

THE CHURCH IN BABYLON.

BY REV. ALEXANDER MACLAREN, D. D.

"The church that is in Babylon elected together with you, salute you."—1 Peter 5: 13.

We have drawn lessons in previous addresses from the former parts of the closing salutations of this letter. And now I turn to this one to see what it may yield us. The Revised Version omits "the church," and substitutes "she," explaining in a marginal note that there is a difference of opinion as to whether the sender of the letter is a community or an individual. All the old MSS., with one weighty exception, follow the reading "she that is in Babylon." But it seems so extremely unlikely that a single individual, with no special function, should be bracketed along with the communities to whom the letter was addressed, as "elected together with" them, that the conclusion that the sender of the letter is a church, symbolically designated as a "lady," seems the natural one.

Then there is another question. Where was Babylon? An equal diversity of opinion has arisen about that. I do not venture to trouble you with the arguments pro and con, but only to express my own opinion that "Babylon" means Rome.

We have here the same symbolical name as in the Book of Revelation, where, whatever further meanings are attached to the designation, it is intensely and primarily an appellation for the imperial city, which has taken the place filled in the Old Testament by Babylon, as the concentration of antagonism to the Kingdom of God.

If these views of the significance of the appellation are adopted we have here the church in Rome, the proud stronghold of worldly power and hostility, sending its greetings to the scattered Christian communities in the provinces of what is now called Asia Minor. The fact of such cordial communications between communities separated by so many contraries as well as by race and distance, familiar though it is, may suggest several profitable considerations to which I ask your attention.

I. We have here an object lesson as to the uniting power of the Gospel. Just think of the relations which, in the civil world, subsisted between Rome and the subject provinces. The latter, with bitter hatred in their hearts to everything belonging to the oppressing city, having had their freedom crushed down and their aspirations ruthlessly trampled upon; the former, with the contemptuous attitude of a metropolitan dealing with far-off provincials. The same kind of relationship subsisted between Rome and the outlying provinces of its unwieldy empire as between England, for instance, and its Indian possessions. And the same attitude which came in which binds the Christian converts of these Eastern lands of ours to England by a far firmer bond than any other. There was springing up amidst all the alienated thousands of the smothered rebellion a still infantile, but increasing, and even then, strong bond that held together Roman Christians and Cappadocian believers. They were both "one in Christ Jesus." The separating walls were high, but, according to the old saying, you cannot build walls high enough to keep out the birds; and spirits, winged by the common faith, soared above all earthly made distinctions. In the higher regions of Christian communion. When the tiers of the tiers it unites the scattered pools on the beach. So the uniting power of Christian faith was manifest in these early days, when it bound such discordant elements together, and made "the church that is in Babylon" forget that they were to a large extent Romans by birth, and stretch out their hands, with their hearts in them, to the churches to whom their letter was sent.

Now, brethren, our temptation in no small measure to let barriers of race and language and distance weaken our sense of Christian community, as it is to let even smaller things than these do the same tragical office for us. And we, as Christian people, are bound to try and look over the fences of our "denominations" and churches, and recognize the wider fellowship and larger company in which all these are merged. God be thanked! there are manifest tokens all round us to-day that the age of separation and division is about coming to an end. Yearnings for unity, which must not be forced into acts too soon, but which will fulfill themselves in ways not yet clear to any of us, are beginning to rise in Christian hearts. Let us, dear friends, that we do our parts to cherish and to increase these, and to yield ourselves to the uniting power of the common faith.

If we note, further, the clear recognition here of what is the strong bond uniting all Christians. Peter would probably have been very much astonished if he had been told of the theological controversies that were to be waged round that word "elect." The emphasis here lies, not on "elect," but on "together." It is not the thing so much as the common possession of the thing which bulks largely before the Apostles. In effect he says, "The reason why these Roman Christians that have never looked you Bithynians in the face do yet feel their hearts going out to you, and send you their loving messages, is because they, in common with you, have been recipients of precisely the same Divine act of grace. We do not now need to discuss the respective parts of man and God in it, nor any of the interminable controversies that have sprung up around the world. God had, as the fact of their possession of salvation showed, chosen Romans and Asiatics together to be heirs of eternal life. By the side of these transcendent blessings which they possessed in common, how pitifully small and insignificant all the causes which kept them apart looked and were!

And so here we have a partial parallel to the present state of Christendom, in which are seen at work, on one hand, superficial separation; on the other, underlying unity. The splintered peaks may stand, or seem to stand, apart from their sister summits, or may frown at each other across impassable gorges, but they all belong to one geological formation, and in the depths their bases blend indistinguishably into a continuous whole. Their tops are miles apart, but beneath the surface they are one. And so the things that bind Christian men together are the great things and the

deepest things; and the things that part them are the small and superficial ones. Therefore it is our wisdom—not only for the sake of the fact of our unity, but because the truths which unite are the most important ones—that they shall bulk largest in our hearts and minds. And if they do, we shall know our brother in every man that is like-minded with us towards them, whatever schism or schisms may separate us. I spoke a moment ago about the separate pools on the beach, and the tide rising. When the tide goes down, and the spiritual life ebbs, the pools are parted again. And so, ages of feeble spiritual vitality have been ages of theological controversy about secondary matters; and ages of profound realization by the church of the great fundamentals of gospel truth have been those when its members were drawn together, they knew not how. Hence they can say of and to each other, "Elect together with you."

Brethren, for the sake of the strength of our own religious life, do not let us do our own peculiarities of our sects, but upon the Catholic truths believed everywhere, always, by all. Then we shall "walk in a large place," and feel how many there are that are possessors of "like precious faith" with ourselves.

III.—Then, lastly, we may find here a hint as to the pressing need for such a realization of unity.

"The church that is in Babylon" is a very uncommittal place. Thank God, no Babylon is so Babylonian but that a church of God may be found planted in it. No circumstances are so unfavorable to the creation and development of the religious life but that the religious life may grow there. An orchard will find footing upon a bit of stick, because it draws nourishment from the atmosphere; and they who are fed by the influx of the Divine Spirit may be planted anywhere, and yet flourish in the courts of our God. So "the church that is in Babylon" gives encouragement as to the possibility of Christian faith being triumphant over adverse conditions.

But it also gives a hint as to the obligation springing from the circumstances in which Christian people are set, to cultivate the sense of belonging to a great brotherhood. Howsoever solitary, and surrounded by uncommittal associations, every Christian man may feel that he is not alone, not only because his Master is with him, but because there are many others whose hearts throb with the same love, whose lives are surrounded by the same difficulties, whose souls are in the same state of selfish consolation which this same Apostle gives in another part of this letter, when he bids the troubled to be of good cheer, as remembering that the same afflictions were suffered by him who were "dressing the same wear." He did not mean to say, "Take comfort, for other people are as badly off as you are," but he meant to call to the remembrance of the solitary who were "dressing the same wear" in the same uncommittal world.

If then we, I, Christian men, are pressed upon on all sides by such worldly associations, the more need that we should say to ourselves, "I am not alone." The historian of the Bengalee conference says, "Such large assemblies cannot be attributed to an enlightened spiritual awakening or to a purely religious movement of kind. . . . The change is (not) due to spiritual convictions either of the falsehood of heathenism or the truth of Christianity." "On the other hand," he adds, "it is not to be attributed far from the truth to suppose that they were simply actuated by the lowest earthly motives, such as pecuniary gain or similar material advantage." Bishop Caldwell says: "An inquiry into their motives will call for the ascertaining whether they are spiritual or not will seem to them like an inquiry into their acquaintance with Greek or Algebra. At the recent Bombay conference (1898) Mr. Uni gave a summary of motives which he believed to be the reasons which have influenced these movements (he includes) 'famine and scarcity, lack of tanks and water supply, need of house sites, desire for fields, need in civil and military schools, need, misfortune, wish for schools, marriage alliances to be made, petty lands to be protected, property to be preserved, hope of employment, better paying labor, a desire to have children educated in mission boarding schools, quarrels with lower classes of disputes with the upper classes, and a large number of cases with some undefined expectation of better physical things.' Standing by myself that enumeration would be discouraging, but going back to Bishop Sargent at the Bangalore conference he puts it this way: "In the great majority of cases there were mixed motives beyond which, at the time, the professedly religious was actuated. Their chief end was not the earnest of what shall I do to be saved? These mixed motives may be thus described: (1) There was a dissatisfaction with their old religion. From constant contact with the Christian missionaries, they were more or less dispirited. (2) There was comparison of their condition with the condition generally of Christians in regard to education and social progress. All this they saw was a favor to the Christian. (3) There was the influence of example; so many of their relations had become Christians they did not like to be isolated. (4) The influence on the mind from what they expressed of the theological sympathy shown them by English Christians." And Bishop Caldwell voices the sentiment of the whole movement in this way: "Personalizing the natives, he says: 'We have perfect confidence in your wisdom and integrity, and we are sure you will teach us what will be for our good. We promise to learn what you teach us, to do what you bid us, to refrain from doing what you tell us not to do. We promise to join your religion, and we promise to attend Divine service in the little church in the village. Please, therefore, give orders to some catechist to take care of us and teach us regularly, and train us up as your children in your religion.'"

To all this the historian already referred to—speaking of the "debating devil worship—the dark and fearful superstitions of the people—and of their burdens of deep poverty and social contempt," goes on to add: "To these tribulations the Christian missionaries offering them a more living and cheerful faith with the prestige and influence of the ruling race, and with the will and ability to help and support them materially, morally, and spiritually."

Consequently, there is in these mass movements a great deal to inspire hope, and likewise a great deal to induce caution and circumspection. In and of themselves mass movements are according to the promise of what "shall come to pass in the last days." Bees, the movements of John the Baptist were mass movements. At the same time he was very discriminating. How to treat and how to manage these oncoming multitudes so as to achieve the greatest good with the least amount of drawback, is, perhaps, the greatest of the problems before the Indian missionaries to-day. It will be seen what a tremendous responsibility rests upon

Mass Movements Toward Christianity in the Foreign Field.

It is a fact that such mass movements are taking place, and will continue to take place, on a scale increasingly large.

It is a fact that such mass movements are taking place, and will continue to take place, on a scale increasingly large. The formation of a conspicuous point of discussion at the Bangalore conference of 1878. They had become extensively prevalent in Tisnevally and Travancore, Nellore and Ongole, North Arcot and Madras. They were among the Tamils, the Telugus, the Malayalams, and the Canarese, largely the former. They had advanced rapidly from 75,000 to 172,000 among the Tamils, and from 38,000 to 53,000 among the Telugus. Since then, and up to this time, the number has been greatly augmented. The movements have extended to other parts of India. The Methodists of Rohilkund are almost bewildered themselves at the dimensions they assume among the natives and other missions. They promise to far exceed in magnitude the movements of South India. Twenty thousand a year is one of their estimates. Still other regions are showing a ground-swell of a tremendous change.

The Kilkenny Cats in Church.

Everybody has heard of the famous cats of Kilkenny:

"Each one thought that was one cat too many; so they quarrelled and fit, they scratched and they bit, and some scraps of their tails, instead of their tails." Now that is a genuine, fact-like picture of a church quarrel and its results. It is a sadly true representation of the way far too many churches meet their death. It seems strange that there should be any need for the apostle's warning against Christians "biting and devouring" one another. For wolves to devour sheep is no special wonder; but for sheep to devour one another is monstrous and most astonishing. Yet I am constrained to confess that this unnatural of things would transpire, and therefore write a most definite and forcible warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

They say that there is a star-fish in the Canadian lakes swimming dredged up from the deep water. It looks firm and strong, most compactly knit together. But the moment that you pull off one of its branching limbs, no matter how small it may be, the singular creature begins itself to disintegrate, and jerking from their sockets its members, until the entire body is a shapeless wreck and the question is not what remains of what was one of the most exquisitely beautiful forms in nature save a hundred wriggling fragments, each repulsive and dying by suicide. What could suggest a picture more aptly to the question of disintegration? So any church may go. Once let the members, forgetting God, rush into reckless bickerings and quarrels, and usually how they do hurry themselves into utter dissolution and remediless ruin! And this, we are sorry to say, is not rare. There have been enough such church deaths in our fair land to make a whole cemetery full of desolate graves. And we are not alone in this. In the United States, England, and elsewhere, might be erected a monument to this dire inscription: "Died of suicide by dismemberment."

Now there is one sure remedy—a remedy against every such evil possibility. It is to cultivate the love of one another for Christ's sake. Where such love is found church discord cannot come. A wife of a few months, in her first quarrel, was asked by her husband which ought to give up first. With a smile and a careless shrug she replied: "The one that loves most." Think what blessed results would flow from following this rule in the family of God. Who will do most, or even submit to most? The one that loves most. Who will yield most? The one that loves most. Yes; and who will bear most and yield first for Zion's sake? He who loves most. Beautiful are the fruits of love as displayed in the Christian. Surely we ought to cultivate them more, and thereby more and more display the graces that should mark the members of the household of God.

"But," says one, "I have rights." So you have. But that does not make it right for you to trample upon the rights of others ruthlessly along and run over people and wreck things. Having the right of way does not necessarily imply that you should take it. There is many a railroad train which has the right of way on the track, and the engineer undertakes to drive on because he has the right of way there will be an inevitable wreck. So he must waive his claim, and fill the track clear, right or no right, if he would escape a general smash. So you see it does not work well for a man under all circumstances to claim and enforce even his rights. Rights are rights, but rights are weak; and it is better to sacrifice rights than to plunge into ruinous wrecks. And just so it is better for a sensible Christian man or woman to endure much, sacrifice much and concede much rather than put on steam, drive through, wreck his train, break his own neck, and the necks of others. A celebrated English lawyer was once asked the secret of success. He replied: "I win my cases by admissions." He would admit so much, would yield so far and make so many concessions, that the judge was impressed by his extreme fairness. Wonderful principle this would be for securing peace in the household of God. Why should we insist on having only our own way? No great principle can be at stake; certainly none so important as that of love and good-will. Why not yield to the wishes of others? Win peace by concession—a most honorable triumph.

Let us not forget that love, brotherly love, is the badge of discipleship. It is really Christ's life to display a spirit of love which must annihilate all feuds and heal all differences. "We know that we have passed from death unto life, because we love the brethren." If a man says, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he

love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."—Rev. Gerard B. F. Hollock, in Presbyterian Banner.

Light Through Confession.

In a large city I noticed an old man who had remained through the first and second meetings, and was standing as though he was hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman who was then my associate to speak to him, and approaching him, he said: "My friend, are you a Christian?" The old man said: "No, sir, I am not a Christian, but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavor in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all of his meetings, and talked with him and others personally, and when the meetings were done I was far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him: "The only ever-conquering Christ with your lips?"

The old man said: "No; I was waiting to become a Christian before I should do that."

My friend said to him: "That is just the way to become a Christian," and quoted a passage upon that point from Rom. 10, and said: "I believe you need to commence to-night with an open acknowledgment of Christ as your Master."

The old man said: "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room, where there might have been ten persons (saying) and said: "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation the old man walked down the room and held out his hand to a gentleman whom he had seen seated in the front seat, and said: "I want to confess Christ to you," and then went to the others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the Adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said: "I have brought a friend to the meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ."

I said to him: "Has the light come to you?"

"Yes, and I want my friend here to confess Christ, too."

Before the day was done the second old man had risen in the meeting to express his intention of being a follower of Christ, and after that it was a joy to see the two old men side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God put first we need to put first also, and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—Rev. B. Fay Mills, in Golden Rule.

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

—Bro. Peter, House of the Angel Guardian, Boston, Mass.: "My only desire in adding this testimonial to the great number you have already received in favor of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will cure them entirely, or, at least, alleviate their pains. I have been troubled with dyspepsia during five years. Many other remedies prescribed by physicians failed to benefit me, but K. D. C. has given me relief, which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

them, and how continuously they need the prayers and the sympathetic consideration of their people. No other diversity of treatment already exists. "When should baptism be administered," has assumed fresh prominence as a subject of missionary discussion. Some of the other denominations think the Baptists are in danger of being premature—and themselves contend for an intermediate or probationer stage for the neophytes. Baptists think there should be no fixed period for which to hold in abeyance all inquiries alike. They contend for reasonable evidence of renunciation of sins, idolatry conspicuously included, and acceptance of Christ. With that they will baptize without delay. Without it they will not act at all, whether after a year or five years. The discussion on both sides is carried on with great mutual consideration and courtesy.—William Ashmore, in Examiner.

Light Through Confession.

In a large city I noticed an old man who had remained through the first and second meetings, and was standing as though he was hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman who was then my associate to speak to him, and approaching him, he said: "My friend, are you a Christian?" The old man said: "No, sir, I am not a Christian, but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavor in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all of his meetings, and talked with him and others personally, and when the meetings were done I was far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him: "The only ever-conquering Christ with your lips?"

The old man said: "No; I was waiting to become a Christian before I should do that."

My friend said to him: "That is just the way to become a Christian," and quoted a passage upon that point from Rom. 10, and said: "I believe you need to commence to-night with an open acknowledgment of Christ as your Master."

The old man said: "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room, where there might have been ten persons (saying) and said: "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation the old man walked down the room and held out his hand to a gentleman whom he had seen seated in the front seat, and said: "I want to confess Christ to you," and then went to the others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the Adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said: "I have brought a friend to the meeting