

Skinflint is after me. At the conference, he asked me up and down if I believed in hell-fire. I dodged the question of course, but he has been so persistent that an answer is demanded and expected of me. Several of my prominent church members told me to say yes, and have the matter done with. They would not permit me to say no, although every one admitted his disbelief in the horrible doctrine. But they said: You can't run a church without it. You must have it stored away somewhere as an article of faith, but you needn't show it nor talk about it. All that was necessary, therefore was to say, Yes, I believe in hell-fire; and I could have gone on preaching paganism to my heart's content, and implicitly denied hell in every sentence I uttered. But here I was brought to the issue. I could reconcile it to my conscience to conceal the truth; but, when it came to telling an outright lie, then my conscience revolted. I couldn't silence Skinflint, and I couldn't keep the golden silence I had desired for myself."

"Why don't you withdraw without making any battle? You don't believe in this fundamental Christian doctrine. Why not step down and out? Why remain in the church at the sword's point?"

"I know that men of the world look at it in this way. It seems the common-sense way. What is the use of a squabble? But, in these things, each must act out his own life. I am so constituted that I cannot take the responsibility of going forth from the church. To do so would cause me infinite pain. It is like bidding farewell to a mother. I know that I radically

(TO BE CONTINUED.)

Secularism.

Mrs. Minnie P. Hosmer and Miss Kate DePeatt, representing the Secular Union of Oregon, lectured in the court house Saturday and Sunday evenings on subjects touching their faith.

They are bright young ladies and entertained their audiences with both interesting talks and admirable songs and music.

The Secularists have quite a following in this county and the state of Oregon, and now have under process of construction a College building at Silverton.

The Secularists are liberal in their belief and make humanitarianism the basis of their creed. They believe that a human life is to be measured by tangible acts and kind deeds rather than by an arbitrary belief.

This is an age and country of religious toleration and men may teach and think as they choose, so long as they refrain from interfering with the rights of others. This was guaranteed by the first amendment to the federal constitution.—Vale (Ore.) Advocate.

LITTLE TORCHES.

By W. E. Johnson

In describing President McKinley's first Sunday in Washington, the correspondent told how he bowed his head in prayer upon entering his pew.—Western Christian Advocate.

Hush! Hush! The good man was simply asking God's blessing on his two saloons out at Canton.

The Secularist does not escape the obligations of religion by shifting his worship from God to men and things!—Christian Leader.

Which shows you don't know a Secularist when you see one. A Secularist is not in the worshiping business. He does not wear out the knees of his pants before gods, men, things nor spooks.

We regret, both for the sake of the church and the race, that our Baptist brethren of Montgomery, Ala., allowed their feelings in a church wrangle to rise to such a pitch as to prompt one of their number to murder his opponent.—Southwestern Christian Advocate.

The good Baptist brother was merely following in the footsteps of his god, who habitually murders those who differ with him.

Prayer is humbling work, abases intellect and pride, crucifies vain glory, and signs our spiritual bankruptcy, and all these are hard for flesh and blood to bear.—St. Louis Christian Advocate.


That is exactly the reason we do not pray. Prayer, and frequenting the saloon and the brothel, have the effect of humbling a man, abasing his intellect and "signing his spiritual bankruptcy." Away with such things, and be a man.

"It is sufficient to believe in Jesus Christ, not the thousand and one things you don't understand in the bible. The bible doesn't ask you to believe 'em. God doesn't ask you to believe 'em. The apostles didn't ask you to believe 'em. Jesus Christ didn't ask you to believe 'em."—Evangelist Ben Deering, in a sermon at Kansas City, in August.

If we are not to believe the statements of the bible, how are we to know anything of Christ? If there are a "thousand and one" falsehoods in the bible, who is going to assort them from the truth. What has become of your infallible bible, anyhow?

Jesus was God, yet he also was man; though divine, he was human too; and, somehow, it is because he was so human more than because he was divine, that we feel a oneness and fellowship with him, and, through him, with God.—Methodist Recorder, August 21st.

That is theological "hot stuff." Let's see. Jesus is God because God is Jesus. Then Jesus is human because God is divine, and, somehow, God is more human than Jesus is divine, which clearly accounts for our fellowship with God, through Jesus who is God. We suspected that that was the way the matter stood, all the time.



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