

THE BEND BULLETIN

"For every man a square deal, no less and no more."

CHARLES D. ROWE, EDITOR

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WEDNESDAY, DEC. 23, 1908.

A Final Word.

A few weeks ago The Bulletin printed an editorial touching on what it considered the foolishness of attempting to maintain three separate Protestant church organizations in Bend. Mr. Millard Triplett took exception to the editorial and tendered a letter in reply, a letter which The Bulletin was very willing to publish, as it set forth concisely the views of those who differ from it, i. e., from the Baptist standpoint. We had decided to make no further comment on this subject, believing it was not of enough general interest to warrant a continuance of the discussion. However, we have learned of late that our editorial and Mr. Triplett's reply aroused considerable interest. In order that our position may be more fully understood, we present herewith a few final remarks, with which we will close the discussion.

Mr. Triplett's argument against a temporary church consolidation in Bend consisted, in the main, of two points: first, the difference in doctrines; and the second point was summed up in the question what would such a church (non-denominational) stand for, and what would the preacher preach about? The Bulletin contends that the differences in doctrines are non-essential to Christian living. No living man can tell what is THE true doctrine in the sense that theologians use that word. Protestants take the Bible as the guide to their faith and the source of their doctrines. We do not know the exact number, but there are close to a hundred different Protestant sects and denominations. Their doctrines differ in certain respects, and each and every one of them claim to get their doctrines from the Bible. Who then has THE true doctrine? Since all claim it and get their information from the same source—and yet teach different doctrines? The simple truth is that no man knows exactly what is the true doctrine. Those doctrines over which most Protestant denominations differ are piffing non-essentials, and none of them are necessary to true Christian living. Hence, no man should lay so much stress on their belief or non belief.

As a matter of fact, doctrines change with the passage of time. Theological belief progresses just the same as any other forward movement in civilization. To prove this statement, one has only to recall the fact that when Luther pulled away from the Catholic church, he was still imbued to a certain extent—and the early Protestant church with him—with the doctrine of "transubstantiation," or the belief that the bread and wine of the Lord's supper are the real, genuine flesh and blood of Christ; none of the Protestant denominations believe that doctrine today. Within the memory of most men and women now living, it was freely taught from the pulpit that hell was a place of fire and brimstone; it is doubtful if there is a single scholarly preacher who teaches that doctrine today, and the Catholic church claims that it has never taught said doctrine. How long ago was it that our noble forefathers tortured supposed witches because they were believed to be "in league with the devil"? You find no believers in "witchcraft" today. And who now believes in infant damnation? And do we now burn heretics at the stake as an act pleasing to God? These are but a few of the scores of doctrines that have been believed at one time and are now discarded. Men have "preached into" the pureness and simplicity of Christianity a lot of piffing, hair-splitting non-essentials that will gradually be gotten rid of as man develops in intelligence.

"What would such a church stand for, and what would the preacher preach about?" It could stand for all that's good, and true and noble; all that's uplifting, pure and grand. Most Protestant churches agree on certain fundamental doctrines, namely, the omnipotence and fatherhood of God, the oneness and divinity of Christ, man's need of salvation, the atonement of Christ for

the sins of the world, etc., etc. That ought to be enough doctrine to fill any preacher's mouth for many years, provided he would devote some of his sermons to practical Christianity. He could preach on those doctrines and offend no one.

There is altogether too much "doctrine" preaching at the present time, and too little condemnation of meanness and sin. Men listen Sunday after Sunday to beautiful doctrinal sermons and keep right on in their devilishness. How would it be for a preacher in such a church as The Bulletin advocates to preach about and condemn the man who sells orphans and widows, who amasses his wealth by cheating his fellow men and who in general is a moral parasite and vampire, but who is often a very "influential" man in the community where he lives? How would it be to condemn occasionally the double standard of sex morality? How would it be to condemn from the pulpit the pernicious and too prevalent sin of gossiping, when so many of the dear sisters are afflicted with it? How would it be to condemn all the hypocrisies and meannesses of modern life, instead of continually harping on how Joshua commanded the sun to stand still, how Solomon built the temple, about David committing murder so as to get another man's wife, and how Jacob cheated his brother out of his birth-right, deceived his old blind father, and attempted to defraud his father-in-law out of his cattle? Such condemnation would touch the ugly, negative side of men's characters. The preacher would still have the positive and more ennobling traits to discuss and picture, such as manly strength and uprightness, love, unselfishness, service, kindness, sympathy, hatred of wrong, and honest dealing between man and man. And yet it is asked what would a preacher preach about if he couldn't touch on doctrine? He could preach about a vital, living, present-day topic, a topic that would fill his church with interested men and women, and one that would change their lives and make this world a better and a fairer place in which to live. Are there today no wrongs to be righted?

If Jesus Christ came to the world tomorrow, what would he preach about? Would it be about infant damnation, and whether one must be "poured," sprinkled, or immersed, or would he dilate on the importance of crossing one's fingers and saying "Tag" when one kneels at the altar? Would not his sermons be full of living, vital, present-day needs? Would he sit supinely by and talk doctrine while Wall Street robs its thousands every year, and while the Standard Oil den of thieves strangles the life out of its competitors by plain acts of piracy? And would he occasionally condemn, in scathing language, the dishonest man, the moral leper, and the gossiping woman of your very own town and neighborhood? That's what he did when on earth—that, and binding up the broken hearted and bringing aid and relief from suffering to the afflicted. Jesus' Christ talked so little doctrine when on earth that his ministers have been busy ever since trying to fill in the omission.

That's what The Bulletin believes about the question of doctrinal differences, and what a church and a preacher should stand for. "God's book is specific" in only one thing. It tells a man how to LIVE, how to treat his neighbor, what thoughts to think, and how to be of real service to the world. It guides one pretty plainly in the questions of actual, practical life. But it has left to man to speculate on how many angels can stand on the point of a needle and where a good but unbaptized man goes to after death.

Plan It Liberally.

More and more people are coming to regulate their shopping by the store ads.

More and more people are getting out of the habit of going to "the nearest place," or to the place they have usually visited for certain purchases.

More and more do people understand and believe that when you HAVE A BARGAIN TO OFFER YOU WILL ADVERTISE IT ADEQUATELY—and that when you do not advertise at all it is because you have not, at that time, anything to advertise.

More and more are people coming to decide things from reading the ads—and to depend upon the news and the facts contained in the

Foley's Orino Laxative cures chronic constipation and stimulates the liver. Orino regulates the bowels so they will act naturally and you do not have to take purgatives continuously.—C. W. MERRITT, Druggist.

ads. for guidance in planning purchases.

More and more are people coming to understand that only ENTERPRISING merchants advertise adequately and informingly, and—more and more—the people are coming to realize that only enterprising merchants deserve and should receive support; that patronage otherwise bestowed is likely to encourage NON-PROGRESSIVENESS in merchants.

More and more the people are coming to discriminate against stores that do not advertise ENTERPRISINGLY, persistently, aggressively; for they realize that such stores are not up-to-date, are not the sort that will keep the city in the van of live places, of awake communities.

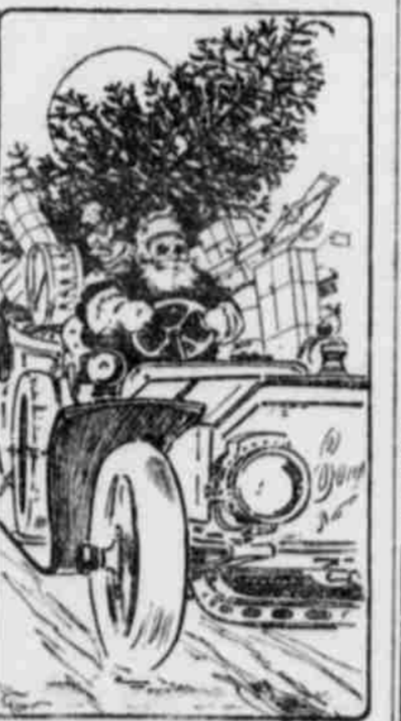
More this coming year than ever before will your advertising be the test by which all else will stand or fall—so plan it LIBERALLY, plan it on winning lines.

"OVER-CHURCHING" TO BE ABOLISHED IN THE EAST

Commission Organized to Promote Co-operation Between Different Church Denominations.

The Bulletin is in receipt of a marked copy of the St. Paul (Minn.) Pioneer Press forwarded to this office by a subscriber at Redmond. That number of the Press contains an article under the heading, "Overchurching To Be Abolished," and as this article describes a wide-spread movement directly in line with what The Bulletin recently advocated in regard to church matters in Bend, we believe it will be of local interest and reprint it herewith. The article reads:

A movement to abolish the "over-churching" of small towns in Minnesota and render those institutions which are chosen to remain, independent of assistance from their respective denominational state conf-



A Christmas Suggestion..

While you are making Christmas gifts, why not make one or two that will be of lasting worth and benefit? It only costs a little now and then to buy a few pieces of neat, handsome and useful furniture; and how much better and how much more comfortable the home will be. And this is just the time of the year to do it. Make the wife a

Christmas Present

of some useful piece of furniture—say, one of our handsome new dining tables, a rocking chair, a new bed for the "spare room," or a beautiful rug for the parlor. I have a lot of new furniture on hand, and have still more on the road on the way in.

Millard Triplett
 The Furniture Man
 Bend, Oregon

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fers, is being rapidly pushed forward and within a short time the organization of the Minnesota inter-denominational commission is expected to be perfected.

Behind the movement to form this commission, which would tend to stop the building of more churches than is necessary for a community, no matter of what denomination, are men prominent in the work of the Presbyterian, Congregational, Baptist, Free Baptist and the Disciple churches of Minnesota.

The idea of the plan is to prevent formalized congregations in small towns where there are already enough churches or where churches have not large enough congregations to support themselves in an adequate manner.

TOO MANY AN EVIL.

In explaining the movement, Rev. Eathan A. Crandall of the Trinity Baptist church of Minneapolis and a committeeman of the

Baptist church to the commission, is very enthusiastic.

"Overchurching of small towns is an evil, in my estimation," he said. "Take, for instance, a new town being formed. Each denomination wants to establish itself and the result usually is that three or four, or sometimes five or six churches are established in a village where one church would adequately care for the religious needs of the community.

"This would not necessarily mean that any one would have to give up his religion, but if the tendency is toward a Congregational sentiment, would not it be far better to have all the other denominations attend that church, causing a brotherly feeling, than divide them up in small congregations which could not support themselves?"

"The commission would not have an actual control over these affairs, but it would advise, it being able

(Continued on last page.)

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