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## RELIGIOUS FREEDOM

(Continued From Page One)

of God must be supplemented by the force of man's puny arm.

Jefferson paid a tribute to the power of truth when he said that truth was able to overcome error in the open field; and it was this sublime confidence in the triumph of truth that distinguished him from many of the other great men of his time. In fact, of all the men who have lived upon this earth I know of no man who has surpassed Jefferson in his confidence in the ultimate triumph of truth; and, my friends, upon what can people build if not upon faith in truth? Take from man his belief in the triumph of that which is right and he builds upon the sand. Give a man an abiding faith in the triumph of that which is true, and you give him the foundation of a moral character that can withstand all temptation.

It was this belief in the triumph of truth that made Jefferson favor free discussion, not only in religion, but in everything; and one of the virtues of Jefferson was that he was consistent in applying his principles to all questions. I am not one of those who believe that Jefferson was inconsistent when he advocated the Louisiana purchase. He was in doubt whether the language of the constitution, unamended, was such as to authorize the purchase of this territory; but never for a moment did he think that there was anything in the constitution, in its letter or its spirit, to confine the United States to the original states. When he bought the territory his first thought was to ask for an amendment to the constitution that would expressly ratify the act. But when the question was discussed it was found that his act was so universally approved that it was not considered necessary even to ask for an amendment. I do not believe that the purchase was inconsistent with any principle he had ever advocated or with any utterance that he had ever made. I repeat that one of the virtues of Jefferson was that he was consistent in applying his principles no matter where those principles led him.

The same doctrine that he applied to religion he applied to the press—and I suppose no American, certainly not one who lived before the time of Andrew Jackson—ever had more

reason than Jefferson to find fault with the untrue utterances of the press. Yet, so great was his faith in the triumph of the truth, and so willing was he to have error presented if truth could only be left free to combat it, that he was opposed to censorship of the press, and I believe that he gave expression to the strongest eulogy of the press that any statesman has ever uttered, when he said that if he must choose between a government without newspapers, and newspapers without a government, he would prefer to risk the newspapers without a government. He said that public opinion would measurably correct things if public opinion was left free; but that a government without the free expression of public opinion would soon become a despotism.

In the preamble to the statute for religious freedom Jefferson put first that which I want to speak of last. It was that the regulation of the opinions of men or religious questions by law was contrary to the laws of God and to the plans of God. He pointed out that God had it in his power to control man's mind and body, but that He did not see fit to coerce the mind or the body into obedience to even the Divine will; and that if God Himself was not willing to use coercion to force man to accept certain religious views, man uninspired and liable to error ought not to use the means that Jehovah would not employ. Jefferson realized that our religion is a religion of love and not a religion of force.

There has recently been published a little book called *The Jeffersonian Bible*, and in the forepart of that book there is a letter, written by Jefferson in reply to an inquiry, in which he states his estimate of the teachings of Christ as compared with the philosophies of other religious teachers, and he shows the superiority of the philosophy of the Nazarene in that, while other philosophies have dealt with man's conduct, Christ's philosophy purifies the fountain at its source—cleanses the heart.

He recognized that our religion is a religion of the heart, that it is propagated from heart to heart; and he recognized, too, that the heart controls human life. Jefferson was great in his intellect. I know of no mind

that our nation has produced that could express itself with more clearness, or with more logic; but I believe that there was in Jefferson that which was greater than his head. It was his heart. Greater than his intellect was his love for all mankind.

It has been said that it marks an epoch in history when God lets loose a thinker in the world. God let loose a thinker when Jefferson was born. But Carlyle, who says that thought is stronger than artillery-parks; that thought moulds the world like soft clay; that it writes and unwrites laws, makes and unmakes parliaments—Carlyle adds that back of every great thought is love; that love is the ruling force in the world. I believe it is true. I believe that Jefferson's greatness rests more upon his love of humankind than upon his intellect—great as was his intellect—and that he was great because his heart was big enough to embrace the world. And the people loved him "because he first loved them." He wanted our religion to rest on the basis of love and not on the basis of force; and, my friends, when we get down to the root of our government, and the root of our religion, we find that they alike rest on the doctrine of human brotherhood—"that all men are created equal," "that they are endowed by their Creator with certain inalienable rights," rights that government did not give, rights that government cannot take away; that the object of government is to secure to the individual the enjoyment of his inalienable rights and that governments derive "their just powers from the consent of the governed." But all of these things rest upon that conception of human brotherhood which one cannot have unless he has the love that is back of every great thought. I believe that, when Jefferson assisted in establishing religious freedom, he assisted in giving to our government its strongest support. Chain the conscience, bind the heart, and you cannot have for the support of our form of government the strength and the enthusiasm it deserves. But let conscience be free to commune with its God, let the heart be free to send forth its love, and the conscience and the heart will be the best defenders of a government resting upon the consent of the governed.

I believe that Jefferson gave a complete theory of government when he gave us the doctrine of the Declaration of Independence, and he gave us the two great supports of free government when he gave us universal edu-

cation and an unfettered conscience. I am glad that this association is going to erect a monument to his memory. I say going to erect it, because I cannot believe that the American people need more than an opportunity to contribute to insure their contribution. I want this monument to be in keeping with the services of the man. I want it to stand as high as the monuments erected to warriors. I want it to testify to the world that the heroes of peace are as great as the heroes of war; that those who save human life are as great as those who take it, even though they take it in defense of a righteous cause. I want this monument to testify that a man can live for his country as well as die for his country.

But, my friends, anxious as I am that this association shall erect a monument worthy of Jefferson, I thank God that Jefferson's memory needs no marble or bronze to perpetuate it. Erect your monument as high as you can, make it of material as enduring as you may, time will destroy it; the years will come and go, and at last that monument will disappear; but there is in the hearts of the people a monument that time cannot touch, and this monument, growing as the world grows, increasing as civilization increases, is a greater monument than the hand of man can rear. And as people measure the influence of Jefferson upon the destinies of the human race, they will be convinced that the Bible is true when it says that it is "more blessed to give than to receive," for he gave the largest measure of service that man ever gave to man.

**A Fallacious Idea.**

With all due respect for sport and sportsmen, the idea that a man must kill something, in order to receive the full benefit of an outing, is passing out. It is all right, of course, for people who feel that way, but there are other methods of enjoyment quite as helpful to the physical man, quite as pleasurable and exhilarating and quite as elevating morally.—Denver Times.

**Gen. Chas. Dick,**

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