THE CAPITAL JOURNAL

E. HOFER, Editor and Proprietor.

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The Normal School question is fairly before the voters by the Initiative Bill for Monmouth framed by her Alumni, This separates it wholly from politics, and gives the voters a fair unce to express their choice.

Schools are a necessity-we must educate the boys and girls-and we must have tenchers; the Normal School is the place to train and prepare J. B. V. BUTLER, Sec. Com. Vote, Yes, for Monmouth.

COMPLETE SEPARATION OF CHURCH AND STATE.

No one will deay that fundamentally this is the theory of our government-a separation of the secular and religious affairs of the common wealth.

This is emphasized in the state and federal constitutions and all legislation tending to unite functions appertaining to the divine and worldly is declared unconstitutional.

With this idea clearly before us, there is a duty upon the public press to point out whenever the state attempts to encroach upon the domain of religion, or vice versa.

The church of whatever denomination may be said to stand for the spiritual interests of mankind and its ministers and agencies have jurisdiction over matters spiritual.

The state, whether in national or local affairs, whether as police power or tax collector, must deal with earthly and temporaly matters. and not with religious beliefs or convictions as to worship.

In a country where these principles are adhered to there will be the greatest range of personal and political and religious freedom and the greatest happiness and prosperity.

Where these principles are ignored and the church meddles with affairs of state, or the state undertakes to set up any tests of a religious character in dealing with citizens confusion reigns. We are inclined to believe that the press has a responsibility govern-

ed by the same self-evident application of principles. The press has erred as much as some ministers in the pulpits in dis-

cussing religious problems in its editorial columns. If there is to be complete separation of church and state, the pulpit

and the press must co-operate to maintain that separation. Strictly speaking, the secular newspaper has nothing to do with the higher domain that deals with the spiritual problems of the race. The press has a right to publish the news of the day relating to

church organizations, and even may print sermons or reports. But there the invasion of the religious domain should stop, as should stop by the state in administering justice to all alike.

We mention this especially because the Capital Journal has been at times inclined to discuss religious matters editorially. We must confess that we are impressed with the importance of keep-

ing separate the functions of politics and spiritual things. The wisest of religious teachers said: "My kingdom is not of this world and I am come to witness of the truth (spiritually."

So let us all keep to our jobs and the world will get along a great deal better than if we "Mix the bables up."

THE POLLTAX MATTER IN COURT.

The city of Salem has brought a suit against a young man in South Salem to collect several years' of polltax due.

This kind of litigation is a regular part of the system of collecting this kind of tax each year shows several things,

In the first place, it shows that the tax is not collected from everybody alike each year. If the facts could be ascertained, it would be found that hundreds

of dollars of this tax are uncollected.

The easy-going, good-natured citi-zen who has ready money pays The business man who pays over the counter hardly ever escapes the

politax collector. The young man who is in an office where he can be found easily is

always got at without difficulty .. But how many escape or are let off by the collector is not so easy to

determine. The man who never has any ready money, the laborer who uses ev-

ery dollar to support his family, is hard to collect from. The system is so uneven or inequitable that it is a wonder it has stood

as long as it has.

The old one dollar county polltax was formerly collected by the sheriff and a few years ago was repealed.

The three dollar politax that is still collectable by law ought to be abolished unlike the county politax.

Under the laws and the constitution as they stand the politax will

probably be upheld by the courts.

It should either be enforced on everybody, or it should not be collected from anyone.

The city that would refuse to collect that three dollar politax would be sought out as a home by laboring men.

REPUBLICANS AND ASSEMBLY REPUBLICANS.

A correspondent of the Oregonian argues in favor of allowing only republicans who do not believe in the Direct Primary law to attend the nominating assembly that is proposed to be held.

The same writer correctly states the law when he says there is no legal authority for holding a "suggesting" or "nominating" assembly to make up a party ticket.

In making up a call for such an assembly to place before the people a political set of candidates for office, certainly only those who believe in that plan should be invited to attend.

Republicans who believe in the Direct Primary law as enacted by the people have no desire to attend such a nominating assembly that is to subvert the Direct Primary law. The proposition then is stated in the call, to be confined to "republi-

cans who believe in the right and expediency of an assembly to recommend candidates for nomination and election. Any republican who opposes this is to be excluded from the caucus and from the assembly, as much as though he were a democrat or so-

So the whole proceeding leading up to an assembly is to divide the republican party into two irreconciliable factions and lead the party up

day, Thursday and Saturday at 6 a in. For Corvalile, Tuesday, Thurs day and Saturday about 6:30 p. m M. P. HALDWIN, Age

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SUGGESTIVE QUESTIONS ON THE SUNDAY SCHOOL LESSON BY REV. DR. LINSOTT FOR THE INTERNA-TIONAL NEWSPAPER BIBLE STUDY CLUB.

The Power of Faith. Matt. 9:18-34

to have such a faith as this?

Verse 19-Did Jesus, while in the flesh, ever refuse any request for

possible for a person to be a true Rev. Henry T. Babcock, pastar, Christian, who is not willing to help Morning service at 11 a. m.; cele-

diseases, in great pain all the time, church will meet fifteen minutes be dying a living death, much like this fore this service to examine and re-

to Jesus now, in faith, like this poor m.; Sr. C. E. meeting at 6 p. m., woman did, would it be His will to union meeting at the tabernacie at

man had in helleving she would be cordially invited to all of these sercured by touching his garment, but, vices. is there reason to believe that she could have been cured without touch- | Corner of High and Center streets. ing Him at all?

all who would come to Him for help, 6:15 p. m. There will be no evening and always welcomes and helps each service on account of evangelistic one who comes, why then do so many services at University Tabernacie. hesitate, or neglect to come to Him: The public cordially invited. D.

custom to play mournful music when meant for a rebuke: Why is not mournful music, the Christ church, East State street

wearing of mourning, the giving away Sunday school at 9:10 c. m. Regular displeasing to God!

ings, and in such a way, that only mass at 10:20. Vespers and benthose who are honest hearted could diction at 7:36 p. m. Services by understand what He meant?

people out, before he raised this G. W. Dimmick will give a temyoung woman to lite?

possible for any followers of Jesus to Everybody invited. work effectually in the presence of

velous working power?

blind men know that Jesus was the sop of David?

Would Jesus have healed these H. Engel, pastor. blind men if they did not have faith that He could do so.

What part does faith play in the | - Dr. Philip E. Gauer, pastor. Bimen today?

bid them from telling of this mir- the pastor. "Y. P. S. C. E., 6:30.

D'd they do right to tell it, seeing Jesus had requested them not to do

April 30, 1910,

Golden Text. All things are pos- in one continuous work of healing all sible to him that believeth. Mark manner of diseases and doing good;

Would it be possible, or not, for a man who is not a follower of Jesus did, and the more clearly He demon-

What is faith caused by, or based upon? Is it a matter of evidence or a result of deep reasoning, or is it a divine impartation possible only to those who are spiritual, or what? (These questions must be answered in writing by members of the club.)

help, and how is he today in that particular? Give your views as to whether it is Church street, near Chemeketa-

those in need as Jesus was? monize with the goodness of God the "There is a Holy City." Shelley: fact that there are so many incurable solo by Prof. Hull; the session of the

the conscious consent and power of Mrs. J. F. Watson will sing a solo

Verses 23-24-It appears it was a Erect, pastor. death entered a home, and for the Corner 17th and Chemeketa streets friends to make a great lamentation, H. C. Baker, pastor. Sunday school please say whether this narmonizes at 9:50 a. m. Morning services at with the teachings of Jesus, and 11 a.m. No evening service. Prayer whether in this case His words were meeting Thursday evening at 7:30,

to violent grief, and other similar service at 10:10 a.m. Confirmation heatherish customs, when friends die, C. Hopf, pastor.

Verse 25 .- Why did Jesus put the W. C. T. U .-

ject Jesus, notwithstanding His great | day: Sunday School, 10 a. m. fame as a loving teacher with mar- | Holy Communion with sermon, 1. Verses 27-29-How did these two p. m. All are welcome.

and why?

temporal and spiritual progress of ble school, 10 a. m.; Prof. W. I. Sta-Verses 30-31-Why did Jesus for- ship service, 11 o'clock; sermon by

follow our good impulses, or obey rus that has ever left New York. God, when these are contrary the and strange to relate, they can sing

one to the other, as in this case? Verses 22-24-Jesus spent His life in what measure are we to follow His example?

Why was it that the more good he strated His claim as the sent of God, the more the Pharisees hated him?

Lesson for Sunday, April 10, 1910. The Mission of the Twelve. Matt. :35-10:15, 40-42.

CHURCH SERVICES

First Presbyterian Church.

bration of the Lord's Supper and re-Verses 20, 21-How do your har- ception of members; quartet, ceive any who desire to unite with If all such sufferers would come this church. Sunday School at 10 a always cure them, as he did then? 7:20 p. m.; mid-week prayer meet-It was a noble faith that this wo- ing Thursday at 7:20 p. m. Public

First Christian.

Bible school at 10 a. m. Preaching Was it the touch that cured her, or at 11 a. m. Theme: "Conversion." and J. Wenger and wife a duet as spe-Verse 22-Jesus knows and sees cial features. Christian Endeavor at

Evangelical Association.

German Lutheran.

St. Joseph's Catholic. Can you give an example of Jesus Low Sunday. Mass at 7:20 using words with two or more mean. Catechism 9:20 to 10:15. High

Rev. A. Moore, pastor.

perance lecture at the W. C. T. U. Was it possible for Jesus, and is it hall Sunday, at 4 p. m., April 3

Verse 26-Why did the world re- Rev. Barr G. Lee, rector. Low Suna. m. Evensong with address, 4:20

Lutheran St. John's Church Missouri Synod, corner Center and Do all men need to cry for mercy, 14th streets-Regular Sunday morning service at 10 o'clock. Rev. Geo.

First Congregational Church, Corner Center and Liberty streets

ley, superintendent. Morning wor-No evening service.

"The Red Mill," which is to be seen here tonight, is said to have Which is the right thing to do, the prettlest and most graceful cho-

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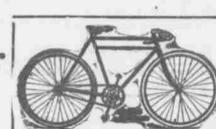
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