



**INSPIRATION.**  
A Sermon Delivered by Rev. H. H. Brown at Unitarian Hall June 8, 1890.

So confident are the manufacturers of Dr. Sayer's Remedy in their ability to cure Chronic Catarrh in the Head, no matter how bad or how long standing, that they offer in good faith, the above reward, for a case which they cannot cure, symptoms of Catarrh—Headache, obstruction of nose, discharge falling into throat, sometimes profuse, watery and noisy, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, expectation of offensive matter; breath offensive; small and taste impaired and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in consumption and end in the grave.

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Purely Vegetable. Gently Laxative, or Cathartic, according to dose. *See Dr. Pierce's Medical Directory.*

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  - JOHN A. CARSON, Counselor and Attorney-at-Law, Member of the Bar of Oregon, Canada, Office 102 State Street, Salem, Oregon.
  - BRATT & HUNT, Attorneys at Law, Salem, Oregon. Office over Barr's Jewelry Store, State Street.
  - J. J. SHAW, Attorney at Law, Salem, Oregon. Office first door to the left of the door of stairs in the rear of Lalet & Bush's bank.
  - WILSON FORD, Attorney at Law, Salem, Oregon. Office upstairs in Patton's block.
  - J. A. APPLIGATE, Attorney at Law, Salem, Oregon. Commercial and State Streets, Salem, Or.
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- SOCIETY NOTICES.**
- KNIGHTS OF PITHLAS—Regular meeting on Tuesday night of each week at 7:30 p. m.
  - J. O'DONALD, C. C.
  - W. H. WATERS, K. of R. and S. C.
  - OLIVE LODGE No. 15, L. O. O. F., meets in Odd Fellows Hall upstairs, corner Commercial and Ferry Streets, every Saturday at 7:30 p. m.
  - J. L. MERRITT, Secretary.
  - I. A. MANNING, N. G.
  - G. A. H.—Society of Post, No. 10, Department of Post, meets every Monday evening at the hall over the Oregon Land Company's office. Visiting comrades are cordially invited to attend.
  - C. S. SHERMAN, Post Commander.
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It could not mean the Bible, for that was not formed at that time. Even the Old Testament canon was not at that time complete, and so far as it was contained books now contained in the Apocrypha, accepted by Jew and early Christian, but now rejected as uninspired by the protestant sects.

Of the New Testament canon, while it is possible that the first four gospels were written, the fourth, the Acts and many of the epistles were not. And there is no evidence whatever that the authors had any knowledge of those written, save perhaps some of Paul's epistles.

The author of this letter to Timothy therefore was only admonishing him as I might you, to read on good books, for they would be profitable to you.

We get an understanding of the early life of inspiration among those eastern people, by comparing the revised and ancient versions in the oft quoted passage in Job. The ancient version reads: "The inspiration of the Almighty giveth understanding." The revised version reads: "The breath of the Almighty."

We have here the idea of inspiration as held not only by the Arabs from whom the book of Job came, but among Jew, Greek and Roman, and as far as I know among all ancient people. Words are the most enduring of all things man invents. From root words found in all European tongues the philologists are able to recover for us the civilization of our Aryan ancestors; so permanent are the words and the ideas they represent. And the word "inspiration" is as old as the coming of the word in any language. We keep its original meaning in the application of the word to the physical act of breathing, when we say, the inspiration and expiration of air.

We here find the wonderful insight of these old people, in making of the inbreathing of the spirit of the gods or of God, analogous to the physical inbreathing of air. The one gives physical and the other spiritual life.

Says Theodore Parker, "as near as air is to our bodies is God to our spirit." As our bodies live by the inspiration of air, so our spirits live by the inspiration of the spirit of Him in whom we live and move.

Thus inspiration is a natural, normal and necessary act. How little we know of the proper use of our lungs. Any teacher of vocal music or elocution will tell you that not one person in fifty breathes properly; do not take in all the air they could and should to be in the best health. Much disease is caused by the want of proper use of the lungs. The most noted teachers of Europe in vocal music devote a large portion of their teaching to proper methods of breathing. The failures of public speakers and singers arise from lack of proper breathing. As far as the use of our lungs is concerned we can all sing, "Lord, how we live at this poor dying rate!"

If therefore, we are so ignorant and neglectful on the physical plane of inspiration, how much more so are we on the spiritual plane? It is only just now that we have begun an investigation, scientifically in the physical realm. It is also the realm of law, and Emerson tells us, "The laws below are sisters to the laws above;" and Mrs. Browning says:

"There's not a flower on earth  
But has a flower upon the spiritual side."  
Which is only saying that Spirit is causation and that "the breath (or inspiration) of the Almighty," quiet life to all things; that only as we inspire God, we live; and to the extent we shut out God from our life we die. God is spirit and only taken into our life by inspiration.

As we may consciously, by a knowledge of physiology and hygiene, increase our amount of physical inspiration, so it is possible for us to increase our spiritual inspiration, and become more godlike in thought and life.

This general fact of inspiration is now almost universally admitted. But it is claimed, that while inspiration is universal there are special inspirations, like that which fell upon the people and authors of the O. T. upon the disciples, the authors of the N. T. the attendants at the meeting at Pentecost, and upon the martyrs and reformers in the Christian church.

Let us examine honestly this claim. Are there cases and these persons excepting and if so, in what way?

I will not take your time in narrating those cases of psychic phenomena in the bible that are thought to be the result of the miraculous intervention of God by his holy spirit. They are familiar to you and will be suggested by the parallel cases I will mention.

Let me preface the introduction of these parallel cases by saying, that from every age and from all people, I could draw my parallels but I prefer to take them from modern times, as they are the more easily authenticated. I do not know an instance of any phenomena narrated in the bible that similar ones are not told to-day and rest upon better evidence. These cases must to a rational mind be all classed together and all accepted or rejected, whether found in sacred or profane literature. And the Catholic church does class as sacred those which occur within itself.

Prophets retired into solitude until they were "filled" and then proclaimed the word. Orators continually do this. They have their seasons of meditation. Prof. Moses Collyer tells us in his life of Patrick Henry, that he often retired into that realm of reverie where the soul feeds on immortal fruits and commends with unseen associates, the body meanwhile being left to the semblance of idleness, and Patrick Henry bears the same relation to our nation, a prophet did to the Hebrews.

Tennyson tells us that he repeats his own name until he "passes into that region that is not self but an obliteration of all personality" before he writes.

"I think you will get the poem," writes Mrs. Lowell to Emerson in regard to the poem her husband had been requested to write for the Concord celebration. "James has been very manly of late," and Lowell, filled with the inspiration of his theme, wrote in 24 hours his incomparable vision of Sir Launfal. Did ever Sacred author do more?

George Eliot, accused of putting in the mouth of Dinah in Adam Bede the sermons of her own relative who was an early methodist, replies: "I wrote them as they welled up from my heart and with tears in my eyes."

Longfellow says of his "Reaper of the Flowers": "I was softly excited, I know not why and without will, with peace in my heart and without tears in my eyes. I have had an idea of the kind for a long time without finding an expression of it in words. This morning it seemed to crystallize at once without any effort of my own. It would seem as if thoughts, like children, have their period of gestation and are then born whether we will or no."

Of his writing the poem on "The Hesperus," we have a most excellent example of what may be called "verbal inspiration." He had read the account of the wreck and he says: "I felt pleased with the ballad. It hardly cost me an effort. It did not come into my mind line by line but by stanzas."

On the "Spanish Student" he says "At present my soul is wrapped in poetry. The scales fell from my eyes suddenly and I beheld before me a beautiful landscape with figures, which I have transferred to paper almost without effort and with a celerity of which I did not feel myself capable." This readily reminds us of Peter's vision and of the "being caught up into heaven" and the "seeing things lawful" for man to tell, of the New Testament.

(Continued next week.)

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THE BOARD OF TRUSTEES OF THE Oregon State Insane Asylum invite sealed proposals for furnishing at the asylum near Salem, Oregon, the following supplies for the six months ending December 31, 1890.

**PAINTS AND OILS.**  
100 lbs Pioneer white lead.  
100 lbs No. 1 Linseed oil.  
20 boxes glass, 1 box lead, 11x15, 12x24, 10 lbs Irish glue.

**PLUMBING.**  
60 lbs elbow, 1/2 doz 1 1/2 inch, 1 doz 1 inch, 2 doz 3/4 inch, 2 doz 1/2 inch, 2 doz 1/4 inch.  
1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
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1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.

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100 lbs pure pork, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
100 lbs pure mutton, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.

**DRUGS.**  
100 lbs pure cod liver oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
100 lbs pure castor oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
100 lbs pure olive oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.

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200 lbs pure cod liver oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
100 lbs pure castor oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.  
100 lbs pure olive oil, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch, 1 doz 1/2 inch, 1 doz 1 inch, 1 doz 3/4 inch, 1 doz 1/2 inch, 1 doz 1/4 inch.

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