The dnaily astorian.
astorla, oregon:


 out being impreseed withion the finct
that, howerer much men may differ as to methods, ns to this or that sper
cial dogma, on all the great practical lieves in honesty and one. bele be be in
lonesty. He believes in temperance. kindeses, in doing good, and, hower
er far you may tail in practice, in in these things. Human nature is
 its longings, its darkness sud divine
neses, is much the smme. As the sum lit summit of a mountain rises abor above the fog of opinion the human
soul risess and pack speaks to pealk
along the whe along the whole chain, What are
the churchess working for? Thise
theve lone on carth as it is in hearen. That
is their $\begin{aligned} & \text { aim, eertainly their } \\ & \text { iteal aim }\end{aligned}$ however much they may fail in at
tatiuing it Throngh devious ronds

 have only the sightot the summit to tain side. Why not, then, it is argued
let each man go his own way, sol long. ling apward and not talling back: Denominational preaching is some
times distastetul, even to those who meys agterewith whe the reacher. For it
is apt to emphanize differences. and know they are friemis It is spor careless of the issue. It is almos certain to be misunderstood by the
thooghtiless, the superficial, the superstitions, the narrow mindel. It
is caught up by narrow minded peo ple of all sects and of no seet, prejudice and personal spite. Me the power of seeing, and they will a a man is interpreted not wholly but halt, at least, after the power of power of perfectly comprehending most men reporting. Spenking gives back a distorted image true is this that it often becomes
reformer's most earnest prayer to saved from his disciples. For a man
can easily endure being misunder miee, bnt how hard to be continually Churchetes and religion are oftit confounded in the minds of those
who think they are one and the same as the aquednet, the waterpipe or the life giving liquid that flows

## hoarding - these seeep the world busy. The boards

 The boards last only for a lifetimeand usnally take wing when they fall to the next of kin. Then the process pends on the nature of the individna whether the hard-earned dollars tanik or whether they find saving into circulation by ready expendir way There is danger in both paths. Thrit is only less contemptible than lavishness which oversteps honesty.
The virtue of living with. means is classed among "mino to do it. In this conntry, easpecinll where people ape each other in arithto outrun ones's income temptation "A man's a man for a' that" is all very well in poetry and song, an the sentiment is, perhaps, , Lelptul to afford brondeloth. But, in proeaic everyaay life, the clofhes, the bouse, which to judge a man. Fight it and rasping as it is.
The pennies than by paying hoonest debts. Becanse, if one pays as he


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