THE ROOTING SWINE.

gnouls to ground from their hour of birth, them dig as they go their way; Mortals giving the high gods mirth; Mortals giving the high gods intention (lods more coarse than the hillside clay, fit alone for the graveworm's prey, prank with the fumes of a brutish wine, These but the will of self obey, soulless hordes of the rooting swine.

such is the average of earth, Out from their muddy sties they stray, Book in dullness and wax in girth, Bay and barter, and cheat and pay, Leer among the muckheaps stay, And still on husk and carrion dine, And staff on the dirt for ayesoulless bordes of the rooting swine.

These indeed, are of little worth, Foot it and flaunt it though they may; Maught atones for the spirit's dearth-Riches, vanity, nor display. These shall pass in a slow decay As rotting mackerel stink and shine, Forgotten, even on judgment day.
Soulless hordes of the rooting swine.

inc! 'Twas a minstre! old and gray, his harp and his eyes met He looked at the crowds and I heard him

"Soulless hordes of the rooting swine." -Ernest McGaffey, in the St. Louis Mirror

> The Bachelor Cousin.

ANDY, he's coming again this year the same as be-6 fore. About how many INA K years has Cousin Jim been you coming here to stay the

"Iwenty, counting the last stopwhich was from May until November; really, that makes twenty and a half times your Cousin Jim has visited us. He began early and stayed late the last time, you know. What has Jim Fosdyke got to say this time, Silas?" "Same old thing, Mandy; same old

thing. Jim never changes his tune: works on my feelings and tells about how he longs to visit the old nooks and corners of the farm once more. Speaks in a fetching sort of way about the old swimming hole down under the willows; also grips me tighter than a burr about the fishing place below the mill dam, where he once yanked out a four-pound pike with a minnow hook. Jim's got the same old gift of drawing folks to bim that he always had. Poor old boy! He has not changed a bit since he went to the city to build up a fortune. He's cut out for a bachelor and will always go it alone to the end. If he was married and was going to bring along a haughty wife and a lot of fresh and saucy children I'd think different about his coming here year after year. The poor, lonesome old boy clings to the place if he has got barrels of money: I can't say as he

"Only pays ordinary price for board, that's all and no more. I will say this about Cousin Jim-he never finds any fault with things; he never complains; warm meals or cold, they're all the same to Jim. He really seems to enjoy plain fare the best, and always tells me not to fuss with fancy dishes. He crawls up the narrow stairs to the little chamber without a murmur. Some fich old bachelors who live most of the year in high-toned hotels and fashionable boarding houses would find lots of fault. He don't; he's common like and easy to please: just likes to take off his coat and loaf around; hangs on the fence as though he was watching the grass grow; loves to sit on the sloop in the evening like any poor man listening to the tree toads and frogs. Silas, your Cousin Jim has hever risen a peg above you if he has got barrels of money. Poor Jim, I saw he was ailing when he was here the last time. Perhaps that was the reason why he came so early and stayed

little pinched, and don't really care for mpany this-"

"Don't you do it, Silas; don't you do Why, that would be cruel and wrong; and it would break the poor old bachelor's heart. You are the only one be has got left of the old stock in these parts; the rest are all gone to the city. Silas, Cousin Jim just pines for the sight of your face, and the old place where you and he were boys logether. It is like a heaven with him 10 get back here with you and the dear old familiar things he loves so much. Now you sit right down and tell him we will be tickled to see him again. Tell him the apple trees are bumping a pale blue shade instead. against the window of the little hash hangs heavy, and that the roses joy it. Were hever so sweet. You might tell I ever turned out since we got the new Mention a word about my of your regard.—Lippincott's. raised biscuits and say a little something about the bees and the nice honey. It will come like a breath from the old sweet home when poor Cousin he able to wait, poor boy!"

the buggy as Silas drove barometer, and two bushels per acre from the station through the shady deficiency in wheat yield.

lanes of maples leading to the little farmhouse ensconced among the apple trees at the further end.

During the short drive he said but little, and when Silas asked him a question he resitated, faltered and rubbed his chin before replying. When Old Gray turned down the lane where the robins were singing and the squirrels chippering, a trace of the old light came back to the old bachelor's eyes and the faded, sunken cheeks glowed a little.

"Si," he murmured, laying his thin hand upon the other's knee, "let me drive Old Gray home through the lane."

The lines hung listlessly from his hands as the old mare slowly walked along the familiar place toward the house, where Mandy stood in the doorway with a glad smile of welcome overspreading her kindly face. Then, when the horse halted at the block, he said, handing over the lines:

"I think I have been driving right into Heaven, Si."

"Why, Cousin Jim, I am so glad to see you again. It seems so like old times to see you and Silas driving home through the lane." And the good woman came forward, with both hands outstretched. Her eyes grew moist when she saw how feeble the old bachelor cousin was. She and Silas had to almost lift him from the buggy, and her strong arms supported the frail form as he walked with dragging steps up the gravel walk and into the cool, flower-scented parlor. His eyes roved about the quiet place and he sighed:

"Heaven, Heaven at last!" "You lie right down on the couch, Cousin Jim, and take a nap while I get supper. I'll call you in time to wash and freshen up. I'm going to have some raised biscuits and honeyyou always liked that."

The tired man laid his head back and

murmured: "Dear Mandy! I am so glad to get back home again. I will rest for a few moments. I am so tired-and so -so happy to get home-home!" Mandy went out and closed the parlor door. "This must be Heaven-at last. It is so still, so sweet, so nice. To-morrow I will go down to the mill dam; I will go to the old swimming hole under the willows once more, where dear old Si and I used to swim. I will sit on the stoop in the cool of the evening and-I will be at home once more with the good and true and unselfish ones."

And thus he murmured as he drifted into the land of sweet dreams. At rest, finally, there in the cool, flowerscented parlor of the little farmhouse, afar from the noise and bustle of the

The bees buzzed among the lilacs, where the humming birds whirred; the apple blossoms bunted against the blinds and the fragrant petals fell upon the sleeper's face-but he did not stir. He was dreaming of the dear throws his wealth around when he old days of boyhood, days filled with joy and delight and sweetness.

> Then the good angel of the old man's dreams came in a chariot of silver, and his eyelids were touched with a magic wand. He roved in green pastures. where blue cloud-fleeced skies bent; and he wandered by crystal streams in the cool shady woodlands where birds made glad the fragrant breezes of the summer day of unending bliss.

> And then-then it was no longer a dream. Oh, the glory of it all! It was a blessed reality.

There came no response from the old

man on the couch. "Silas, come quick! All is not well

with poor Jim."

They approached the couch and looked down upon the face. The tired look had disappeared. There was a smile instead. Cousin Jim was no longer ill-he was at rest, peacefully at rest. And all was well with him.

The city relatives wailed when his will was read. The good and true ones who had loved him to the end. the kindly ones who lived in the little "I don't like to write and tell him house at the end of the lane-Jim had that crops look poor, and that we are a given all to them.—New York Times.

> Timely Hints on Giving-We should not give people things

they do not want. We should avoid giving anybody the mumps or the chicken-pox if we can

Do not give a friend the cold shoulder without baked beans and hot coffee to go with it.

A man should not give a lady a kiss unless he thinks she would enjoy it, except in the case of his wife and his

mother-in-law. Do not give red suspenders to a total stranger; he might prefer those of

Do not present a bucking broncho to chamber; tell him that the grass is a tall, pale man of sedentary habits, screper than ever, that the snowball as he would not likely live long to en-

When you give castor oil to a howlhim that my last churning was the best ing infant give it for its intrinsic worth and not merely as an evidence

A Long Weather Cycle. A long weather cycle of about thirty. five years seems to appear in the Britling reads all that. He will hardly ish Isles. From records of ninety years, Mr. Douglas Archibald concludes that a dry period has just passed, and that It was the same old home-coming, the years 1903 to about 1920 will show Only Cousin Jim hunched over a little more than an average rainfall and low

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GREEN FOOD IS NECESSARY.

Some who raise poultry object to "making such a fuss about their food," hence will not give them green food. The best way to test the value of green food is to take two lots of laying hens, feeding one lot green food with the grain several times a week and the other lot one-third more grain without the green food. The result will be that the first lot of hens will lay the greatest number of eggs. There is no particular food value or egg-making value in the green food, but it has a decided action on the digestive organs, which is beneficial. The hens that are fed grain wholly can not and do not give the best returns in eggs.

As stated before in this department it makes little difference what the green food is, provided the hens like it, if it is fed with some changes (raw at times and cooked other days) and in some variety. Every farmer who grows potatoes has enough very small tubers to keep a large flock of hens in good laying condition all winter, and fed in this way they will give better returns than when fed to swine.-Indianapolis News.

FEEDING THE FALL CALF. When one has a calf which it is desired be added to the dairy the point of good care in its early years is of vital importance. If in a section where the calf cannot go out of doors a great deal during the winter some provision should be made so that she may have exercise in an enclosure which is dry and where some sun may be had if possible. To a certain extent this is quite as important as the food the calf has. One of the best rations for the calf is skim milk, but it will not do to make this any considerable of the ration for the day, but in addition the calf should have all the good clover hay it will eat. If this is not possible then let the supply of corn fodder given be not only liberal, but of the best quality; pick out the smaller stalks, those that retain some of the green if

If the calf is three months old or thereabouts, the grain food should consist of from two to four pounds daily and may be corn and oats fed whole, although a mixture of equal parts of corn meal, ground oats and wheat bran are more satisfactory. Treat it gently but do not spoil it by petting. Teach it habits of cleanliness by always keeping the stall clean and the coat brushed several times a week. A calf brought up in the manner described will make a valuable addition to the dairy.-Indianapolis News.

KEEP CORN IN RATIONS. While most poultrymen advocate variety in rations, and this means feeding one grain one day and another the next and so on, rather than feeding mixed grains, it is well understood that there are cases where the mixed grains must be fed. Unfortunately, too many fowls are fed freely on corn and too little of other grains. The mixture known as

screenings is, of late years, of little value, and when it is desirable for any reason to feed mixed grains rather than the one grain by itself there is no combination that should lack the corn. For example, if wheat and oats are to be fed, add one-third of corn, making the ration one-third each of wheat, oats and corn and one has a ration much better than the combination of wheat and oats alone. The corn, if of the yellow sort, will add richness to the eggs, and if this ration is supplemented with liberal supplies of green food the quality of the eggs will be all that is desirable, and the hens will supply them in goodly numbers. While the other little accessories are very desirable, we believe that if all who have poultry would work along from the beginning, during the cold months on the mixed grain ration, which contains

DAIRY NOTES.

one-third corn with the green food and

keep their houses clean and free from

vermin, the results would be so satis-

factory that they would willingly add

the other little comforts which they

now term "frills."-Indianapolis News.

A good dairy cow should hold out

There is no way of cleaning dirty

Milk yields very variable proportions of fat. Ground oats, corn and bran make one

of the best winter rations for the dairy

Unless a cow turns her food into but ter and not flesh she has no place in the dairy.

upon the custom of the market to which it is sent. The big milker is usually a sensitive, "high strung" piece of machinery. If

The making up of butter depends

less you wish to spoil her. At a cost of \$32,500,000 a large central railway station, with thirty-two

It will take five years to rebuild the Campanile of Venice. The new tower will probably have an elevator.

tracks, is to be built at Leipsic.

REPARTEE ON THE ROOF.

Twas a stormy day, it was dismal and

gray,
But the weathercock, perched on high,
Discomfort ignored till old Boreas roared,
"Ho, friend, will you not tell me why You would fain remain in this driving

I think you'll be wet if you do!" Then the weathercock bowed, as he chuckled aloud, "It's foul, but I'm fowl, too!"

Ho, ho!" laughed the wind. "Very good -of its kind. Let me now blow you off-I insist!"

'I am grateful, I'm sure, but I cannot en-To think from my post I'd be missed." "But you will not decline such innocuous wine?"

Cried the wind. "Have a cocktail of rain!" Said the weathercock: "No; for I'm not proud, although

I may be a little vane!" -Robert T. Hardy, Jr., in the Argosy.

## Humor of Today

"I believe he made a fortune out of fiction." "Indeed? What kind of fiction?" "Wall Street rumors."-Puck.

Though poverty is not a crime, Is it not funny, neighbor, That, being poor, we serve our time Condemned to hardest labor? -Philadelphia Ledger.

Pretty Stallkeeper-"Let me sell you a letter-opener." Victim-"I have one at home." Pretty Stallkeeper-"Indeed! What kind is it?" Victim-"My wife!"

"Did anyone call me up while I was out?" asked the butcher. "No," replied the boy, "but a customer whose meat for dinner hadn't arrived called you down."-Houston Post.

Borum-"You need not trouble yourself to see me to the door, Miss Caustic." Miss Caustic-"No trouble at all, Mr. Borum. Quite a pleasure, I as sure you."-Illustrated Bits.

Mr. Goodly-"How's your father, Freddie?" Freddie-"Ob, havin' his usual luck. Just as he was comin' out of the fever the doc says he's gettin' convalescence."-Chicago News.

Young Gaston MacAlphonse, Esq., Met a maiden and thought he would g., So he said, most politely, "I adore infinitely

Your figure." She answered, "You !!" -Yale Record. "That young fellow I just met told

me that he tried on three dozen pairs of shoes to-day. He must be very hard to suit." "Oh, I don't know. He works in a shoe store, you see."-Cincinnati Mrs. Fondmar-"When you see the

children's stockings hanging up doesn't it make you wish you had some little fairies of your own?" Oldbatch-"Fairies, eh? Well, I think I'd prefer mermaids."-Life. "I wish I had been born a dumb

beast," said the youth. "Why, you don't mean to tell me that you could talk as soon as you were born?" queried the fair maid on the other end of the sofa.-Chicago Daily News. "Your daughter seemed to be in a reverie when this picture was taken,'

said Mrs. Oldcastle. "Oh, no; you see, it was a snapshot that her cousin took, and she was just layin' around in a kimono."-Chicago Record-Herald. "What," asked the gir! who reads the newspapers, "is the difference between a 'trust' and a 'ring?' " "While I can't

just explain it," said the young man,

"if you trust me until to-morrow I'll see that you get the ring."-Buffalo The teacher called the bright boy up to her desk. "Now, Homer," she said, "can you tell the class why Paul find that the term "heretic" is merely an unwonted spirit of toleration and unity in Revere was so successful in his ride?" "Because he didn't start in an auto-

mobile," said the bright boy.-Chicago

Daily News. Mrs. Planebuddy-"My husband wanted me to have my picture taken, life and the character of thought of the but I told him I didn't have a dress nice enough for the occasion." Mrs. Naybor—"And is he going to buy you cay, into religious literatures, and among incarnation, the inheritor of His divinity; one?" Mrs. Planebuddy-"Oh, no! but | them our own Bible, are broadening in | this is the larger permanent truth, one the servant girl overheard me, and she offered to lend me one of hers."-Philadelphia Ledger.

The New Spanish Party.

A new party called the Democratic Liberals has been formed in Spain, with Montero Rios, Canelejas, and General Lopez Dominguez at its head. Spain. The new policy favors a much more active foreign policy, especially with regard to France. England and Portugal, with which countries it is desirous of having Spain come into is furnished by the alliances of the Socialists and Radical Republicans in France when Waldeck-Rousseau was

yarns the other day during a recess in the district court. A lawyer whose wife is marked for her good dressing she kicks, don't meet it with blows untôld how be had come to be such a good well dressed as she used to be before marriage. "Oh, you are mistaken," said the wife. "I am wearing the same

A SERMON FOR SUNDAY

SUFJECT: "WHAT ARE THE PERMA. NENT ELEMENTS OF RELIGION?"

An Eloquent and Forceful Discourse by

BROOKLYN, N. Y.—In the Fourth Unitarian Church, Flatbush, Sunday morning, the pastor, the Rev. John M. Davidson, preached on "What Are the Permanent Elements of Religion?" He said:

In this period of questioning, when old structures of religious faith are being torn down and new ones are taking their places. when what seems the very foundation of faith is being removed here and there to make way for new material, it is well worth our while to ask the question that held for mankind a century ago. If it is not now actually changed in form, as in is consequent upon such a condition, What elements of our religious faith are permanent and are likely to resist the tendency to change? It is a question that is agitatin content to the minds of its adherents. the case of a notable number, it is changed ing more people than ever before in history. We have been told that there is a growing indifference to religion, that men are abandoning the churches, that pagan-ism has re-absorbed large sections of the country, even Puritan New England sharing in the general dissolution.

No one can deny that the influence of

isters. We who occupy the pulpits to-day frankly recognize the fact that the occupants of the pews are not only our the "survival of the fittest," nor in the equals in intellect, but are capable of giv- discussion as to the proper aim, whether ing us instruction in many departments of for happiness or virtue. Perhaps every thought wherein the minister of old time one is interested in one or another of was held to be supreme. The minister of these means to the end, but we are all into-day must recognize his relatively terested in the outcome-salvation for the changed condition. He addresses minds human race. It is a universal longing. It at least as well informed and as bright as is one of the permanent things of religion. his own-and on many subjects more so. Then mankind has been universally in-And he is woefully mistaken and unalert if he does not welcome the change as an advantage to himself and his work rather than a detriment. Nevertheless, for the time being, this condition tends to bring down the church attendance figures and to lessen the church's influence. It will continue to do so until the church finds men who are leaders (if not in intellect) in the effort for social amelioration. They must be specialists and authorities in their field, as the physicians and lawyers are in medicine and jurisprudence.

That the temporary falling off in the influence of the church as an institution argues for an indifference to religion I do learned its work. . It is still delving in theologies and philosophies, when men are no more interested in the one than the other. Both theology and philosophy are vital matters, but the old manner of discussing these subjects cannot now interest men who are touched by the spirit of the scientific age. Until science and the lows upon recent scientific discovery have entered into and vivified theology and philtact with his interests. But men are interested in religion. This very questionto paganism, as it has been called, that trend, particularly noticeable in rural New alarming as appears at first glance. We are learning to see that, although for centuries we have called certain peoples "pagans," thinking to give them a bad name and so to avoid more tedious investigation into the character of these same pagans, we have much to learn about religion, and we may not seldom sit with profit at the or whether there is not a bit of truth in them all. They go further. They ask now whether that truth may not make all peoples free; they are wondering whether, and to withhold it from all others. Men of its fundamental integrity, the inspirer are going even further than this in their of every good thing in the heart of man. questioning. They are putting the religions side by side for comparison. They that is in one may not be found occasionally in another, and they are finding through this comparative study of religions that, at bottom, all are alike. Great areas of parallel beliefs and aspirations are found making the claim of exclusive revelation ridiculous. In fact, when it is found that every single form of religion on the face of the carth lays claim to an exclusive revelation of some sort, and we expression of one man's, or group of men's, point of view, we begin to open our eyes to the fact that our own past claims in the matter may not carry so much weight as we had thought. The discoveries that we have made during the last century about the habits of

other half of the world, the scientific methods of investigation into the subject of religion, it origin, rise and-often-its deview, even while, and perhaps because, which is prepared for by every re they disturb our complacency. Religion is given a new interest. We find that we Christians are not the only members of God's family, and that there are others other by the hand in the fellowship of that who care for Him as much as we do and whom He loves as greatly as He loves us. to the adoption of means to that end? If minds to-day. Hardly do the most of us of humanity is the permanent object of all admit the changed point of view as an religious effort, then our various methods accomplished fact, even to ourselves, and of attaining salvation will soon take their It is at present regarded as the hope of in many localities the old exclusiveness is as impenetrable as ever it was in the dark | faith and variable according as the needs ages. Universally, where religious exclu-siveness is found it is accompanied, bred a Shibboleth by which to save one and to and safeguarded by some form of claims to exclude another, but a covenant of kindred final revelation or final authority for truth | minds bent upon a common object and -some artificial guarantee that the doctrine preached in that church in the becloser relations. .The model adopted ginning is now and ever shall be preached longer made up of religious-some false, for the treatment of domestic affairs without change, world without end. That such claim is manifestly impossible to sub- damentally a unit wherever man has lifted stantiate has never deterred the church up his head and called on the power that from making it. It is one recognition- is above him. We shall see that the essenthough a weak one-that absolute truth is unchangeable, and every religion and every church that claims to have a final Why She Got New Dresses.

The lawyers at Iola were swapping which Spencer calls "unknowable." Not sympathy of common aspirations and inone such body could step forth boldly and spirations. lay hold on the great affirmation of to-day. that the faith of to-day is but the stepping stone to the faith of to-morrow; that revelation is not sealed; that truth is a livprovider. Soon after he was married | ing thing, growing as we grow; that manhis wife met a girlhood friend. The friend said to her that she wasn't as words, by fulfilling one meted destiny of becoming perfect as the Father in Heaven is perfect. Our business to-day is frankly o admit that the final revelation is yet

absolute. The thing for us to semember, and to take courage from remembering, is that we are here to enlarge, and that we are enlarging, that section of knowledge.

I have said that whatever religious exclusiveness is found it is accompanied by some kind of authority purporting to guarantee the permanency and integrity of its faith. The creed has been changed from the Rev. John M. Davidson—Man's Interest in the Incarnation—A Striking
Thought About the "Divinity of Man."

its original meaning—"credo, I believe"—to an imperative "thou shalt believe."
From being a simple statement of an individual faith it has become a formal state ment of a system of dogma to which all who would be saved must subscribe. No latitude is allowed for individual interpretations or for the growth of religious and theological conceptions. The aim is simply to lay down a body of dogma that embodies final truth, and a confession to which the whole world must subscribe re-gardless of individual reason and unaffeeted by the growth of knowledge and moral consciousness. The attempt has always failed. There is no creed that holds the same meaning for us to-day which it

If we are but willing to open our eyes we shall find that there are hundreds of means of salvation, and each method breeds a sect. But what does the method signify beside the tremendous ultimate fact that all the world is looking for salvation? Here is the universal and permanent thing. No one can deny that the influence of the church is not as great as it was when almost the only educated men were minuniversally interested in speculations about Nirvana, or about atonements, or about

terested in another thing—the incarnation. Ever since man became man and learned to which he was bound, he has thought of this power as in some way entering into and becoming the guiding power of some object of the visible world. At first it was a mere stick or stone, a tree or river or wild beast that was the chosen dwelling place of deity. Then in good time the feeling grew that none but man would make a suitable habitation for the Creator; so we hear of the Greek heroes, "descendants of the gods," of Druidic and Delphic oracles and of prophets in all lands whose speech was controlled in an especial way by Deity. We hear of a perfect incarnation of Deity in Buddha, born of a virgin, with his divine parentage attested by miracles of various kinds, and teaching that there are many incarnations similar to his own; that whenever the world has advanced to a condition in which its needs are different from the old, God incarnates Himself in a mortal who thereupon becomes a great whole new method of thought that fol- leader and prophet. Our minds, of course. now revert to another incarnation, that of God in Jesus, who also taught that there osophy, they will cease to interest or in-fluence man. They have no point of con-His disciples might be one with God as He Himself was one with Him. And again we see the tendency of men to obscure the ing and unrest proves it. Even the return great truth by the particular example. The truth which has most obviously appealed to men is the incarnation of God in a sin-England, away from the formalism of the gle man, or, formerly, in a class of men. church and back to nature, it not so as prophets or priests. The truth of that endures, and that has been pointed out by Jesus and all the greatest leaders of men is that of perpetual and universal incarnation. God has breathed the breath of life and has lit the spark of divinity in mankind, for we are His children, made in His moral image, inheritors of His divinity because we are natural sons and heirs. feet of many a pagan prophet. Men are This is the tremendous fact toward which asking whether, after all, a comparatively the world is groping. It explains the now small sect is right and all the rest wrong, proven fact that mankind's trend is upward rather than downward. It gives us the courage for going on, for keeping up the struggle when to our restricted view the obstacles seem insuperable. It comafter all, salvation is to be found with one pels us to believe that this world is foundand universal destruction with the other, ed upon good, that the good is "hastening whether the Creator of all nations is like- on toward immortality," while evil is self ly to make one of them His favorite, to destruction. If "God's in His heaven." give that one a true and final revelation | God's in His world as well, the guarantor

Do you not see how intimately connecte are the two ideas, the incarnation of God are inquiring whether or not the truth and the divinity of man? Both ideas are everywhere recurrent in the theologies of the world, though their particular expression in one faith is utterly different from that in another, and it is the difference in the isolated expressions of the truth that keeps men apart. The permanent thing, the larger truth must wait upon our further enlightenment and broadening of view before it can bring us together. We are learning, it is true. The existence of an religion, the modern armation of the universality of spirit shows that we are catching some glimpses of the larger truth that lies behind our incarnations and atonements, our theophanies and oracles. our Buddhas and Jesus of past time. If we had heard the real message of Jesus and the prophets and poets we should long ago have discovered this truth. To be a man is to be a descendant of God, to be a dethat the world has ever known.

After having agreed that to do right is the end of conduct, can we not take each profession, even though we may differ as I say that this is the tendency of men's | we all recognize the fact that the salvation proper places as subordinate elements of drawn together by the natural sympathy of similar beliefs. Religion will be no some true-but will be recognized as funtial elements of religion are not the differences that divide, they are the permanent and fundamental things upon which all

The Alloy of Self.

Achievement fused with self is too brittle to stand the test of time. The secret o the success of one who had accomplished much in many fields was well expressed when it was said that he had learned to concentrate his powers on the result, irrespective of how that result would affect himself. Every atom of force deflected toward self becomes friction. Introspecsaid the wife. "I am wearing the same clothes I did then."—Kansas City Jour- found the "absolute" truth. The knowl- all synonyms for wasted energy. Are you sdge of to-day is but a little section of that striving to rid yourself of this waste?