

The Church and the Secular Vote.

The American Sentinel is the most sensible religious paper on our exchange list. Of course it is not just what we would wish it to be, for it is still foolishly trying to train with Christians and be called by the same name as the very ones it condemns.

On the front page of their October 27th number they have a fine picture representing the Secular and Church vote. Below the picture it says:

Can the church reform society and eliminate the unrighteous features of government through politics? How can she expect to do this when her political strength is less than one-third that of the unrighteous world? Why, in the face of this plain truth, does the church continually seek to set up righteousness in the government and in society by law? Evidently the only thing the church can do in this situation is to effect a compromise with the world, as is always done in politics by the weaker party. The world will be willing enough to do this, and to set up an image of righteousness by incorporating certain religious observations into the law; but like every compromise with the world, it will be a religious delusion. The cause of righteousness cannot be advanced by any compromise of truth with error, or of light with darkness.

There is more truth than poetry in the above, and coupled with the fine picture of Liberty weighing in her ballances the Secular and Church vote while the old priests and preachers anxiously watch the result, is very significant.

We wish we were able to give the readers of the Torch such pictures as these, and we live in hopes that some time we can do so. And while we wait, we hail with delight the paper which, though still somewhat touched with the giant evil of superstition, has found one of the main causes of the evil in the world.

Let the Sentinel people once find out that the church with its hosts of priests and hypocrites is the real unrighteous feature of social and political life, and they will then be side by side with the Torch of Reason people, who are not as unrighteous as some might suppose. The church is responsible for nearly all the willful unrighteousness that remains in the world to-day, both Secular and saintly, and we hope our friends of church-and-state fame will soon learn the full meaning of their own words, "The cause of righteousness cannot be advanced by any compromise of truth with error, or of light with darkness."

Development.

How potent is the social environment in shaping the minds of men we find it difficult to realize. At one time and in one country in the history of the world, we find one idea prevailing, and in another, another. In Sparta, the brave sol-

part due, without doubt, to the social environment. Walter Bagehot points out the fact that in the great majority of cases our beliefs are due, not to processes of reasoning, but to our imitating the beliefs of those around us. He says: "The main seat of the imitative part of our nature is our beliefs, and

current infatuations of his sect or party. For a short time—say some fortnight—he is resolute; he argues and objects; but day by day the poison thrives and reason wanes. What he hears from his friends, what he reads in the party organ, produces its effect. The plain, palpable conclusion which every one around him believes, has an influence yet greater and more subtle; that conclusion seems so solid and unmistakable; his own good arguments get daily more and more like a dream. Soon the gravest sage shares the folly of the party with which he acts and the sect with which he worships."

Every one must have noticed how much more he is influenced by the opinions of an able man whom he meets from day to day than he is by the opinions of a man whom he knows merely through books, but whose ability he estimates as much higher. The reason is that actual contact with a person holding a belief, appeals to the imitative part of our nature more strongly than the simple knowledge, gained by reading, that a certain individual holds the belief.

But not merely are beliefs imbibed in this way due to the social environment, but also those which are reached by processes of reasoning, provided some other mind thought out the reasons for us. And when we remember how little originality there is in the world, we shall begin to see to what an extent our beliefs are made for us; to what an extent they are due to our social environment. But what we feel and what we will, depend largely on what we believe. When one realizes all this he begins to feel that he himself, like the food he eats and the coat he wears, is the product of all the world.— [Sel.]

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dier; in Athens, the symmetrically developed man; among the monks of the Middle Ages, the man who had completely renounced the world; among the Jesuits, the man who not only does what his superior directs, but who thinks and feels as his superior does, is the ideal man. What is the explanation of this? Are these ideals the

causes predisposing us to believe this, or disinclining us to believe that, are among the obscurest parts of our nature. In 'Eothen' there is a capital description of how every sort of European resident in the East, even the shrewd merchant and the post captain, with his bright, wakeful eyes of commerce, comes soon to believe in witchcraft,

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conclusions of different chains of reasoning? Not at all. Question any of those holding them, and the best answer you will get, the answer that goes to the root of the matter, is that they "seem" to be true. And what is the explanation of this seeming?

Here we may note that it is a

and to assure you in confidence that 'there really is something in it'. He has never seen anything convincing himself, but he has seen those who have seen those who have seen. In fact, he has lived in an atmosphere of infectious belief, and he has inhaled it. Scarcely any one can help yielding to the

Charlie Ross and the man who struck Billy Patterson; when Johnny gets his gun; when society becomes pure, and 'after the ball is over' then will be eternity."—New Orleans Times Democrat.

Are you acquainted with the merits of the Forstner auger bit?

Eternity.

Here is a school-boy's definition of eternity:

"When our ships all come in; when the sea gives up her dead; when Father Time hangs up his scythe; when the heavens are rolled up like a scroll; when Gabriel blows the ram's horn; when the solar system collapses; when we find