

The Free Will Baptist

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Vol. 5.

NEWBERN, N. C. WEDNESDAY, SEPTEMBER 2, 1885.

No 24

POETRY

For the FREE WILL BAPTIST,
WHO HATE OUR REPORT BE
LIEVED.

BY REV. A. R. BRADFIELD, A. M.

Who hath our report believed?
Who the report with regard to
I saw the picture of glory come,
Who the more old-frame.

Who the Bible does believe?
Who the Scripture to receive?
From the Lord come heaven's
secrets.

How to heaven again ascends.

What believes Jehovah's word?
What faiths of Christ, the Lord?
How he awoke with Adams' voice,
How propounds his saving grace.

Wonderful she prophet weeps,
For God's last home over seeps.
Every one has gone astray,
None runs the narrow way.

'Tis the sad last sight to see,
Every one sleep in the sea
Of black crimes, and every sin,
Now and then one born again.

Deep and sadly should we mourn,
Think so long yet return,
That so much woe to you,
And sweet pleasures will bring.

A GREAT DISASTER

A CYCLOPS UNDIES' EXTRAVAGANT THIEF
HUNTED IN CHARLESTON

CHARLESTON, S. C., August 25.—Chartered to a company of sports this morning and one-fourth of the houses in the neighborhood parts of the spires of St. Michael's and St. Matthew's churches are blown down, and the spire of the Citadel Square Baptist church is demolished. The wharves and warehouses are badly damaged. At Sullivan's Island two steamers are aground, and the new Ashley river bridge now subsisting is swept away. Four vessels which arrived yesterday are wrecked. Telegraph wires are down, and there are no men running. The loss is estimated at one million dollars. The work of restoration and reparation has already begun.

SULLIVAN'S ISLAND, S. C., August 25.—The night of last night and this morning was tempest and destructive. A number of houses on Sullivan's Island were blown away. The N. P. Butler hotel had over one hundred guests, and great fear was entertained for their safety, at nine o'clock this morning the storm reached its greatest velocity. At that hour, while the hotel people were at breakfast, the castle fell with a great crash. Fortunately all the rooms in that building had been vacated, but there were grave apprehensions that the dining-room and the main building would soon succumb to the violence of the storm. Brave men were blanched with fear, and their hearts almost ceased to pulsate, so fearful was the apprehension that the ladies and children were doomed to instant death. The ladies behaved with a heroism that was really grand and sublime; not a man nor escaped their lips; they faced the danger with such fortitude as to challenge the admiration of the men. At 9 o'clock the wind changed from the east and the storm increased from the southwest. When the casino fell it is thought that the maximum velocity of the storm was from 60 to 70 miles an hour. The main building of the hotel is intact, having stood the storm without very serious damage. It was said that the storm was the most violent in thirty years. At 1 o'clock it was entirely over. The loss of the New Butler will be \$8,000. There has been very general destruction of property on the island, but the people are professedly grateful, that their lives have been spared. The land was in the main submerged, but when the wind changed the waters receded, and all hearts rejoiced and were made glad.

WILMINGTON, N. C., August 25.—A severe storm of wind and rain prevailed here and lasted the entire afternoon, blowing down trees and fences. It was particularly severe in the city. The bark of the Ocean, unloading Dallas at the wharf, was thrown on her beam ends and a small schooner dragged her anchors and was driven ashore. The steamer Passport had a portion of her upper works carried away at Smithville. The velocity of the wind was sixty miles an hour. The telegraph wires are down all along the coast. No further information can be had.

SUDBURY, ONT., August 25.—The storm of last evening and this morning were the heaviest ever known here. About daylight seventy-five linear feet of a 20 foot embankment of the water works reservoir went out, leaving the town without water for moving power or the extinguishing of fires.

JACKSONVILLE, Fla., August 25.—Heavy storms passed over this city Monday. The wind, which was accompanied by a drenching rain, reached an average velocity of 40 miles per hour and continued for several hours. At twelve o'clock lasting for two or three minutes which had attained 60 miles and upwards.

The news has just reached here from north of St. John's river, that the gale was terrible there. The Atlantic wave was blown from his foundations. The sloop was blown off and fell on Mrs. Dexter's cabin, goring, breaking her leg. Three or four large schooners loaded with stone for the jetty were broken. Waves were considerably

a roar. Waves were considerably stopped. One small vessel was blown down. No one is reported to have been killed.

The storm seems to have been confined to a small radius and was hardly felt fifty miles to the west, south, or north of this city. A great many oranges were blown from the trees.

RALSTON NEWS AND QUARTERLY.

WASHINGTON LETTER

(From Our Regular Correspondent.)

WASHINGTON, August 25, 1885.

I have been asked why the Hon. William Dorschimer bought the New York "Star." For a number of reasons, I suppose. But I think the most weighty was his desire to "call back" in print to Hon. Joseph Pulitzer, proprietor of the New York "World," and successor to Mr. Donisthorpe in Congress. The story of the estrangement between Dorschimer and Pulitzer is interesting. When Pulitzer assumed control of the "World" he retained Donisthorpe as counsel with a view to possible legal suits. Some time elapsed before anybody even threatened to sue the "World" for libel. At last some exasperated individual did make such a threat. Pulitzer informed his counsel, and when the man brought his suit Dorschimer contested his name as attorney for the defendant. But he did nothing more because Pulitzer, acting independently of his counsel, candidly compromised the case before it came to trial. Then he forgot all about it until he received one day from Dorschimer a bill for \$1,000 for services rendered the "World" in defending that suit. Pulitzer went at once to Dorschimer's office with the bill in his hand. "What does this mean?" he asked. Dorschimer explained that it meant just what it said. "Well," said Pulitzer, "but you rendered no services to the "World" in that case." "I never threshed my bill for fees," Pulitzer said. Dorschimer soliloquized. Thereupon Pulitzer withdrew and hurried at white heat to his office. There he wrote out a check for \$1,000 payable to Dorschimer's order, and sent it to him encased in a curl letter, notifying him that he should never more be counsel for the "World." Not content with that he began a vigorous criticism of

Dorschimer in the "World," and capped the climax by having him nominated and elected to Congress in Dorschimer's stead. No wonder Dorschimer thinks the score is even.

It is stated that the Austrian government furnished no reason whatsoever for refusing to receive Minister Knobell, and that such being the case we will be represented by a change to affairs at Vienna for some time to come. But there is no warrant for the published statement that Secretary Bayard has intimated to the Austrian Government that we would view with entire indifference the withdrawal of the Austrian Minister from Washington.

THE EVANGELICAL WORK OF

ELD. BARFIELD AND OTHERS

RESUMED TO FIFTY

FOUR ADDITIONS TO THE

CHURCH AT BETHA-

MY AND WATERY

BRANCH.

GRIMMISTON N. C.

August 22, 1885.

THE FRIENDS—I have just returned home from a glorious meeting I had the pleasure of enjoying the last two weeks. It was quite encouraging to Christians to see returning prodigals coming to the fold of Christ. I left home Saturday before the 2nd Sunday in August, for Watery Branch Wayne Co., and presided a Funeral. Sunday, the brethren seemed very anxious for the meeting to be protracted, but owing to my family being sick I left for home promising them if they could get some one to carry on the meeting, I would go back Thursday; so the appointment was made out they failed to get any one. We then like an earnest worker held prayer meetings till Thursday when according to promise met with them and preached, and continued the meeting till the next Thursday, which resulted in 32 additions to the church, 30 baptized and two received. Friday at 11 o'clock, one visited at the water, after which the converts was baptized: thus a glorious meeting has closed that will long be cherished in memories of embalming spicces.

A ramor was current of the Navy Department has Friday, that the sentence of the court-martialed in the case of Paymaster General Smith is suspension from duty on full pay for two years. The remainder of his term as paymaster general is to be less than that time. At the end of that, he not been court-martialed, he would have done duty as a pay inspector.

The house which Secretary Whithney has purchased is one of the highest hills about Washington.

The house, which is at the junction of the Potowmack and Loughborough roads, is about three miles northwest of Georgetown, and is a handsome, well-built house, which the Secretary thinks he secured at a bargain. The hill upon which the house is situated is a very high one, and the view to the west is a fine one, and on a clear day the mountain peaks are plainly visible. The Secretary is much pleased with his purchase.

According to a prominent official of the Interior Department, Mr. Secretary Lazarus is once more lapsing into his old habits of forswearship and absent immediately which so distinguished his days in the United States Senate. What Mr. Lazarus was appointed there was a general feeling that he was not enough of a practical worker to attend to the great mass of business in the Interior Department. At first the Secretary took hold with a vim and surprised his critics. Lately, however, he has gone back to his old habits with a vengeance, and the bureau officials are greatly concerned about the work.

IS CHRISTIANITY DECLINING?

J. M. BARNARD.

So asks the Rev. Dr. C. H. Parkhurst in the North American Review for July. The article begins adroitly noting that painters find a difficulty in representing the sun in such a way that it shall not be mistaken for the setting sun, is the sun rising or setting? That is substantially in question in this paper. It is an article of clear fact and strong deduction, the one quite apparent to the other. Reference is made to discouraging prophecies repeatedly made by eminent men concerning the survival of Christianity among others. Voltaire is quoted, that "before the beginning of the nineteenth century Christianity will have disappeared from the earth," but it adds, "It is an astrological coincidence that the room in which Voltaire uttered these words has since been used a Bible repository."

For every fact or utterance indicating decline or retrograde, there are facts and figures to show how steadily Christianity is advancing

and its principles increasing

throughout the world. Very slight

indeed are the changes.

The trouble you dread may never come, and if it does, its character may be changed by the time it reaches you, that you may not dread it; or you may be raised above it, so that it may pass away without much affecting you.

INTERPRETING THE BIBLE

There is one right the Baptists claim, as they take the Bible for their sole guide; and that is the right to interpret the Bible for themselves. They hold that each individual is responsible to God for himself; that is, for his own belief and practice. Consequently he must judge for himself what the Bible commands. The Roman Catholics will not allow that. They say "the church" must interpret the Bible for the people; and strange as it may seem, they have tried to keep the Bible from the common people. As we understand the plain teachings of the Bible we must act, but we must use our judgment to understand the Bible. We must not only study it all we can, diligently comparing scripture with scripture, but just ask for the illuminating power of the Holy Spirit, to enable us to understand the scriptures. No doubt mistakes are sometimes made. Still we claim the right of each man judging for himself; and we deny that there is any power that can force or compel us to discard our opinions and beliefs and practice what others command. No church or state authority has a right to interpret the Bible for us and dictate what we should believe and practice. We must investigate the truth for ourselves, and believe and practice what our honest convictions tell us are the teachings of the Bible.—Sel.

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FREE WILL BAPTIST CHURCH
R. K. HEARN — Editor
REV. A. R. BRADBURY, A. M.
Corresponding — — — Editor

—of—

NORTH CAROLINA

Established at the first office of New Bern N.C. as second class matter,

RATES OF SUBSCRIPTION.

One year, \$1.50
Six months, .75
Four months, .50

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INDIVIDUAL Christians cannot always have their own way in church work. This is no reason, however, why any should neglect to work and work cheerfully. We sometimes hear of those who refuse to do because things do not go just to their liking, but such a course is seldom according to Christ's teachings.—Free Baptist.

WITHOUT SHEDDING OF BLOOD IS NO REMISSION.

We have thought since we first commenced reading the scriptures, that our salvation depended on the blood of Jesus Christ. And without our believing in Jesus Christ, as the great atonement for sin, and the shedding of blood for our redemption, we were yet in one tie, and we were found false witnesses against our blessed Lord.

We had been led to believe that all true Christian people believed this great doctrine that "without the shedding of blood there is no remission." We have been led to these reflections by a conversation with one of our ministers who stated that we were not saved by the blood of Christ, but by obedience to the Gospel. We also learned that another minister had the same views. Now we ask, would there be any Gospel to obey if Jesus Christ had not shed his blood? We have always assumed the gospel came by Jesus Christ shedding his blood on the cross, and if he had not shed his blood on the cross, there would be no gospel to obey.

We have often thought ministers should be more careful in preaching obedience, that they should place the blood of Jesus Christ always first; for without it, we would have nothing to obey unless it was the law, and that has no mercy. We labor to have our sins repented, but suppose Christ had not shed his blood, would all our obedience forgive our sins? Paul says: "without the shedding of blood there is no remission."

The apostle shows fully here, what is one of his great objects in this whole of this epistle, viz: there is no salvation but through the sacrificial death of Christ; and to prefigure this, the law itself would not plant any remission of sin, without the blood of a victim. It follows, therefore, since has invited his life by his transgressions, and the law of God requires his death; the blood of Christ, which is his life, is shed as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified.

Hence Paul says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." This is an allusion to the ease of the high-priest going into the holy of holies. He went with fear and trembling, because, if He had neglected the smallest item prescribed by the

law, He could expect nothing but death.

Genuine believers can come even to throne of God with confidence, as they carry into the Divine presence the infinitely meritorious blood of the great Atonement; and being justified through that blood, they have a right to all the blessings of the eternal Kingdom. "And, having made peace through the blood of his cross." Peace between God and man; for man being in a sinful state, and there being no peace to the world, it required a reconciliation to be made to restore peace between heaven and earth; but peace could not be made without an atonement for sin; and the consequence shows that the blood of Christ shed on the cross, was necessary to make this atonement.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." 1st Peter 1: 18. To redeem, signifies to procure life a captive, or liberty for a slave, by paying a price; and the precious blood of Christ is here stated to be the price at which the soul of both Jew and Gentile were redeemed: it was a price paid down, and a price God's righteousness required.

"But precious blood of Christ, as of a lamb, without blemish and without spot."

"Behold, the Lamb of God, which taketh away the sin of the world."

"And the blood of Jesus Christ his Son cleanseth us from all sin."

The meritorious efficacy of His possession and death, has purged us from all sin.

"And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed to God by thy blood out of every kindred tongue, and people, and nation."

Here we learn that the Heavenly host sang a new song; Jesus had broken the seals; he was worthy to do it, because he had redeemed them with his blood, and not only them but out of every nation. Oh! what prides this song, Jesus had redeemed Jesus had broken the seals, Jesus had unlocked the Gospel door, and Jesus had shed his blood and purchased deliverance to the captive, joy unspeakable and full of glory.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14. Here in this chapter John says he saw "a great multitude, which no man could number, of nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands." The white robes denoted their purity, the palms the victory they gained over the world, the devil, and the flesh. They cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." That is, God alone is the Author of the salvation of man; and this salvation is procured for, and given to them through the Lamb. This caused the angels about the throne, and the elders and the four beasts, to fall before the throne and worship God. "Saying Amen; blessing, and glory, and wisdom, and thanks-giving, and honor, and power, and might, be unto our God forever and ever. Amen."

The sight of this Heavenly host caused this joy in Heaven, one of the elders asked John who they were. John said unto him sir, thou knowest," and the answer was: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Therefore, because they are washed in the blood of the Lamb, they stand as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified.

When we read such scriptures as these, we say O, wash me in the blood of the Lamb, Hallelujah, Hallelujah, the Lord God, reign in Heaven and earth.

The evenings are now growing long, and our clergy men should exert their power in behalf of the co-work of the church. Will you not feed the hungry with his mighty power, the dead, a few of them, to come out of their dark

For the Free Will Baptist.

A Short Sermon.

BY REV. A. R. BRADBURY, A. M.

Salvation 1: 1. Who hath believed our report?

What report? Why the coming of the Messiah. Why he has come. Come over eighteen hundred years ago.

Echo asks, was the like ever done,

known to be done? The human universe answers no, never in my vast dominions. I never saw the like before nor since.

Who hath believed our report concerning the Son of God clothed in humanity going about doing good.

He was seen walking the streets of the cities and rural towns of Judea, the

streets of the cities and rural town of Samaria and also the streets of the cities and towns of Galilee. And in

every one of them with infinite con-

scientious doing good.

Not seeking his own glory, but the glory of his Father, who sent him into the world.

This report is too marvelous to be believed.

These cities and towns never witnessed

the like before. The inhabitants were

amazed beyond measure. They gazed

at the scenes with more astonish-

ment. In silence they placed their

finger on their lips, and almost held

their breath. Unwonted works were

done, wondrous to tell. No other

country except Palestine ever witness-

ed the like for the babe of Bethlehem

was not there.

Who hath believed our report? That the child must be carried by Joseph accompanied by Mary down into Egypt to avoid the hatred and murderous in-

tentions of king Herod.

And that he must remain there till the death of

the king.

And then they shall all

return to the land of Canaan to dwell in Nazareth till he should go

forth to preach the kingdom of God,

that from that time he entered Naz-

rath till he came once to preach

in Nazareth.

They mocked at him. They

denied him. They scoffed at him.

And forbade him to teach and to preach

his gospel. And what astonishing

doctrines did he teach and preach,

which the scribes would not believe!

He taught the great sinfulness of

man. That all were sinners, whether

brought into Asia, Africa, Europe or Amer-

ica. All men had walked in the ways

of Adam and Eve.

All flesh had cor-

rupted its way:

There was not a ho-

ly map living.

To be sure some per-

sons and cities were outwardly more

wicked than others.

The heart is desper-

ately wicked, and who can know it?

Who can believe our report concerning

the awful wickedness of man?

Not one exception,

but all are sinners inwardly,

and outwardly. This is marvelous to

believe.

Who hath believed our report con-

cerning the new birth? Owing to the

excessive sinfulness of all the hu-

man race, the new birth, the birth into holiness

is absolutely essential to peace,

joy, and harmony with God, our Cre-

ator here, and for our endless happiness

hereafter. The blessed Jesus told the

ruler of the Jews, Nicodemus, who

came to him at night, except a man be

born again, he cannot see the kingdom

of God. That, which is born of the

flesh, is flesh, and that which is born

of the spirit is spirit. Nicodemus marveled.

He could not exactly be-

lieve our report or the blessed Savior?

But it must be so in order to get rid

of sin, to become holy, and be prepared

for heaven. Holiness, righteousness,

justification by faith, and the new

birth are essential to eternal glory in

Paradise.

Who can believe our report con-

cerning free salvation? The Lord said

to Noah, come thou, and all thy house

into the ark. God says in the book

of Isaacs: Ho, every one that listeth

to come ye to the waters. He, that

hath no money, come ye, buy and eat;

yea come buy wine and milk without

money and without price.

Jesus says as recorded by Matthew,

Come unto me all ye that labor,

and are heavy laden, and I will give you rest.

Take my yoke upon you, and

learn of me, for I am a meek and quiet

spirit and ye shall find rest unto your souls.

For my yoke is easy, and my bur-

den light. Come for all things are

now ready. The marriage supper is

prepared; the guests are invited. Hin-

thou comest unto me, I will in no wise

cast out. Jesus says, if any man

thirst, let him come unto me, and

drink.

Behold I stand at the door and

knock, if any man hear my voice, and

open the door, I will come into him,

and sup with him and he with me.

And the Spirit and the bride say Come.

And let him that heareth say, Come.

And let him that is athirst, Come.

And whosoever will let him take the

water of life freely.

graves and live; and to feed multitudes

of people hungry with a few loaves of

bread and a few fishes. Who can be-

lieve such a report? Is it not incred-
ible? Were ever such things done by

any other person, or being, in this

world or in this vast universe of God?

Echo asks, was the like ever done,

known to be done? The human

universe answers no, never in my

vast dominions. I never saw the like

before nor since.

Who hath believed our report con-

cerning the Son of God clothed in hu-

manity going about doing good.

He was seen walking the streets of the

cities and rural towns of Judea, the

streets of the cities and rural town of

Samaria and also the streets of the

cities and towns of Galilee. And in

every one of them with infinite con-

scientious doing good.

Not seeking his own glory, but the

glory of his Father, who sent him into

the world.

This report is too wonderful to be believed.

Who hath believed our report con-

cerning the easy terms on which Christ

proposes to save mankind. The first

mention is consideration. Consider

your ways, cries one of the latter

prophets. Look to the state of your

mind, and also of your heart, and see

how sinful you are! How wonderful

man can be! How can he see his sin-

nature; can see his great sinfulness;

can convince himself that he is a sinner;

can excuse himself of wrong doing;

can do no good; can not believe in

secret sins, and so trouble himself that

he cannot be quiet, and cast forevermore.

Who hath believed our report con-

cerning our mourning over our sins,

our crimes, our faults, our iniquities,

and our many transgressions. How

marvelous the conscience can make

us mourn and cry, weep and sigh over

THE FREE WILL BAPTIST

R. E. REAM, Editor
NEWBERNE, N. C., Sep. 2, 1835.

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FOR THE FREE WILL BAPTIST,
WHO GREATLY BELIEVE IN OUR RE-
HOLD.

CHARITY, AND DISOBEDIENCE ARE
SIN; who hath our regard beloved
or tried in God's word?

No one believes
None unrepentant
Or unrepentant Christ, the Lord.

Many reject the sacred truths
Of God made light,
While the rest,
Say not for youth,
They surpass all the rest.

To whom is God's angel now revealed?
Who listens to his voice?
But who obeys?
He that obeys
Or in him obeys.

O Adorable is our Lord in sin,
From right they fall away,
Darkness they love,
In darkness rave,
They hate the light of day.

O Lord, to them lay misery show,
Teach thy people the way of peace,
Teach them to live,
In thee believe,
And among worlds of bliss.

SUNDAY SCHOOL NOTES.
BY REV. J. H. COOPER,
TRINITY CHURCH, NEWBERNE.

1. Servants and Apostles. Every Christian preaches good news, sustaining two relations; one as a servant to Christ, and another as an apostle of Christ to men. Christ is his master, and men are his beings with whom and for whom he works. Obtained—received as a gift for faith in the grace of God. We cannot make up or procure it, but must receive it. It must be born in us of God's spirit. It is the beginning of the Christian life, the foundation upon which all the rest is founded, it may be at first the faintest germ; but without it, it is impossible to please God. Precious! Ask the church how many ways faith in Christ is precious. Righteousness—the impartial love and perfect merit of God in Christ and Christ in God.

2. Grace and peace—honor and joy. Knowledge is necessary to growth in beauty, strength and usefulness. The more we know of God and Christ, the more the Divine love in our hearts will have to feed upon. Knowledge alone will not develop us in the Divine life, but knowledge of God and of Christ, after the soul has been saved, will. Mental culture before salvation does not lift the soul heavenward. The first study of the Christian is God and Christ.

3. This verse states the truth, that all things wherewith necessary to growth in holy character have been provided for, and are granted to God's children. God has made every provision we need for the development of our souls.

4. This points to the future, precious and exceeding great promises.

Ask what some of these are? A

whole hour can be spent in calling

these to mind, regardless of the Divine nature!

The longer one lives in Christ,

the more Christ lives in him.

Our Christian living is not our nature,

but Christ in us.

By his power, and only

thus, do we escape the corruption in

the world.

But for the grace of God,

every Christian might say, I

should be fallen and lost as my

sister was unsaved.

Last here does not refer to

the seducing power of self in the selfish spirit in our own breast.

5. Because you have this faith, these promises and this life add to your faith, or let your faith manifest itself in the virtue; that is, manliness, strength, courage. This is the old meaning of the word. With all these things onck

of you, certainly, be brave. Show thyself a man! Faith gives strength of heart and will, gives noble daring, manliness and develops character. Then are but few higher accomplishments for a young man than to have it said, "He is manly."

6. And to virtue and wisdom. The best gift of faith is knowledge. It gives ones' perceptions to the truth and gives a deeper sense of truth. When a poor fallen man is saved, an abject bas, lowly creature, and has a fine desire for knowledge and wisdom from the Word of God, he becomes not alone full of living words, words whom we know in the lesson daily, but in his heart, and hover near our hearts, and Jesus' spirit whispers to the whole and inspiration of him who loved us, and who will guide us with counsel here, and after this revere us into glory, where we shall meet those beloved ones—not as our afflictions seemed to us now, but as they were. And when the Word of God is in us, then comes the Word of God, which broadens the life. Full of knowledge the fires of intelligence, the church, and the schoolhouse, the pulpit, and the Sunday school, go together.

7. Now to knowledge, comprehend not by the restricted, modern sense of the word, referring to intoxicants, but to the broad meaning of self-control, of all things. Self-containment is more than freedom from the use of intoxicating liquors; it is control over all the passions of the body and mind. And if you wish for knowledge that is real, come to my communion and take the bread and wine as a sign that your bodies and theirs, your souls and things are fed from the same fountain of knowledge—the Word of God and from everlasting goodness. And if I wish for knowledge that is real, come to my communion and take the bread and wine as a sign that your bodies and theirs, your souls and things are fed from the same fountain of knowledge—the Word of God and from everlasting goodness.

8. Now to knowledge, patience, not only control over ourselves, but patience with others, and perseverance in what we do. Faith gives a gentle firm holding on, so that though there be oppositions and difficulties, and provoking things, high mountains and deep valleys, the man patient and has the wind blow patiently with an easy patient with the work and the program, and the hard work as he would have the Lord Jesus patient with him.

9. Now to knowledge, goodness. Temperance pertains to our deportment towards ourselves, patience to our deportment towards other people, and goodness to our deportment towards God. There is constant temptation in the human heart to grow carnal and earthly, to neglect the soul and the body, and the soul's continual warfare with the flesh. Therefore we should have the Lord Jesus patient with us.

10. Now to knowledge, love of the brethren—recognition of the peculiar relation which exists between all true disciples of Christ. The Christian cannot help loving other Christians because they are Christians. Their good name and prosperity will be dear to them. Christians will take particular pains to be kind to each other. This is given as one of the special evidences that we are born of the Spirit, that we love the brethren.

11. Now to brotherly kindness, charity. A benevolent love to all mankind, one and another, and nothing but a love which works to bless all, which takes the whole world in a universal love. Show are the seven graces of faith the seven evidences that all are born again; the seven ways in which we grow.

12. He who cultivates these graces will do well, will do good even when he thinks it not.

13. But he who has not these graces and thinks he hath them, is blind and deceived, and if even saved, is recreant of his vows.

14. This is the evidence that we are Christians, that we continue in these things. As long as we find these things growing in our hearts, we may be glad and rejoice. For

15. There is a kingdom for us with Christ.

16. This verse states the truth, that

all things wherewith necessary to growth

in holy character have been provided

for, and are granted to God's children.

God has made every provision we need

for the development of our souls.

17. This points to the future, precious

and exceeding great promises.

Ask what some of these are? A

whole hour can be spent in calling

these to mind, regardless of the Divine nature!

The longer one lives in Christ,

the more Christ lives in him.

Our Christian living is not our nature,

but Christ in us.

By his power, and only

thus, do we escape the corruption in

the world.

But for the grace of God,

every Christian might say, I

should be fallen and lost as my

sister was unsaved.

Last here does not refer to

the seducing power of self in the selfish spirit in our own breast.

18. Because you have this faith, these

promises and this life add to your faith,

or let your faith manifest itself in the

virtue; that is, manliness, strength,

courage. This is the old meaning of

the word. With all these things onck

more and nobler when we sleep in him, and wake him to a risen and eternal life, a diadem, it is written that them that sleep in Jesus will be bring with him. At the last day we shall see face to face those we loved, and before the sun doth doubt it not. O friends, when Christ draws near our spirits he comes not alone with loving words, words whom we know in the lesson daily, but in his heart, and hover near our hearts, and Jesus' spirit whispers to the whole and inspiration of him who loved us, and who will guide us with counsel here, and after this revere us into glory, where we shall meet those beloved ones—not as our afflictions seemed to us now, but as they were.

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