

I consider the grandest sentiment ever given to the world. Why should I be compelled to believe like another person when it might take that other person forty or fifty years to reach the position I occupy?

A large number of the speakers on the platform claimed to be infidels while another class claimed to be Christians, and the only difference I could see was in the interpretation put upon the scripture. There, upon that platform, met Jew and gentile, Christian and infidel, like a band of brothers, not a word spoken to offend anyone, though the infidel said some hard things against the bible, taking the orthodox interpretation of it. Perhaps the Jewish Rabbi of Portland, created more excitement than any other. It was almost impossible to hear him amid the cheers that followed him. Not a speaker from the platform, either Christian, infidel or Jew, but was cheered from the time they commenced till they got through. I never saw as much kind feeling and Christian fellowship as I saw in that convention. You never heard them call each other "Mister" or "Mrs."—it was "brother" or "sister" all the time. They meant it and acted it out. Now our orthodox brethren have not got religion enough to call each other brother and sister more than half the time even when they belong to the same church.

I said the principal difference between the Christian and the infidel, in this connection, was on the interpretation of the scriptures. The infidel says: "If you make all those stories literally true in the bible, we do not believe it." Now I want to examine some scripture to show you that with the popular interpretation of the bible the infidel has good ground for his unbelief. I will read you a portion of 6th chapter of Revelations, from the 12th to the 17th verse. Now, all this scripture that I have read in your hearing has been almost universally applied to another state of existence, or the Day of Judgement, and I want to show that it has no allusion to it whatever. I will read you the last verse again: "For the great day of His wrath is come, and who shall be able to stand." You will remember this was Mr. Driver's text last winter, when he applied all the scripture that I have read to another world or state of existence. I am no grammarian, but I venture to say this last verse contradicts that whole idea. The verb "is," I understand, is in the present tense, so the wrath to come, had already come nearly two thousand years ago. I have heard that text preached from, over and over, for at least forty years, and almost invariably when applied to another world or state of existence it has been done by one-horse preachers. I want to tell you what Dr. Clark, the great Methodist commentator says about it. It is said he had twenty-seven languages at his command, and spent forty years on his comment of the bible, so he ought to be pretty good authority. He says, in reference to the scripture I have read in your hearing, there is only two events pointed out. The first is the downfall of pagan Rome, and the second the destruction of the city of Jerusalem and the dispersion of the Jews. This came to pass nearly two thousand years ago, and is not going to come to pass in some far off indefinite future.

I will give you Dr. Clark's own language, he says: "All these things may literally apply to the destruction of Jerusalem and to the revolution which took place in the Roman Empire under Constantine the Great. Some apply them to the Day of Judgement, but they do not seem to have that event in view." He further says: "These two events were the greatest that have ever taken place in the world, from the flood to the eighteenth century of the Christian era, and may well justify the strong figurative language used above." So says Dr. Clark. It was Pagan Rome that cried for the rocks and mountains to fall on them. I do not believe we will have any rocks and mountains to contend with in the other world.

Now wish to call your attention to some passages in the Old Testament and see how they will sound, to make literal history of them. I will call your attention to 2nd King of 2nd chapter, 23d and 24th verses. It is said that while Elshama was on his way to Bethel, there came forth little children out of the city and mocked him and said unto him: "Go up, thou bald head, and go up, thou bald head," and he turned back and cursed them in the name of the Lord, and there came forth two she bears and tore forty and two children. Now you see, to make this literal history would sound rather bad on the prophet. It is just the op-

posite of the spirit of the teachings of Jesus. I would rather call a thousand prophets bald headed than be the means of killing one child. Now to make this story or legend teach a moral lesson, it sounds all right. It teaches us that we cannot point the finger of scorn at anyone without corrupting our own moral nature. The difference between the two passages of scripture referred to is this: The one in the New Testament is prophecy fulfilled, therefore literal history. The one in the Old Testament is a legend or story designed to teach us a grand moral lesson, and never was nor never will be literal history, and that is the way with nearly all those legends in the Old and the New Testament. They are designed to teach us grand moral lessons in an allegorical sense, and when we have got that we have all there is in them.

I sympathize with that class who call themselves infidels. I know they are not. Ask them if they believe there is a God and they say, "I do not know." Ask them if they believe in another life, they say, "I do not know." Yet Ingersol, the great apostle of infidelity, says: "The hope of immortality was not born of the bible, but of the love of the human heart."

Friends, I regard that as a great truth. My heart swelled with the hope of immortality long before I knew anything about the bible. The hope of immortality is all over the world. It is where the bible never was heard of. You and I and all the world are religious.

I will call your attention next to the case of Jonah. Infidels harp more upon this than anything else. I have never been able to see anything very mysterious in the case of Jonah. I am a good deal like the old lady when she was asked if she believed the fish swallowed Jonah. She said: "Yes, and I would believe it if it said Jonah swallowed the fish." I am like the old lady in that—I would believe it either way. I have swallowed many a fish and I would like to swallow a good many more. The only trouble I see if Jonah swallowed the fish it spoils the moral lesson it is designed to teach. Fish are generally shy enough without any teaching. We generally have to catch them before we swallow them. To my mind this is a beautiful moral lesson. It teaches us that the only way to happiness is the way of truth, virtue and duty. If we make these stories in the bible literally true, where it is said God commanded Moses to destroy whole tribes and nations—men, women and children and the innocent brute—the infidel says, "I do not believe it. I do not believe Moses nor do I believe in his God." Then they turn to the New Testament and say that it is a thousand times worse than the old. They say the Old Testament followed its enemies to the grave and left them there, but the new follows its enemies beyond the grave with irrefragable woe, and they do not believe it. There is no use in trying to get around it, there must be a reasonable construction put upon this whole theory. We must make these legends or stories, language used in an allegorical sense, to teach us great moral lessons. We are commanded to be good soldiers for Jesus, yet no one supposes that we are to fight or to hurt any one. Yet, the church has slain her thousands, and I have no doubt the children of Israel did just like the churches, slew their thousands without any command.

The apostle Paul tells us, perhaps toward the close of his life, that he had fought a good fight; that he had kept the faith, henceforth there was a crown of life laid up for him. No one supposes the apostle hurt any one when he was fighting the fight of faith, but before he was converted to Christianity he was like the churches of the present day, had more zeal than knowledge, and thought he had to maintain his religion by fighting and persecution.

Friends, do you not know that the creeds of the present day do not meet the wants of the progressive intellect of man? I know that the majority of you do not. You are afraid to read and think for yourselves, for fear God will damn you, when he has invited us to come and reason together with him. I want to show you that there is a strong effort being made to revise and remodel the creeds of the churches of today. I will first call your attention to the Presbyterian church.

You will remember a year or two ago they had trouble in the board of missions. They had sent missionaries to Japan and India, and some of those missionaries returned home and reported trouble with the heathen on the subject of everlasting punishment. The heathen came around the missionaries with lamentations and said, "according to your doctrine our ances-

tors are in hell." The missionaries had to be examined as to the soundness of their faith, and it appears that the heathen had converted the missionaries. When questioned as to their hope for the heathen they said they had a very comfortable hope for the heathen in the future. The next question was whether it would do to send them back. It appears there were two branches to this board of missions; one was called the board of missions and the other the board of visitors. One branch was in favor of sending the missionaries back and the other said, "No; if they cannot preach the whole gospel why send them back?"

The next question was as to which had the highest power, the board of missions or the board of visitors. The last account I read of it they had appealed to the courts to decide that question. To-day the Presbyterian church is trying to revise the Westminster confession. I will give you a few words of this confession: "By the decree of God, for his own glory, some angels and men are predestined unto eternal life, and others are foreordained unto everlasting death. These angels and men, thus predestined and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it can neither be increased nor diminished."

Now such a confession I do not consider worth revising. I would burn it up and scatter the ashes to the four winds of heaven.

I will now give you a few extracts from an address of a president of a Baptist theological seminary at Chicago. The Baptists are pretty strongly Calvinistic but they are more liberal than the Presbyterians. He says: "The Westminster confession, drawn up in the seventeenth century affirms the salvation of the elect infants only." This was as high and broad a view as the Protestantism of the seventeenth and even the eighteenth century was able to take. He says: "The nineteenth century has witnessed a great advance in the general doctrine, and the chief cause of this revolution in belief is the new emphasis laid on the Christian conception of God; the conception of Him as supremely ethical, as infinitely benevolent and holy."

Friends, that sentiment strikes at the very root of this endless hell doctrine. You are compelled to change every attribute of the divine character before you can make that doctrine hold. He says to represent God as forbidding from all eternity the everlasting death of a large part of the human race, and so fixing their destiny that no effort on their part could possibly alter or increase the number of the saved, is nothing short of blasphemy. It is to read the gospel declaration—"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life."—in exactly the opposite sense, about like this: "God so hated the world that he forfeited a large part of it to everlasting misery." He says it is representations like those which go far to justify the infidel in saying "the God of the orthodox is my devil." That is what a Baptist president says. If that divine had uttered those sentiments in the Secular Convention at Portland, they would be cheering him yet. He says again, "In my judgment the doctrine of reprobation as set forth in the language just quoted, is a slander against the divine character." That is as strong language as I have ever used. The fact that these beliefs have already passed or are rapidly passing away, losing their hold on the thoughtful members of the church, is due to the illuminating and rectifying power of the true Christian idea of God. All these beliefs and all similar beliefs, the conception of God as a being whose essence is holiness and love compels us to respect.

The condition of the churches today reminds me of the story of the boy and his kitten. It is said the boy went on the street to give away his kitten, he met a Methodist minister and said to him: "Would you like to have a nice Methodist kitten?" The minister, it appears, did not take the kitten. In a few days the boy went on the street again with his kitten. This time he meets a Universalist minister and says to him: "Would you like to have a nice Universalist kitten?" The Methodist minister happened to be in hearing distance and he stepped up to the boy and said: "Did you not tell me the other day that that was a Methodist kitten?" "Yes sir," said the boy, "but it has got its eyes open now." I am glad the churches are getting their eyes open. When they do they will all be Universalist.

Friends, I have been of the impression for a number of years that the bible never would be understood without a different interpretation being put upon it. The old theory of the fall of the whole human race in Adam has no foundation in reason, common sense nor the bible. It is a fabrication of the church of Rome, and the protestant churches have been trying to build a reasonable theology upon the old foundation, but they have failed and will forever fail. When they take man in his infancy and follow him down the ages, they will find that he has killed the commandment to go forth and subdue and replenish the earth. There is not an element in the universe known to man but what he has brought into his service. He walked forth and brought the lightning from the skies and put it to his service. He has harnessed up the wind, water and steam and put them to his service, and to-day he can walk forth with his eyes and his heart raised to heaven, and say, "Our father who art in heaven" and with his breast beating high with the hope of immortality, and then tell us man is a fallen creature and totally depraved. No, friends, man bids fair to be immortal. I have no fears for the race in the future, but I look forward with bright anticipation when I shall meet you and each of you and all of you on the sunny banks of eternal deliverance. I believe whatsoever man sows he shall reap; if he sows to the flesh he shall of the flesh reap corruption; if he sows to the spirit he shall of the spirit reap life everlasting, in this world or the next, in time or eternity.

Friends, this is a question of Christian theology and not a question of experimental religion. We had a very favorable exhortation this forenoon, to buy gold tried in the fire, which I most heartily endorse. This is a question of experimental religion and I am happy to tell you I have bought the gold tried in the fire, and can say with the poet:

Yet, in the maddening maze of things
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good.

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Dissolution Notice.

NOTICE IS HEREBY GIVEN THAT the partnership heretofore existing between J. T. Bolles and S. K. Senior, in the mercantile business, under the firm name of Bolles & Senior, is this day dissolved by mutual consent. S. K. Senior withdrawing from the firm and J. T. Bolles continuing the business. Mr. Bolles will collect all bills due the late firm and settle all accounts against said firm. J. T. BOLLES, S. K. SENIOR.

Teachers' Examination.

NOTICE IS HEREBY GIVEN THAT for the purpose of making an examination of all persons who may offer themselves as candidates for teachers of the schools of this county, the county school superintendent thereof will hold a public examination at Union, Oregon, beginning at noon on Wednesday the 27th day of November, 1889. J. L. CARRIER, County School Superintendent, Clatsop County, Oregon.

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(Opposite the Court House.) UNION, OREGON. Mrs. O. P. GOSDALL, Prop. Tables Furnished with the Best Market Affords and Prepared by White Cooks. New Beds and Rooms Neatly Furnished. TERMS REASONABLE. Public Patronage Solicited 10-31-89

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Quickest and Cheapest Route to the Pine Creek Mines. J. F. Smith, Specialist in Veterinary Surgery. Ridging horses successfully treated. Heifers and cows spayed by the latest improved methods. I will give instructions in my system of treatment, and guarantee satisfaction in every instance, or no charges will be made. I am permanently located at Union, Oregon. Will promptly attend to all calls, by mail or otherwise. S. B. B.

Shingles For Sale!

An unlimited amount of No. 1 shingles constantly on hand and for sale cheap. Orders from all parts of the county solicited. S. B. BURROUGHS, Cove, Oregon.

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Trains arrive and depart from Union daily, as follows: First class, Second class, Third class, Freight, No. 8, Live Freight, No. 7, Live Freight, No. 6, Live Freight, No. 5, Live Freight, No. 4, Live Freight, No. 3, Live Freight, No. 2, Live Freight, No. 1, Live Freight, No. 0, Live Freight, No. -1, Live Freight, No. -2, Live Freight, No. -3, Live Freight, No. -4, Live Freight, No. -5, Live Freight, No. -6, Live Freight, No. -7, Live Freight, No. -8, Live Freight, No. -9, Live Freight, No. -10, Live Freight, No. -11, Live Freight, No. -12, Live Freight, No. -13, Live Freight, No. -14, Live Freight, No. -15, Live Freight, No. -16, Live Freight, No. -17, Live Freight, No. -18, Live Freight, No. -19, Live Freight, No. -20, Live Freight, No. -21, Live Freight, No. -22, Live Freight, No. -23, Live Freight, No. -24, Live Freight, No. -25, Live Freight, No. -26, Live Freight, No. -27, Live Freight, No. -28, Live Freight, No. -29, Live Freight, No. -30, Live Freight, No. -31, Live Freight, No. 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