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MONDAY, JUNE 11, 1900.

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The McKinley administration is not to be commended for allowing one of its favorites to steal a half million. At this rate there will not be enough to go around.

Oregon went republican and wheat went up. Great is the effect of a republican victory! Since threatened drought in the Dakotas and Minnesota cause the price of wheat to rise, now, if the drought comes, the republican party will be responsible for it. If an "all wise" party is to have the credit for all happenings it should have the blame as well.

When England comes to make a treaty of peace with the Boers there will be greater opportunity for display of the nation's greatness than at any time during the South African war. The greatest liberality should be accorded a defeated enemy. That is the time a great nation or a great man shows its or his generation. The nation or man that drives a hard bargain or strikes another when it or he is down is lacking in the higher humanities and virtues.

Major Estes G. Rathbone, of Neely Cuban scandal fame, says that if he is prosecuted he will pull down the columns of the temple and although he may perish in the ruins, there will be others who will go down with him. That sounds like the utterance of a thief trying to bluff other thieves in power, those who have not been found out yet. Rathbone knows a great deal about Ohio politics and he knows he will be protected because of what he knows.

There are nearly as many democrats in Oregon as there are republicans, but the political attractions are not such as to cause the democrats to go to the polls and vote. By the returns of the late election it is shown that the republican vote has not increased during the past two years, the republican vote of 1900 being no larger than that of 1898, while the democratic vote is considerable less, and yet there are more voters of both parties in the state. It is probable that in November the interest will be such that the full voters of the state will go to the polls, and in that event it is doubtful if the republicans will defeat the democrats. Oregon is a republican state, but not very much so on an issue in which all the voters are interested.

The action of the New York Democrats will have a tendency to strengthen the democracy before the country and increase the popularity of William J. Bryan as the leader of the party. The New York democrats adopted a platform that deserves to be commended as a whole for its moderation and good sense. It portends a coming together of the democratic hosts. It presents in good form the living issues of the day. It places New York on such solid ground that it may have great influence on the democratic gathering at Kansas City. The step the New York democrats have taken is an excellent one for the party. The New York democrats in state convention assembled, while instructing the delegation to Kansas City to vote as a unit for Mr. Bryan's nomination, the convention, by its reaffirmation to the old Jeffersonian currency doctrine favoring "both gold and silver as the standard money of the country," "each to be maintained at a parity with the other in purchasing and debt-paying power," has shown the way for a national union of all voters, democratic, republican and independent, who are opposed to Mr. McKinley's policies. There are prospects that the Kansas City convention will make a present-day platform, which will appeal to all voters who are opposed

to imperialism, subject colonies and foreign alliances abroad, to oppressive monopolies, trust-breeding tariffs, excessive taxation and the making of public offices private snags to the breaking down of the good name and standing of the country before the world.

WHAT HAS BECOME OF HELL?
This snarl of sensationalism, but Rev. George Wolfe Shinn, D. D., who sees it in the North American Review for this month, says it has been selected with no such idea, but simply because it states precisely the purpose of the inquiry which follows. Mr. Shinn has noticed an almost entire disappearance of the old orthodox hell of fire and brimstone and eternal flames, and he naturally wants to know what has become of it. Has it ceased to be? Did it ever exist?

There has been a remarkable change of late years in religious teaching with reference to future punishment. Whereas formerly much was said about hell, now it is but rarely mentioned in a religious way. By many an accredited teacher it is not mentioned at all. Mr. Shinn therefore considers it pertinent to ask what has become of hell and why it has been dropped from the pulpit, religious papers and books of church instruction.

Pastors and religious teachers still use the word "hell" in the apostolic creed, but they are careful to explain that it simply means a place of departed spirits and has nothing to do with future punishment; or else they adopt the euphemistic method of one who spoke of "the place which could not be named in the presence of cultured people."

Any person whose memory runs back fifty years—yes, or twenty-five years—remembers this was not always the case. How many a man of 30 or 50 can recall the terrible word painting indulged in by the revivalists of his earlier days when exhorting men to "rise from the wrath to come." The chief burden of their preaching and pleading then was not how to attain heaven, but how to escape hell. Men were appealed to through the sense of fear and many a Jonathan Edwards portrayed the condition of lost spirits and the dangers threatening the impatient sinner graphically that men shrank out during their sermons and rushed in perfect panic to the altar rail asking in agonized tones, "What must we do to be saved?"

So all the way back in the history of Christianity to the days of the fathers, to the earliest times of the church, hell is depicted as an actual place of awful punishment without end, provided for those who refused the offers of salvation according to the manner of its offering by the church. Certainly there is recognition of hell in the sacred scriptures, but unhappily—perhaps happily—in the English Bible the word "hell" is made the equivalent of four other words—sheol, gehenna, tartarus and hades. Only one of these—gehenna—is taken to refer to a place of punishment, and this gets its name from a plain near Jerusalem where the sacrificial fires were kept burning day and night.

The belief in hell as a place or condition of punishment, with varying explanations as to the nature and continuance of that punishment, has been the belief of Christian people from the beginning of Christianity to our own day. Now, almost exclusively, certainly with remarkable unanimity, men have well-nigh ceased to talk about it. It has ceased to be urged as a motive for good living in this life. Here is surely a very notable change in theology at the close of the nineteenth century. How did it come about?

What has been done with hell? Friends of Henry Ward Beecher claim that he did more than any other one person to change the style of thinking of not a few preachers and many laymen who admired him. If he did not begin this change he certainly lay on the revolution, from the old doctrine which had been preached. But the movement for the dissolution of hell began much earlier in this century when the growth of Universalism began to tincture the thought of the religious world. The universalists denied their belief in hell, and through many of them were—at one point and they made their impression.

Then came Canon Farrar's book on "Eternal Hope" and the doctrine of a second probation till there was clear evidence that the religious world wanted to get rid of hell, and Protestants were quite willing to share purgatory with the Roman Catholics.

Dr. Shinn sees the matter somewhat after this fashion: The church did not want hell and, therefore, it obliterated it. But, he asks, does this really do away with a place of future punishment? He finds that the usual method of the obliteration has been to explain away the language in which the doctrine of eternal suffering is supposed to be set forth. There can be no doubt that figurative language is used and to this figurative language of scripture has been added the efforts of men who have tried to deter their fellow men from vice by elaborating the horrors of hell, or to induce them toward virtue by overpainting the joys and beauties of heaven. Figurative language has been taken literally, translated into the grossest materialism, and then added to until its very extravagance excited revolt. The present status of this revolt is lack of agreement among Christian people, uncertain sounds from the pulpit and the almost entire cessation of the old time appeal to ear.

There has been in our time, however, because the church has decided to drop

it, does that do away with a place of future punishment? asks Dr. Shinn. He does not believe it does. He considers future punishment as certain as future reward, and he believes with excellent reason from evidence all about him, that an appeal to fear is wholesome and rational. But he does not believe in the hell of the fathers. His idea is that men are condemned by themselves and that they cannot suffer justly for the transgression of others.

He does not believe in that old hell that spent its portals to innocent children, irresponsible persons and the heathen. Punishable sin to him is the conscious violation of law. Retribution certainly exists, but only for those who personally merit it, and even then only in proportion to the transgression. This narrows down the number of the lost to those who consciously and willfully continue to do wrong. Judgment, like the gift of life, is immediate. It is not to be looked for only in the future. It is now, and is inseparable from sin. It consists quite largely in deprivation. To this extent, therefore, there is a hell, a place of punishment for those whose sinning in this life has not been adequately punished.

This attempt to do away with hell was a natural reaction from the gross exaggerations of those who preached fear almost to the exclusion of love and duty—the doing of right for right's sake alone. It also is due, and very largely to that, to a broader and better idea of justice among men; an idea which of late years is showing itself in a practical way by the manner in which society is striving to deal with those who offend against its laws. The hell of the fathers is repugnant to human conceptions of right and justice, and surely human justice cannot be superior to divine justice.

ON THE ROAD

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Mrs. Lela M. Hoffman, of Cardington, Ohio, says she was afflicted with Scrofulous sores and Eczema from birth. Her face at times became so badly swollen that she was not recognizable, and her limbs and hands were very sore. She was treated by all the doctors in town without being benefited, and in her desperation for relief, was told by an old physician to take S. S. S. She followed his advice and was promptly cured, and has never had a return of the disease. This was seventeen years ago. She absolutely believes she would have been in her grave years ago but for S. S. S. and adds, "what it has done for me it will do for others."

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Dated July 2, 1900.
J. M. HEATHMAN, City Marshal.

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Notice is hereby given that there are unpaid state warrants drawn on and not paid for warrants endorsed "Treasury" and not paid for warrants endorsed "Treasury" prior to this date, except the one for \$1000.00, which was paid on July 1, 1900. The said warrants are hereby notified that they will be paid on or after this date. CHAS. E. FRENCH, Treasurer.