surging flood of liberalism in life and doctives, and when it would induce me to imitate others in polity and creed and outlooms as a bid for possing. We creed not be arrogant; but we should not apologize for our distinctive denomin itional existence, principles, and practices. While charty or love does not vaunt itself, neither does it spines in unrighteon ness, but it does it pince in unrighteon ness, but it does it spines in unrighteon ness, but it does it spines in the truth. We do well to heed the divine it junctions: "Beware lest there, shall be say one that despile you through philosophy and wain decer, after the truth truth of the property of the property of the world, and not after Corrist." "Be not carried away with various and strangt teachings; for it is good that the heart be enablished with grace."

Self-respect prompts one to deserve resistent and induces others to connede it. But self disparagement is fermions confi-

Chare makes the state of a souther state of a control of the contr

\*\*DESSENVERUE\*\*
AND VISITURE\*

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The first thing to notice in the life of Samuel is this, that like most good men he had a praying mother. When I was a boy, it ere was a favorite story of mine about a negro who sat one day on the deck of a steamer waiting to be sold. He was very wretched sitting there with his faceburied in his hands, when a stranger came up and asked him what was the matter.

"Me gwine to be sold, massa," said the poor negro.

"Me gwine to be sold, mases," said the poor negro.

"What for ?" asked the stranger.

"Well, you see, me diobey orders. Me pray too long and too loud, and my mases gwine to sell me. He et me pray easy, but when me gets nappy me begin to holler, and then me know nothing about orders or anything else."

The a ranger was struck with the aegro's appearance, and as the master came up just these. Lee aid, "What will you take tor your negro?"

The price was a hundred and fifty pounds. "He was healthy, the master and, "and the test hand on the estate. But he got religious, and need to pray nound hand the master had resolved to get rid of tim."

Now the stranger thought it would be a

Everyb.dy has heard of Frank Millet. He paints pictures and writer magazine articles in tumes of peace, but when a war is "on" he becomes a "war correspondent," and is likely to tura up in the Soudas, the Transvaal or the Balkans. But there was at time when he was not known. He sent pictures to exhibitions, to be sure, and good ones, but no one paid any carticular attention to them or said anything about them. One day he conceived as idea. He paints in a picture of a lady in black sitting on a bright red soft standing aximat in writer and startling. Friends who saw it is process of production expostolated with him, and a ked what he was going to such in the critics would "wips the flor" with that the critics would "wips the flor" with the wind with the wind the critics would "wips the flor" with the wind the critics would "wips the flor" with the wind the critics would "wips the flor" with the wips the flor "with the critics would "wips the flor" with Frank Millet's Ruse-

"Now," said his master, "I'm not go ing to sell Mases to anylody, but I shall give him his liberty, and let him work for her, if he will, as a free man work for himse him his liberty, and let him work for himse himself him



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