THE TORCH OF REASON, SILVERTON, OREGON, AUGUST 23, E. M. 300 (1900.)

## Heard From The Pulpit.

## EDITOR TORCH OF REASON:

In reviewing a bunch of old thinking.

papers, I find in the Oregonian of But ah! when things are going extract:

very different thing to trust him telligent people, making even a prea person is an optimist, and glibly trust and praise a God who, actalks of the beautiful world in cording to their own doctrine, peris ignorant of the shams, the false- affliction upon them, allows them hoods and the corruptions which to be cheated, disappointed, stripped surge up to his very door. Here is of worldly goods, followed by misa woman who is aside from the roar fortune, takes their dear ones from and struggle of trade. Her beauti- them one by one and allows some ful home is like a castle, whose of their children to become worse walls beat back the vulgar speech than dead, and all this despite and the angry words of men, as their earnest pleadings for mercy. she sits at her blazing hearth fire. And then, in the face of all this, if She talks hopefully of the great a man can say, "O God, thou art daily in touch with those whose "Is not his confidence sadly misaims are low. He knows how placed?". men deceive, and compromise, and spend their leisure hours. He has been cheated by those whom he trusted, and disappointed in those whom he respected. Now, in the face of such things, if a person can keep hopeful, and calm, and sweet, he must have an outlook such as the Prophet of Dothan had, when, beyond the army of the Syrians, he saw the shining chariots of the hosts of God. One offers with ready tongue his prayer of thanksgiving, praising God for his loving care. An affliction has never darkened his sky. Another offers his prayer. He has been stripped of worldly goods; misfortune has followed him like a Nemesis. One by one his dear ones have been called to the home on high. Perhaps a child is worse than dead. If that man can offer the prayer, "O God, thou art good, and thy mercy endureth forever," he is holding tight that confidence which has great recompense of reward. What a beautiful picture this would be if it was only finished off with a touch of reason! Mr. Hill has played freely with colors, but they are poorly mixed. He neglected to size his cloth before putting on the colors, and when brought under the bright light of reason, they fade away like snowflakes under the glare of a summer They are only 10 cents each.

sun. "It is easy enough to trust God when everything is lovely," provided one does not do his own

April 9th, an extract from a sermon wrong, it is quite a different thing, of Dr. Edgar P. Hill, delivered at for here is where people begin the First Presbyterian Church of thinking. People with whom every-Portland, taking for his text, He- thing is lovely, whose sky has never brews x., 35: "Cast not away, there- been darkened by affliction, who, fore, your confidence, which hath as Mr. Hill pictures them, are great recompense of reward." This "wrapt in blissful ignorance of the sermon has a peculiarity common shams, the falsehoods and the corto nearly all, if not quite all, that ruptions which surge up to their we hear from the pulpit-the at- very door," must of necessity be of tempt to induce people to believe the backwoods type, who have very by playing on their imagination, little dealing with the outside world, and the utter failure to produce a and as such must readily be exsingle tenable reason for such be- cused for their faith and trust in a lief. I quote here a part of the mythical Saviour, whose divinity is based solely on a dream. But to "It is easy enough to trust God all reasoning, thinking people it when everything is lovely. It is a will always be a mystery that inwhen things are going wrong. Many tense at reason, can be satisfied to which he lives, simply because he secutes them unceasingly, heaping Further on, Mr. Hill asks, "What is the sufficient ground for a man's confidence in God?" Ah! how I wish he had answered that question; but he leaves it unanswered. Again, in speaking of those who are not afraid to die, he says, "but they ought to be," but gives no reason why they ought. Sermons of this character are being preached continually, admonishing people to not, for any reason give up their confidence in God, Christ and the Bible, but all fail alike to give any sufficient reason for placing confidence in them. It is time for ministers to change their tactics, lay aside their eloquence and picture painting and produce their reasons for this confidence. If a doctrine will not stand the test of reason, it would be better to abandon it. If it will stand the test, it is not debased, but exalted and established by such a test. We are now living in an age of reason. The Pharisees of old sought a sign. We, the people of today, seek a reason. In case none is produced, we can come to but one conclusion, that no reasonable reason is known to exist.





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