the Second Eve. Nevertheless, there is a beautiful analogy, complete in every feature; for while Father Adam was designed to be the life-giver, or father, or generator of the race, Mother Eve was designed to be its nourisher, care-taker and instructor, to bring the race up to complete development. So while Jesus is the Life-Giver in the sense that He gave His own life as a ransom-price for Adam, it is also a part of the Divine Program that there should be not only a Second Adam, but also a Second Eve.

The world will need not only the start of the new life during the Millennium, but also the care and nourishment necessary for their development and uplift—for restitution to perfection. God's provision is that the Church, called especially for the purpose and especially qualified for it during this Gospel Age, shall be the Antitype Eve—the Mother of the world—the care-takers, nourishers, supervisors, in respect to all regenerated, or rebegotten, by the Life-Giver Jesus. What a beautiful prospect of collaboration with the Savior in His great work of regenerating Adam and his race from the effects of Adamic sin and the death sentence!

The Divine picture is very complete. While Adam was alone he did not become a father. God caused him to fall into a deep sleep, and from his side took Mother Eve to be his bride, his co-laborer, his joint-heir in his inheritance, and his assistant in the work of generating the human family. So our Lord Jesus has not yet become a father. But He has gone into the deep sleep of death. His side has been wounded, and the first result is the gradual development, during the past eight centuries, of a Bride class. As Jesus passed from the human condition to the spiritual before He could be ready to be the Second Adam, so the Church class, as the New Creation, must pass from the human condition to the spirit condition, and must share in the First Resurrection, before she can fulfil her part in God's great Plan as the Second Eve.

In view of this work that God has outlined for His Son and for the Church, is it any wonder that He should consider it necessary to give us lessons and tests in faith, loyalty and obedience? Is it any wonder, in view of the work which He has for us to do for mankind, that He declares that as the Redeemer Himself was given deep experiences in suffering, in order to be a merciful and faithful High Priest in the things of God in relation to humanity, so the Church, His Bride, members of His Body, must share these experiences? When we come to understand the High Calling of God to the Church and the great work that is yet to be accomplished for and in the world of mankind, are we amazed?

The Church's Regeneration Different. It was not Jehovah's program for His Son that He should change to human nature permanently. On the contrary, we are distinctly told that the Logos took the form of a servant for the suffering of death, and not for any other purpose. This purpose having been accomplished, the Father raised Him up by His own power to spirit nature and glory—"where He was before," but to a still higher station on the spirit plane—"far above angels, principalities and powers, and every name that is named." This meant a regeneration, or second birth, for Jesus; for "flesh and blood cannot inherit the Kingdom."—1 Cor. 15:50.

Our Savior exchanged His spirit condition, or nature, for the human, but He could not exchange the human nature for the spiritual; else there would have been no object served in His humiliation. His human life was to be given up sacrificially as the Redemption-price for Adam's life and, therefore, as the Redemption-price of the whole world, since all lost life through Adam's disobedience. The application of the Master's sacrificed life would have left Him without any life-rights as a man, but God provided for His regeneration; that is to say, for His re-birth.

The sacrifice of Himself as a human being was made when Jesus was thirty years of age, and was symbolized by His immersion; and immediately the Father beget Him again, not to be a human being, but a spirit being. He was begotten of the Holy Spirit, which descended upon Him in a form like a dove. For three and a half years Jesus, as a New Creature, spirit-begotten, used His flesh body, consecrated

to death, having no other. In it, "He was tempted in all points like as we are, yet without sin"; and having demonstrated His loyalty to God, even unto death at Calvary, the Father raised Him from the dead on the third day—not a man, but a New Creature.

In other words, Jesus experienced the same transformation that the Apostle mentioned, saying, "It is sown in weakness; it is raised in power; it is sown in dishonor; it is raised in glory; it is sown an animal body; it is raised a spiritual body." After His resurrection, Jesus illustrated the lesson given to Nicodemus, of which our text is a part. He could, and did, come and go like the wind. Some seven times during the forty days, He appeared for brief intervals for the instruction of His disciples, just as angels have done. Later, He ascended up on High. "Now the Lord is that Spirit"—"the Second Adam."—2 Corinthians 3:17; 1 Corinthians 15:45, 47.

The Bible tells us that God from the very beginning had foreknown that Jesus would accomplish this work and become the Father of Adam and his race by regeneration; and the Apostle assures us that God foreknew also the Church as the Bride of Christ and His Joint-heir in His Kingdom. And Jesus said to some of the earliest members of the Church class, "In the regeneration [in the Millennium] . . . ye shall sit upon thrones." (Matthew 19:28.) Elsewhere He declared, "To him that overcometh will I grant to sit with Me in My Throne."—Rev. 3:21.

The Father purposed that the Bride class should be selected from amongst the members of the fallen race, and should be prepared for their work of future glory before the world's would commence. He purposed also that this Bride class should have a change of nature similar to that which Jesus experienced—it would begin with them as with Him, at the time of consecration and spirit-begetting, and culminate with them as with Him, in the resurrection change. Thus the Church has the promise that she shall be like her Lord, see Him as He is, and share His glory. (1 John 3:2; Romans 8:17.) St. Peter, speaking of the call of the Church, declared that God gave unto this class "exceeding great and precious promises"—that by these promises working in their consecrated hearts to will and to do God's good pleasure, this class might become "partakers of the Divine Nature."—2 Peter 1:4.

"Life and Immortality Brought to Light." It is manifest that this begetting of the Church to a change of nature is very different from the begetting provided for the world—regeneration, or re-begetting, to the human nature which Adam lost, but which Christ redeemed for the world. So also we have noted that the Church has a different Father. Jesus is not the Father, or Life-Giver, of this Divine life. He did not redeem it or secure it for anybody. He redeemed human nature and secured the right to regenerate the world to human nature.

The Church's begetting, or regeneration, is by the Heavenly Father Himself; as the Scriptures distinctly say, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Peter 1:3.) He alone can give this Divine Nature. This does not signify that the Church is not indebted to her Redeemer; for the Scriptures distinctly state that without Him we could do nothing; that "by His stripes we are healed"; and that before the Heavenly Father would deal with us at all—before He would accept our consecration, or sacrifice—it was necessary that Jesus should appear on our behalf as our Advocate and Surety, and thus open up to us a New Way of Life.

Thus, as St. Paul declares, "Christ brought life and immortality to light through the Gospel"—life everlasting to the world and immortality, or the Divine Nature, for the Church.

Prior to our Lord's First Advent, the way of life was not manifested; no provision has been made for it except in the Divine Promise. God had promised His friend Abraham that somehow, sometime, all the world would be blessed; and that meant that all the world would be released from the curse of death and experience the Divine blessing, which signifies life everlasting—not that the world will be given this blessing unconditionally, but the opportunity for this blessing will be extended to every member of Adam's race, and to himself, for acceptance or rejection at their will. Then came the second part of the statement to Abraham; namely, that this blessing should come through his Seed, his posterity. This implies that some special members of Adam's race, of a faithful line, would be greatly exalted to honorable positions, where they would be capable of blessing the remainder of the world, their brethren.

St. Paul points us to the fact that God offered this great privilege to the Natural Seed of Abraham, knowing all the while that they were sinners and would be unable to comply with the conditions, but making of them a typical people, and thereby incidentally blessing them, though with a lesser blessing. The true Seed of Abraham, through whom this promised blessing shall come, St. Paul most positively declares, is first of all the Lord Jesus Christ—the great Life-Giver, the Father who gives everlasting life—the Second Adam.

Then, with equal clearness, the Apostle points out that the Church, the Bride of Christ, selected during this Gospel Age from all nations and all denominations, is to be also a participant in the blessing work, and to be counted in as a part of Abraham's Seed. His words are, "Which Seed is Christ." And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise."—Gal. 3:16, 29.

Children Cry for Fletcher's

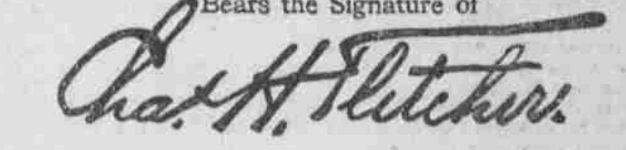


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