

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1884. SECOND QUARTER.

BY REV. S. BOTTIN, Editor of this Week.

Sunday, May 13. THE UPROAR AT EPHEBUS.

Marko. Text:—Why do the heathen rage, and the people imagine vainly? Ps. 21.

INTRODUCTORY.

We return now to the history of Paul, dropped with the lesson for April 13th, in which we studied how mightily the word of God prevailed in Ephesus, through the apostle's instrumentality. And in this lesson we learn that, owing to this success, the profits of one of the trades of the city were seriously diminished. This proof of the success of the gospel resulted in a meeting of the "guild" which might be called an incipient meeting, the real purpose of which was to effect the persecution or death of Paul.

THE UPROAR AT EPHEBUS.

Marko. Text:—Why do the heathen rage, and the people imagine vainly? Ps. 21.

EXPOSITORY.

V. 21. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

EXPOSITORY.

V. 22. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

EXPOSITORY.

V. 23. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

EXPOSITORY.

V. 24. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

EXPOSITORY.

V. 25. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

EXPOSITORY.

V. 26. "And at the same time there arose no small stir about the way of the Lord." This is a very important verse, as it shows that the work of the Lord was not confined to the city of Ephesus, but that it was spreading to the surrounding country. The "way of the Lord" refers to the Christian religion, and the "stir" indicates a disturbance or commotion.

man who had more influence in the city than any other. His speech is one of fact, matter and of good judgment. The president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

1. V. 25, 26. All the civilized world knows that Ephesus is the temple-city (literally, the temple-city), and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

2. V. 27. These men have done nothing but what is just and right, and they are to be commended for it. They are to be commended for it. They are to be commended for it.

3. V. 28. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

4. V. 29. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

5. V. 30. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

6. V. 31. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

7. V. 32. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

8. V. 33. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

9. V. 34. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

10. V. 35. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

11. V. 36. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

12. V. 37. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

13. V. 38. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

14. V. 39. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

15. V. 40. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

16. V. 41. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

17. V. 42. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

18. V. 43. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

19. V. 44. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

20. V. 45. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

21. V. 46. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

22. V. 47. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

23. V. 48. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

24. V. 49. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

25. V. 50. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

26. V. 51. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

27. V. 52. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

28. V. 53. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

29. V. 54. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

30. V. 55. If Demetrius has any accusation to make against these men let him proceed according to the regular course of law. The city is now in session, and the president of the meeting is by way of argument to procure a cessation of the turbulent excitement.

heretofore mentioned, the latest converts of city churches are stirred by the compact and vigorous men sent by the country; as in many places the enemy army is without and the danger most threatens, the greatest exertions must be made. But, my brethren of the country, the less apparent need of vigorous exertion yields you no excuse for listlessness and sloth, but, on the contrary, you should be encouraged to energetic work by the prospect of more easy conquest. You pray, "Thy kingdom come." Will it come too soon if every energy is put forth in the conquest of Christ? Do not wait till the evil influences of the city come like an avalanche upon you. Foretell them.

ROAMER.

The Writing of Epistles.

It has been often said that "Times change and men change with them;" and this will be found to hold good religiously as well as in other respects. It does not require any special extended observations to verify this general truth. Who can not see the marked divergence from the Thirty-nine Articles in the teachings as now set forth on Episcopal pulpits? Nor is there a less marked difference between the Methodist of to-day and that of the times of John Wesley and his co-workers. And it seems to me that if the Westminster fathers were now to arise from their graves, they could scarcely recognize the present Presbyterianism and its teachings, as akin to the doctrines and practices which they elaborated and set forth with so much care. In fact, it seems that one would be more likely to suppose that Presbyterianism had become so much imbued with Episcopacy, as far as its practical workings and teachings indicate, as to have become assimilated and conformed to it, and to have lost almost every characteristic of the old Blue-stocking school.

Not less marked, however, is the change which has been taking place as to the teachings and workings of Baptists in these latter days. There has been no change, it is true, as to the only scriptural baptism being immersion, nor as to this being requisite to the remission of sins and fellowship; but as to that which is ten-fold more important, and in fact fundamental and vital, that the church is a spiritual body, and every member must have experienced a radical change, and prepare him for this relation, and himself be a living stone in that spiritual house—it surely can not fail to have been seen by any one at all familiar with the popular methods and teachings, in our revival meetings, how, practically, this old-fashioned doctrine is being ignored and set aside. The demand in our churches at the present day, as well as the great element of popularity in an evangelist, is an increase of members. It is very much to be desired to hear of an old man saying, "I am giving directions to his son, 'Get money, my son, get money; honestly if you can, but at any rate get money.'" And so it has come to be a popular demand. We must have members, converted members if we can; but at any rate we must have members.

Spurgeon, at a distance of three thousand miles, has seen this change going on among the Baptists of this country, and in a recent sermon has spoken the language of earnest dissent from this tendency among his hearers. He said, "The words of faithful warning against the substitution of that faith which has stood unshaken amid all trials and persecutions of the past.

How many times have we heard from our fathers, the necessity of conversion proclaimed as a qualification for church-membership; its evidences set forth as a guide for the action of earnest inquirers; and also the importance of this step regarded as the thoughtful, as far out-reaching any mere outward profession; and the best attested, as distinguishing us from all others, that not one can have been a member with us, without having at least declared, in a solemn manner, that he had experienced the evidences of conversion.

A few years since a very intelligent Presbyterian who had been attending a meeting in which a sound, old-fashioned preacher had been setting forth the necessity and evidences of conversion, and acting consistently with his preaching in the reception of members, examining the carefully and teaching them habitually, told him in a private conversation, that he admired his course and his faith-

ful preaching, and commended the regular practice in their reception of members as being much better than that of Presbyterians, who would whisper them into the church whether they knew anything about religion and a change of heart or not. But I very much fear that no such commendation would be elicited by much of the popular preaching now in vogue, in what are technically called revival meetings.

It was formerly held as the chief recommendation of a minister that he should have personal piety, be sound in the faith, and able to edify the church and comfort saints; but these have now almost ceased to be things sought for, but instead, grasping sentimentalism and sensationalism are commonly regarded as elements of prime importance in estimating the character of a minister.

Several causes might be mentioned as having contributed to this tendency to abandon or set aside the vital and fundamental landmarks of Baptist faith. Nothing distinguishing us has been preserved, and nothing opposed and derided by the Great Reformation, than religious experience and its being professed as requisite to church fellowship. This has been so often, and so bitterly assailed, that many Baptist preachers and churches have in effect abandoned it, and it has come to pass that practically there can be seen between them and such Baptists no greater difference in their reception of members than a "twist twiddled and a twiddled."

The Reformer has been outspoken in opposing the ritualism and literalism of the Campbellites, but I would earnestly suggest that there is fully as much need of exposing and correcting the Campbellism now to be seen in the ranks of Baptists themselves. There has been a great drifting in many quarters from the old faith.

Another potent influence that might be assigned is the wonderful success of some of the modern, popular evangelists who have been able to enroll their converts by the hundreds, and have appeared to be sweeping all before them. It is not to be wondered at and not to be left in the background, and in order to bring Baptists up abreast with the age, and that they may have their share in the partition of the spoils, it has come about that, by many, the old-fashioned doctrines of grace are ignored, and that everything that would present any hindrance to large ingatherings and the multiplying of numbers must be held in abeyance, and the way made as smooth and easy as an inclined plane, in order that the ranks of the churches may be filled up, and that grand works may be accomplished and published abroad, for the advancement of some wonderful man.

But alas, it is to be greatly feared that many of these grand works that heralded may be found to be nothing more than the piling together of wood, hay and stubble, which can not stand that fiery ordeal with which every man's work shall be tried.

The doctrine has been proclaimed that all of man's sins have been both atoned for and pardoned, that the only question now being settled, and that now all that remains to a full enjoyment of the King's favor and blessings, is to profess the name of the Son; that this confession can not be made by any that have not with the heart believed on Christ; that this faith of the heart is nothing more than a willing confession; and therefore all questionings as to the evidences of conversion being demanded, and any and everything that would form a barrier to any one's joining the church who may be willing to give such answers as he may see fit, to meet the demands of advanced thought and modern progression.

But while such preaching may greatly multiply professions, the vital question is, How many are the genuine conversions? The numbers of the church may be increased, but has there been any increase of her spiritual strength?

What was said of Bacon by a distinguished writer, may worthily be applied to the churches and ministers of Jesus Christ: "It was because he dug deep that he was able to plow high. It was because, in order to lay his foundations, he went down into the mire, but which any not habit to change, that the fabric which he reared has risen so stately an elevation."

tion, and stands with such immovable strength." With how much greater propriety may this principle be urged upon those who are engaged as builders of that spiritual temple, whose material must consist almost of gold, silver and precious stones, laid upon the tried foundation, that they should look well to their work and place where water is called for, not for a day but for eternity, and not for a temporary appearance of their work and to human applause, but to the commendation of their Master, and the reward which He will bestow upon every faithful builder. One genuine conversion is worth far more than a thousand superficial professions.

The time has come for every sound Baptist, in every church, to stand up squarely and firmly for the faith of our fathers and of the Bible, even though he must stand alone; not to tolerate any innovations so warmly in doctrine and practices, and to let it be known, that however great may be the name or popularity of any one preaching among us, who does not consistently and fully present the nature of conversion as requisite to membership among us; that every one should be in fact, not a mere nominal believer, but one who has with the heart, with the affections of a renewed soul, embraced Christ as his Savior, does not deserve, and is not entitled to be called, by the name of Baptist.

Spurkley's Error.

Certain papers have found the authority for sprinkling at issue—not in the Bible, but in a newly found book entitled "The Teachings of the Apostles," though we Baptists have thought that their teachings could be found in the New Testament. The *Overland Presbyterian*, of March 27, quotes the *Independent* as saying of this book: "It will have to be our guide in the future in our use of 'apostles,' 'prophets,' 'teachers,' 'bishops and deacons,' and then adds: 'We copy the following from the translation of the book:'

1. But as to baptism, baptize thus: Baptize the one who has been baptized in the above doctrines (the moral teachings of chapters I-VI), in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If, however, thou hast no flowing water, then baptize with other water; if there be no cold at hand, with warm; but if thou hast neither, then sprinkle the head three times with water in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptized shall fast. Thou shalt command the baptized to fast a day or two beforehand."

Surely this must be very appalling to our thinking brethren. It is true that the inspired volume does not contain any sprinkling for Christian baptism and this book—presenting the translation as quoted to be correct—does very little better. But what of that when the book which "will have to be our fathers' guide" in such important matters furnishes the long-looked-for consolation? What care these brethren now for the old guide—the antiquated Bible? No doubt it is a matter of regret that this new guide gives such meager authority for sprinkling, but the smallest comfort is much better than none at all. To be sure it requires them to baptize after imparting such instruction and making such requirements as put infant baptism out of the question; but in this they lose nothing. The Bible does the same. It also requires the baptism to be performed "in flowing water," unless "thou hast no flowing water," in which case other water may be substituted, cold if that be at hand, if not, even warm water will do. Now let us be attentive, for here comes the salient point: "But if thou hast neither, then sprinkle the head three times with water." Of course it somewhat detracts from the value of this new guide that it only allows sprinkling in case there is no water at hand, either cold or warm, and does not allow pouring at all. But that is a small matter. Does it not say sprinkle? Another great drawback is that it makes so plain a distinction between baptism and sprinkling. If there is none they must sprinkle. Again, it must check their joy somewhat, for it says that even when there is no water they must multiply their present practice by three; for

they only sprinkle once, and sprinkling barely do that. And their utilization will doubtless be bounded by the fact that in no place where men live in this world will their own guide authorize them to sprinkle at all, since men can not live in the body, where no water can be obtained. If you read in the Bible of a place where water is called for, in such a way as to indicate that it exists only in the memory, doubtless there this new command will apply. I think too, they would like to see new guide better if it had been written a little earlier. The Evangelist, as quoted in the same article, refers to the second century, and although all I know of it is what I learn from the lengthy quotations from it in the article I am referring to, I have ventured the prediction that a critical and scholarly examination will bring it down to a considerably later date. An accident I find evidence of that fact in its references so warmly in later times, and the controversy in which it deals with them. In giving the book as early a date as is claimed, it only shows the desperate necessity they are in for authority for their practice when they lay a mob stress on its teachings. As far as I can not accept it as a spiritual teaching which it contradicts the teachings of the same man while living.

In another letter I will notice the filing of the same article make at the office of the *W. T. Brown*, Patristic, Ky., March 2, 1884.

From Virginia.

I enclosed you have check for my subscription. I enjoy the visits of the Recorder very much, and rejoice in your success.

The rain and rough weather of the past few months have greatly interfered with the work of the church, especially in the country, but patient changes have been here. Our young neighbor, the Shenandoah, the latest disaster of our own Potomac and district, has been repeatedly invaded, and with disastrous consequences to the pulpits. First, Rogers, from Martinsburg to Missouri; then Biting, from Luray to New York; then the resignation of Shepherd at Charlottesville, and now Steele breaks up his home at Front Royal and goes to Hagerstown, Md.; while Barton, of beautiful spirit and excellent ability, is appointed from Berryville, and becomes the metropolitan bishop and grave and dignified officer. We of the Potomac are rejoicing to hold our own in Wayland Danaway, at Middleburg and Long Branch, and Charlottesville must look elsewhere for a successor to the brilliant Hilden. Virginia has succeeded too in making a reprisal on one of her Southern neighbors. Wall done, that Woodin comes to Hampton. He is "D.D.," but still a "Virginia boy." And Lewis Hall, Brava, Roanoke!

Rev. J. L. Carroll, the noble successor of Rev. J. A. French at Gordonsville, has done glorious work. The church has been strengthened considerably, and now enjoys the ministry of Rev. Carroll for his whole time. Eoclesiastical monogamy to the front and Dr. Burrows is encouraged in his great work in our "city by the sea."

Rev. H. H. Weyer, who has as his permanent home in Warrenton, and the warmest place imaginable in the hearts of his churches near by, for the last several winters spent most grievously with a fall of the limb which has kept him most of the time newly convalesced in his work. His devoted friends pray that with the long delayed arrival of spring, his troubles may vanish and never return.

Rev. Chas. T. Harnden, affectionately remembered, I am sure, by the Baptist students and professors, has been just preaching in a meeting of great tenderness here. There were a considerable number of professions of faith. Saints were greatly revived and rejoiced. Bro. H. is a successful preacher of great earnestness and piety. His students are in the determination to build a Baptist church in Leesburg, in spite of fasting which elsewhere, is an oasis of the desert that awaits him.

John R. Turner.

"The question of selecting a site for the Seminary is again up, and opinions are as divided as ever. No one can properly what will be done, though it is believed that this time the question will be settled."

Country Churches—Disadvantages.

VII. The members of country churches are more scattered, the pastor can not see them so frequently, and he has to travel a long distance, a short walk, or ride on the street car, will bring him to their door. The country members are scattered over a large territory, far apart, and frequently dwelling along bad roads. The pastor must study, and the church profits in proportion; but the necessary visiting involves a great loss of time in coming and going. This is poorly spared from his study. He must be deficient in one or the other, or have a barren condition. This is also a frequent obstacle to good Sunday-schools, to regular prayer-meetings, to organizations such as ladies' missionary societies, which might be of immense advantage to the church. What! hitch a horse and travel five miles in the dark and over a rough road to a prayer-meeting! The interest in the church generally diminishes with the square of the distance. In this scattered condition, it is hard for the pastor to see all the members of the church and present the waste of the mission field. This disadvantage can only be lessened by sacrifice. Brethren, are you willing to make sacrifices for Christ?

VIII. Country churches have naturally less extensive influence. To influence a hundred men to come to Christ is a greater work than to influence only fifty. The city churches have more people in their communication, and naturally ought to exert more influence. Thus the population of a city are largely migrants. The members of the churches scatter over the country and carry their influence with them. Even the smallest influence, by the blessing of God, can produce great results. You are not responsible for more than the talents God has intrusted to you, and an increase you are expected to gain. Be as a city set upon a hill, which can not be hid. Use to the best advantage the influence you have, and you shall have more, and great will be your reward.

IX. Country churches generally display less vigor and push in their church work. City churches are generally more prompt in their business, more energetic in their work, and vigorous in their missionary zeal. In addition to some considerations

heretofore mentioned, the latest converts of city churches are stirred by the compact and vigorous men sent by the country; as in many places the enemy army is without and the danger most threatens, the greatest exertions must be made. But, my brethren of the country, the less apparent need of vigorous exertion yields you no excuse for listlessness and sloth, but, on the contrary, you should be encouraged to energetic work by the prospect of more easy conquest. You pray, "Thy kingdom come." Will it come too soon if every energy is put forth in the conquest of Christ? Do not wait till the evil influences of the city come like an avalanche upon you. Foretell them.

ROAMER.

The Writing of Epistles.

It has been often said that "Times change and men change with them;" and this will be found to hold good religiously as well as in other respects. It does not require any special extended observations to verify this general truth. Who can not see the marked divergence from the Thirty-nine Articles in the teachings as now set forth on Episcopal pulpits? Nor is there a less marked difference between the Methodist of to-day and that of the times of John Wesley and his co-workers. And it seems to me that if the Westminster fathers were now to arise from their graves, they could scarcely recognize the present Presbyterianism and its teachings, as akin to the doctrines and practices which they elaborated and set forth with so much care. In fact, it seems that one would be more likely to suppose that Presbyterianism had become so much imbued with Episcopacy, as far as its practical workings and teachings indicate, as to have become assimilated and conformed to it, and to have lost almost every characteristic of the old Blue-stocking school.

Not less marked, however, is the change which has been taking place as to the teachings and workings of Baptists in these latter days. There has been no change, it is true, as to the only scriptural baptism being immersion, nor as to this being requisite to the remission of sins and fellowship; but as to that which is ten-fold more important, and in fact fundamental and vital, that the church is a spiritual body, and every member must have experienced a radical change, and prepare him for this relation, and himself be a living stone in that spiritual house—it surely can not fail to have been seen by any one at all familiar with the popular methods and teachings, in our revival meetings, how, practically, this old-fashioned doctrine is being ignored and set aside. The demand in our churches at the present day, as well as the great element of popularity in an evangelist, is an increase of members. It is very much to be desired to hear of an old man saying, "I am giving directions to his son, 'Get money, my son, get money; honestly if you can, but at any rate get money.'" And so it has come to be a popular demand. We must have members, converted members if we can; but at any rate we must have members.

Spurgeon, at a distance of three thousand miles, has seen this change going on among the Baptists of this country, and in a recent sermon has spoken the language of earnest dissent from this tendency among his hearers. He said, "The words of faithful warning against the substitution of that faith which has stood unshaken amid all trials and persecutions of the past.

How many times have we heard from our fathers, the necessity of conversion proclaimed as a qualification for church-membership; its evidences set forth as a guide for the action of earnest inquirers; and also the importance of this step regarded as the thoughtful, as far out-reaching any mere outward profession; and the best attested, as distinguishing us from all others, that not one can have been a member with us, without having at least declared, in a solemn manner, that he had experienced the evidences of conversion.

A few years since a very intelligent Presbyterian who had been attending a meeting in which a sound, old-fashioned preacher had been setting forth the necessity and evidences of conversion, and acting consistently with his preaching in the reception of members, examining the carefully and teaching them habitually, told him in a private conversation, that he admired his course and his faith-

ful preaching, and commended the regular practice in their reception of members as being much better than that of Presbyterians, who would whisper them into the church whether they knew anything about religion and a change of heart or not. But I very much fear that no such commendation would be elicited by much of the popular preaching now in vogue, in what are technically called revival meetings.

It was formerly held as the chief recommendation of a minister that he should have personal piety, be sound in the faith, and able to edify the church and comfort saints; but these have now almost ceased to be things sought for, but instead, grasping sentimentalism and sensationalism are commonly regarded as elements of prime importance in estimating the character of a minister.

Several causes might be mentioned as having contributed to this tendency to abandon or set aside the vital and fundamental landmarks of Baptist faith. Nothing distinguishing us has been preserved, and nothing opposed and derided by the Great Reformation, than religious experience and its being professed as requisite to church fellowship. This has been so often, and so bitterly assailed, that many Baptist preachers and churches have in effect abandoned it, and it has come to pass that practically there can be seen between them and such Baptists no greater difference in their reception of members than a "twist twiddled and a twiddled."

The Reformer has been outspoken in opposing the ritualism and literalism of the Campbellites, but I would earnestly suggest that there is fully as much need of exposing and correcting the Campbellism now to be seen in the ranks of Baptists themselves. There has been a great drifting in many quarters from the old faith.

Another potent influence that might be assigned is the wonderful success of some of the modern, popular evangelists who have been able to enroll their converts by the hundreds, and have appeared to be sweeping all before them. It is not to be wondered at and not to be left in the background, and in order to bring Baptists up abreast with the age, and that they may have their share in the partition of the spoils, it has come about that, by many, the old-fashioned doctrines of grace are ignored, and that everything that would present any hindrance to large ingatherings and the multiplying of numbers must be held in abeyance, and the way made as smooth and easy as an inclined plane, in order that the ranks of the churches may be filled up, and that grand works may be accomplished and published abroad, for the advancement of some wonderful man.

But alas, it is to be greatly feared that many of these grand works that heralded may be found to be nothing more than the piling together of wood, hay and stubble, which can not stand that fiery ordeal with which every man's work shall be tried.

The doctrine has been proclaimed that all of man's sins have been both atoned for and pardoned, that the only question now being settled, and that now all that remains to a full enjoyment of the King's favor and blessings, is to profess the name of the Son; that this confession can not be made by any that have not with the heart believed on Christ; that this faith of the heart is nothing more than a willing confession; and therefore all questionings as to the evidences of conversion being demanded, and any and everything that would form a barrier to any one's joining the church who may be willing to give such answers as he may see fit, to meet the demands of advanced thought and modern progression.

But while such preaching may greatly multiply professions, the vital question is, How many are the genuine conversions? The numbers of the church may be increased, but has there been any increase of her spiritual strength?

What was said of Bacon by a distinguished writer, may worthily be applied to the churches and ministers of Jesus Christ: "It was because he dug deep that he was able to plow high. It was because, in order to lay his foundations, he went down into the mire, but which any not habit to change, that the fabric which he reared has risen so stately an elevation."

Spurkley's Error.

Certain papers have found the authority for sprinkling at issue—not in the Bible, but in a newly found book entitled "The Teachings of the Apostles," though we Baptists have thought that their teachings could be found in the New Testament. The *Overland Presbyterian*, of March 27, quotes the *Independent* as saying of this book: "It will have to be our guide in the future in our use of 'apostles,' 'prophets,' 'teachers,' 'bishops and deacons,' and then adds: 'We copy the following from the translation of the book:'

1. But as to baptism, baptize thus: Baptize the one who has been baptized in the above doctrines (the moral teachings of chapters I-VI), in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If, however, thou hast no flowing water, then baptize with other water; if there be no cold at hand, with warm; but if thou hast neither, then sprinkle the head three times with water in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptized shall fast. Thou shalt command the baptized to fast a day or two beforehand."

Surely this must be very appalling to our thinking brethren. It is true that the inspired volume does not contain any sprinkling for Christian baptism and this book—presenting the translation as quoted to be correct—does very little better. But what of that when the book which "will have to be our fathers' guide" in such important matters furnishes the long-looked-for consolation? What care these brethren now for the old guide—the antiquated Bible? No doubt it is a matter of regret that this new guide gives such meager authority for sprinkling, but the smallest comfort is much better than none at all. To be sure it requires them to baptize after imparting such instruction and making such requirements as put infant baptism out of the question; but in this they lose nothing. The Bible does the same. It also requires the baptism to be performed "in flowing

THE WAY OF THE RAIN.

BY REV. A. V. VERITY.
I have an old proverb that says,
The rain will fall on the just and on the unjust.

help at Treves, and so said: "I am interested,
and will send you 70 marks—618—toward
that object as soon as you need it."

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

bro. Kiefer's letter, telling your readers
we would be glad to see it all. I expect
to let them hear from him in his
great work frequently.

WHERE TO BUY.

It is a great convenience and satisfaction
to business to know who is reliable and
just where the best bargains are to be had.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

NEW SPRING CLOTHING AND HATS!

We are now showing an exceedingly choice Stock of New Spring
Clothing for Men, Youths, Boys and Children's Wear. Our offer to give
one of our Genuine Stain Winding Waterbury Watches with every \$12 Suit
in our Men's Clothing Department, or \$12 purchase in our Boys' Depart-
ment, has met with ready acceptance.



We have never aimed to get a reputation for selling Cheap trash, but
have sold goods at such low figures that each year has increased our busi-
ness and added to the number of our friends.

This Spring we have been more careful in our selections than usual,
and the large business we are doing shows that good goods tell, and the best
feature of it is that you get them for a little money as you can buy
elsewhere.

Bargains in our Men's Clothing!
Bargains in our Children's Clothing!
Bargains in our Furnishing Goods!
Bargains in our Hat Stock!

OUR GUARANTEE.—We guarantee every article of Clothing to be
cheaper than can be bought elsewhere. If you are not satisfied with your
purchase return the goods any time within 30 days and get your money
back. Our increase in business more than pays for the Watches we give
you.

ONE LOW PRICE TO ALL.
Mammoth Clothing, Hat & Cap House,
" TOWER PALACE,"
No. 424 to 430 West Market Street, between Fourth and Fifth; LOUISVILLE, KY.
KLEINHANS & SIMONSON. C. R. MABLEY, Special.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

bro. Kiefer's support thus far has
come almost wholly from the
voluntary contributions of Texas Baptists.

OUR WATERBURY

Waterbury is a well known and durable
in all its parts and calculated to do good
service for years.

TEMPERANCE.

In Tennessee saloons are prohibited
within four miles of a school-house, and the
temperance people vigorously enforce the law.

MISS E. CLUFF

at Louisville, Ky.
The biceps is claimed as a temperance
reformer, since it is impossible for a man to
ride who is not sober.

ADVANTAGES

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CONSUMPTION

of the French Flat Folding-Bed.
The cheapest and best Automatic Folding-Bed
in the world.

CHESAPEAKE & OHIO RAILWAY

KENTUCKY'S ROUTE EAST
FOR
Washington, Philadelphia
AND
NEW YORK.

Mrs. CARRIE ALLEN'S

NEW STORE.
601 Fourth Ave.
The latest styles of MILLINERY and
FANCY GOODS for all seasons of the year.

THE BEST IN THE COUNTRY.

SAW ENGINES
The best and most complete
SAW ENGINES in the world.

The Family Circle.

AFTERWARD.
O'Connell, did he prosper?
Well, I'd say he prospered.

A person in any unusual position is liable to be hindered by diffidence and awkwardness, which can only be cured by familiarizing oneself with the work to be done.

Learn to Write Straight.

One story of the eccentric Stephen Girard says that he once tested the quality of a boy who applied for a situation by giving him a match loaded at both ends and ordering him to light it.

A Lesson.

"I am going to the city to-day," said a suburban housekeeper. "I am going to stay at the Grand Hotel, the luxury of doing something that need to be done."

Man of Conscience.

The following countries were originally named by the Phoenicians, the greatest commercial people in the world, the name in Phoenician language, signifying something characteristic of the place, which may designate Europe signifies a country of white complexion, so named because the inhabitants were of a lighter color.

Africa, the land of corn, or more it was celebrated for its abundance of corn and all sorts of grain. Liberia, thirity or dry—very characteristic.

Character in the Family Circle.

Home life is the sure test of character. Let a husband be cross and angry, the wife grows cold and unamiable. The children grow up stumpy and savage as a consequence.

Conversation Between Animals.

There is a dog at Taupo, and also a young pig, and these two afford a curious example of animal sagacity and confidence in the downy sides of the pig.

Bad Hair.

A man with red hair set out a railroad car at the Union depot in St. Joseph, Mo., the other day and took his seat.

A Conversation Paper says that a shepherd dog of that State not only knows the tricks of educated dogs such as shaking hands, awaiting the signal to snap the pie on bread speaking, &c., but has his own language.

A Horse Catcher.

A calf once trotted and galloped about on my yard that full moon night and odd notions as any calf could be. Some one in fun gave him the name of Kalkin.

Our Little Folks.

FOUR YEARS OLD.

What makes it light? I want to go 'way off behind the sky and see if I'll see a great big star, or a comet, somebody told me so, I know.

How Well Reason, Make me a Christian.

I will recollect, in the course of my labors, a poor Hindu youth, who followed me about the garden at the end of the street to make him a Christian.

Waiving Sundry.

"You can't give, mamma, what Grandma Davis said to me this morning when I carried her the flowers and the basket of apples!" exclaimed little Mary Price.

Starting a Young Man.

It is related of a wealthy Philadelphia man who had been dead three months that a young man came to him one day and asked for help to start in business.

Our Little Folks.

FOUR YEARS OLD.

What makes it light? I want to go 'way off behind the sky and see if I'll see a great big star, or a comet, somebody told me so, I know.

How Well Reason, Make me a Christian.

I will recollect, in the course of my labors, a poor Hindu youth, who followed me about the garden at the end of the street to make him a Christian.

Waiving Sundry.

"You can't give, mamma, what Grandma Davis said to me this morning when I carried her the flowers and the basket of apples!" exclaimed little Mary Price.

THE PILLOW-INHALER! ALL-IBEST INHALER! A GREAT ADVANCE IN MEDICAL SCIENCE! Catarrh, Bronchitis and Consumption Cured.

"You'll be a man before your father," used to be said to boys who were little too smart. The strapping boy who paraded himself in the school below was rather worried by some body else's mother.

A Self Heart.

Dear children, this story I am going to tell you is for very small children. It is for boys and girls, three, four, and five years of age.

AYER'S AGUE CURE

It WARRANTED to cure all cases of malarial fever, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, or any other form of malarial fever.

SARVATIAN SPECIFIC FOR PLEURISY, BRONCHITIS, ASTHMA, CONSUMPTION, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

The Orphan's Friend, SEEBOLD & ROGERS, PITTSBURGH AND OTHER LOCALS.

