WHITNEY FAMILY OCCUPY GRAND OLD FAMILY MANSION

New York, Jan. 22.—The magnificent Whitney mansion, at the southeast corner of Fifth ave. and Sixty-Eighth street, which was erected by the late William C. Whitney, has again become the home of the Whitney family. Harry Paine Whitney has purchased the home or his father for a sum said to aggregate nearly three millions, and takes possession today. James Henry ("Silent") Smith purchased the mansion from the elder Whitney. He intended to occupy the palatial palace after his return from his honeymoon, but he died in Japan about three years ago. The house and its magnificent furnishings then became the property of "Silent" Smith's nephew, Gearge Grant Mason, who has just sold it to the younger Whitney. All the rare and costly decorations and ornaments, statuary, paintings and draperies pass into the hands of Mr. Whitney in almost the same condition as they were left by "Silent" Smith.

It has often been alleged that the Whitney mansion is the most sumptuously furnished home of any private citizen in the world, the interior decorations being worth more than a million dollars. Nearly everything in the house except the floors and framework came from old chateaus and antique shops in Europe, and in its wealth of antiques it is the equal of many of the most famous palaces in Europe.

With the exception of the grand ballroom, the entire house is a perfect example of the Italian Renaissance, being closely modelled on the plan of the finest Venetian or Florentine palaces of the days of Leonardo da Vinci nor Michael Angelo. The chimney pieces are elaborate works in marble from old Italian palaces. The ceilings in most of the rooms were transported bodily from famous European dwellings. The portieres and other draperies are of old figured velvet, and the great bronze fire-dogs in the dining room are the finest in America.

The grand ball room is in the style of Louis XIV. Its most generous furnishings are the marelous tapestries by Boucher and Dechaise, which in texture, design and coloring are admitted to be among the most wonderful decorative tapestries in the world.

The walls are inlaid with rare woods in quaint designs and adorned with paneling in high relief, which was formerly in the chateau of Phoebus d'Albert near Bordeaux. All the ballroom furniture is of the Louis XIV period, and in the adjoining conservatory are many specimens of costly marbles from Italian gardens.

In addition to these furnishings, Mr. Whitney had some of the finest old masters in America, including a portrait of Charles I by Van Dyck, a portrait of the Duke of Villiers, Viscount Grandisson, for which Mr. Whitney paid a large price.

Adjoining the house in Fifth Avenue is the residence of Mrs. Joseph Stickney, and on the corner of Sixty-ninth stret is the residence projected by the late Edward H. Harriman, which is being completed by Mrs. Harriman. Opposite the house is the Yerkes mansion, and on the Sixty-seventh street corner is new house of George Gould.

The Whitney mansion has been the scene of many "coming-out" parties, and many of the debutantes have since become well-known in society circles.

The sale of this house to Mr Whitney marks one of the largest private transactions of this sort ever consummated in this city.

Storage Case

Miss Eva Stringham, aged 32, will appear before a magistrate on Monday to tell why she became the self-appointed shopping agent for her pastor, the Rev. Charles Grubb, of the first Methodist church of Greenpoint. For two weeks a deluge of parcels and packages poured in upon the Rev. Grubb from the big department stores of Manhattan and Brooklyn. The minister might have made no objection to that if it hadn't been for the fact that all of the shipments were of the "collect on delivery" variety and called for sums ranging from $48 to $100. The delivery men, when they found their packages refused, waxed indignant and resentful, and the Rev. Grubb resolved himself into a Sherlock Holmes to investigate the mystery.

Mr. Grubb made inquiries at the stores and learned that all of the purchases were made by a young woman of whom the descriptions tallied with that of Miss Eva Stringham, a member of his church. The minister went to the Manhattan avenue police court and consulted Magistrate Naumer.

The magistrate issued a summons on which Miss Stringham was hailed to that court yesterday. She admitted having ordered goods sent to the parsonage, but was semingly unable to explain her conduct.

The magistrate paroled the woman pending a hearing.

Democratic Banquet

Those politicians who sigh for the good old days when the democracy of the Empire state was safe and sane and in office will go up to Albany next week to attend a meeting of the general committee of the Democratic League. It is expected that William Randolph Hearst and William Jennings Bryan will again be read out of the party.

Among the league's purposes, as given, are these:

"To bring back into the party in this state such democrats as are disgusted with its failure to stand for its principles and distrust of its recent leadership have driven out.

"To aid in the selection of such men to direct the party organization as represent the character and intelligence of the party and not its baser elements.

"The policy of the Democratic League is to ignore the present leaders where they do not represent the character and intelligence of the party and seek by every means in its power to secure in the future the selection and election of proper men.

Great Trust Merger

The great trust company merger will be completed next Tuesday, when the stockholders of the Guaranty Trust Company will meet to elect a board of directors, of which Levi P. Morton will be chairman, and to formally ratify the increase of the capital stock to $5,000,000. The Morton Trust Company and the Fifth Avenue Trust Company are to be merged with the Guaranty, taking the name of the later concern. Henry P. Davidson, of J. P. Morgan & Company, made the following statement as to the details of the merger:

"Of the increased capital stock there have ben offered before the merger to the shareholders of the Guaranty Trust Company, for pro rata subscription at par, $1,000,000, leaving available for exchange for shares of the Morton Trust Company and the Fifth Avenue Trust Company, as proided below, $2,000,000.

"The stockholders of the Morton Trust Company to be entitled to exchange their stock for stock of the Guaranty Trust Company, at the rate of four shares of Morton Trust Company stock for thre shares of Guaranty Trust Company stock. If all the stock of the Morton Trust Company is exchanged, new stock of the Guaranty Trust Company will thus be issued to the amount of $1,500,000.

"The stockholders of the Fifth Avenue Trust Company to be entitled to exchange their stock for the new stock of the Guaranty Trust Company at the rate of two shares of old stock for one share of the Fifth Avenue Trust Company is exchanged new stock of the Guaranty Trust Company will thus be issued to the amount of $500,000.

Upon the completion fo the merger the Guaranty Trust Company will have a capital stock of $5,000,000, with surplus, including all undivided profits, of about $21,000,000. The last statements give the three institutions combined deposits of $126,000,000.

Stockholders of the Guaranty Trust Company, after merger, will deposit their stock under a voting trust agreement to continue five years, with the voting trustees, Geo. F. Baker, Henry P. Davidson and William H. Porter. Transferable voting trust certificates, it is annouced, will be issued to represent stock deposited under sch agreement.

In all likelihood, Arthur J. Hemphill, who was recently made president of the Guaranty Trust Company, will be the head of the new combination, while Levi P. Morton, now president of the board of directors of both the Morton and the Fifth Avenue Companies, wil be chairman of the board of directors.

The Red, White

And other constituents of your blood are powerfully enriched and vitalized by Hood's Sarsaparilla.

It increases the red corpuscles and makes strong the white corpuscles, and thus protects and restores the health.

It cures scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, dyspepsia, loss of appetite, general debility and build up the whole system.

Get it today in the usual liquid form or chocolated tablet form called Sarsatabs.

Real Estate Transfers

T. G. Hendricks to O. C. Wright, lots 5 and 6, block 10, Hendrick's amended addition to Eugene; $600.

H. M. Douglass et ux to Ora C. Wright, part block 36, Fairmount; $230.

United States to Hepsey A. Watts, n½ ne¼ and sw¼ section 18, tp 19, 8 w, 160 acres; pat.

United States to Joseph O. Watts, sw¼ nw¼ and w½ of sw¼ section 12, tp 17, 7 w, 120 acres; pat.

Esther Drugg to Eugene H. Pearson, lots 4 and 5 and ne¼ sw¼ section 6, tp 16, 7w, 107.50 acres; $1600.

Mrs. Mary Finn to Frank McIntyre, lots 3 and 4, block 6, Georgetown.

C. C. Coffman et ux to Lida T. Zell, lot 11, block 3, R. F. Scott's addition to Eugene; $500.

H. L. Bown to L. M. Travis, ne¼ sec 32, tp 19, 1 e, 160 acres; also nw¼ of se¼ sec 3, tp 18, 5 w, 40 acres; se¼ of ne¼ of section 36-18-6; lot 3 in block 8, L. & L. add. to C. G. sw¼ of sw¼ and ne¼ sw¼ sec 8, tp 22 s, 3w, 80 acres; ne¼ of se¼ of sec 21, tp 20, 5 w, 3 acres in 29-17-3; lots 1, 2 and 3 in block 10, Creswell; ne¼ of sec 14, tp 18, 8 w, 160 acres; tax deeds.

COBURG DEVELOPMENT CLUB REORGANIZES

A little later than the appointed hour the business men and several others met at the city hall and were called to order by former president of the club, J. J. Henderson. Mr. Henderson and Mr. Washburn were elected temporary chairman and secretary respectively.

The following officers were elected in the regular form:

President, N. J. Nelson.
Vice-President, Chas. P. Poole.
Secretary, O. M. Washburn.
Treasurer, M. C. Bond.

The by-laws of the former Development club were read and adopted. Committees were appointed on telephone and advertising.

The telephone committee is going to work on the improving of the Coburg telephone system and whatever you do when it comes to subscribing in the company, let's stay with the majority. If the committee can install about twenty phones we will have a good system and will get good service and rates into Eugene. Lets join in, help Coburg and thereby help ourselves. —Coburg Journal.

Coburg Locals.

Mrs. C. B. Duff left Monday for Hot Lake where she will spend several weeks.

Mrs. Herrick and children of Springfield spent several days with Thos. VanDuyn and family.

C. A. and W. L. Smith of west of Junction, are spending several days with Andy Dyer and family. Mrs. Dyer being their sister.

Roy Deffenbacker and Conrad Simmons left Wednesday evening for Wendling, where they will work for the B-K. Co.

Miss McCoy and Miss Smith of Albany, are spending several days with W. G. Jackson and wife. Miss McCoy being Mrs. J's. sister.

The Misses Scott and Bennett of Harrisburg, spent Friday and Saturday with Dr. and Mrs. Mendenhall and enjoyed the social hop at the I. O. O. F. hall Saturday night.

Mrs. H. F. Durkee arrived home Sunday from Ashland where she has been two weeks on business. She reports one of the coldest winters in years in the southern part of the state.

The city of Coburg will receive next year from the county treasurer $1,627.40, provided all the taxes are paid. The present indebtedness is about $900. Allow $350 for street lighting and have $425 to run the city during the year.

Creamerymen have canvassed this locality with the idea of establishing a creamery at Harrisburg. They received considerable encouragement and a creamery will probably be started there in the spring.—Coburg Journal.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medical, forest plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.

KASPARILLA

This sterling household remedy is most successfully prescribed for a "world of troubles." For derangements of the digestive organs it is a natural corrective, operating directly upon the liver and alimentary canal, gently but persistently stimulating a healthful activity. Its beneficial influence extends, however, to every portion of the system, aiding in the processes of digestion and assimilation of food, promoting a wholesome, natural appetite, correcting sour stomach, bad breath, irregularities of the bowels, constipation and the long list of troubles directly traceable to those unwholesome conditions. Kasparilla dispels drowsiness, headache, backache and despondency due to inactivity of the liver, kidneys and digestive tract. It is a strengthening tonic of the highest value.

If it fails to satisfy we authorize all dealers to refund the purchase price. C. HOYT CHEMICAL CO., Portland, Oregon

PEOPLE'S PULPIT...

Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

THE COST OF CHURCH FEDERATION TO BAPTISTS, ADVENTISTS AND DISCIPLES.

"Say Ye Not, A Confederacy, to All Them to Whom This People Shall Say, A Confederacy; Neither Fear Ye Their Fear, Nor Be Afraid" (Isaiah viii, 12).

Sunday, Jan. 23.—Numerically Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregational platform, which recognizes as Scriptural the independence of each congregation as to its own creed in all matters of faith and Church order. These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by abandoning their principles of independence for which they have so long contended, or else by remaining quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have more and more during the past thirty-five years shown their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolete—as hindrances in every sense of the word. Caution, however, would suggest that for everything discarded as unscriptural the truthful substitute should be found—otherwise our progress would be toward the destruction, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists.

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership. For years this doctrine has been even more tenaciously held than is generally realized. Our Baptist brethren hold to justification by faith as a first or preliminary step which the sinner must take. But they equally hold that tais is not the final step—that the step of sacrifice, the step of regeneration much follow in order to salvation. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South in all Baptist Churches with rare exceptions, that *no unimmersed person should be esteemed a member of Christ's Church.*

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist—the Lord's Supper. The argument is that this Supper, symbolizing death with Christ, was offered only to the consecrated and accepted members of Christ's Church. Hence to invite others than those immersed in water would be a violation of the letter and the spirit of the Divine Word and a countenancing of false doctrine. The argument is that all of "the elect" will be guided of the Lord, so that their hearts and heads will become amenable to these teachings. Obedience thereto will be shown by submission to water immersion—the door into the Church of Christ.

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years. It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members in his Church. And this in turn, according to Baptist doctrine, implies that all not immersed in water are outside of the Church—outside of the number of "the elect"—outside of God's favor—outside of the salvation provided in Christ—and therefore inside the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They are as illogical as their brethren of other denominations. They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching needs some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject. What wonderful advantages are now at the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes, and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many Adventists have abandoned the thought that the Savior's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth. It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number, as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his" and will care for them, regardless of denominational lines. But for that portion of Adventists which considers the keeping of the Seventh Day of the week the all-important part of Christianity we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others term the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Disciple Doctrines to Be Voided.

Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent." But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly intrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that *baptism in water is indispensable to the remission of sins.* This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins;" "Baptism unto repentance and remission of sins," etc.

Before pointing out their misapplications of these texts let us note the facts that according to their theory all others of mankind, Christians, Jews and heathen, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost according to the general understanding of Disciples and other Christians signifies shut out of heaven—shut out of Paradise—shut into hell and its eternal torment.

Do our Disciple friends act as though they believed this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon their peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' Law, and to show this change of character by water immersion. But these Ephesians who believed in Christ and whom Apollos baptized for the remission of sins did not receive the holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts xix, 1-7; Romans vi, 3).

Baptist Union Not Federation.

As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his apostles taught baptism and that there are but "one Lord, one faith and one baptism" (Ephesians iv, 5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized," implies a mental development capable of belief beyond that which infants possess. The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church, and baptism was set forth as the door-way. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And these good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans vi, 3-5, are the clearest presentation of the import of baptism furnished us in the Bible! The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, So many of us as were baptized into Jesus Christ were baptized *into water.* It *does* say, "So many of us as were baptized into Jesus Christ were baptized into his *death.*" Is there not a difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union amongst all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into, his burial into, the Body of Christ as a member of "the Church which is his Body" (Ephesians i, 22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the veil. It, as the Bride of Christ, will be his companion and Queen during the Millennial reign of glory for the blessing of the world—for the blessing of the non-elect, considered last Sunday.

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us *how* that membership can be brought about. The words, "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering for righteousness, in self-denials, self-sacrifices of the same character as those endured by the Master. It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And hence we have in the Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him, that in the resurrection they may live with him and be like him and share his glory, honor and immortality. In consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Romans xii, 1). Thus we are "immersed into his death" and thus we become *members* of his Body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," also become sharers of his Kingdom glory.

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless them through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his *members* must share his spirit of self-sacrifice—death to the world and earthly interest. Only such may share with him in his Millennial Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of the non-elect under the fuller light and better opportunities of the Millennium will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its blessed reward excludes no denominational lines. It includes in the Church of the elect those of every denomination and of no denomination who comply with the conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully *"accomplished"* until on the cross he cried, "It is finished"—his baptism into death was finished. Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, "Are ye able to be baptized with the baptism that I am baptized with?" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark x, 37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such as was practised by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death. Let us then, dear friends, not be content merely to federate! Let us *unite* our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

Probably the greatest coffee substitute known to grocers everywhere is Dr. Shoop's Health Coffee. It actually goes a third farther than all others, and beside, it "is made in a minute." No 20 to 30 minutes' tedious boiling is at all necesary. Pure toasted grains, malt, nuts, etc., have been so cleverly blended as to give a wonderfully satisfying, true, genuine coffee flavor and taste. And not a grain of real coffee is, used. 100 cups, 25 cents. Sold by All dealers.

A Portland man has bought an airship for $5000, which is no more than one has to pay for a first class automobile. At that price, hundreds of Portland people may be sailing around in aeroplanes before the year is over.

MORE PINKHAM CURES

Added to the Long List due to This Famous Remedy.

Oronogo, Mo.—"I was simply a nervous wreck. I could not walk across the floor without my heart fluttering and I could not even receive a letter. Every month I had such a bearing down sensation, as if the lower parts would fall out. Lydia E. Pinkham's Vegetable Compound has done my nerves a great deal of good and has also relieved the bearing down. I recommended it to some friends and two of them have been greatly benefited by it."—Mrs. MAE MCKNIGHT, Oronogo, Mo.

Another Grateful Woman.

St. Louis, Mo.—"I was bothered terribly with a female weakness and had backache, bearing down pains and pains in lower parts. I began taking Lydia E. Pinkham's Vegetable Compound regularly and used the Sanative Wash and now I have no more troubles that way."—Mrs. AL. FRIZZO, 5722 Prescott Ave., St. Louis, Mo.

Because your case is a difficult one, doctors having done you no good, do not continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial. It surely has cured many cases of female ills, such as inflammation, ulceration, displacements, fibroid tumors, irregularities, periodic pains, backache, that bearing-down feeling, indigestion, dizziness, and nervous prostration. It costs but a trifle to try it, and the result is worth millions to many suffering women.