



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

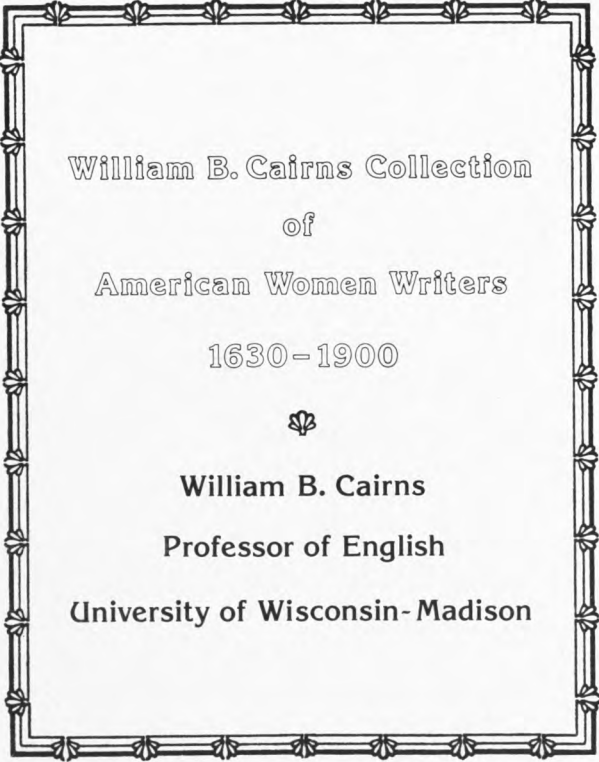
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



*Letters of love
and counsel for "our girls"*

Jennie Carpenter Ratty

A decorative rectangular border with a repeating floral motif, consisting of small flowers and leaves, framing the central text.

William B. Cairns Collection
of
American Women Writers
1630-1900



William B. Cairns
Professor of English
University of Wisconsin- Madison



15



*Your in Love to "Our Girls":
Jennie C. Hulby.*

✿ Letters of ✿
LOVE and COUNSEL
For "Our Girls."



✿ ✿ By Jennie C. Ritty. ✿ ✿



"As pure as a pearl,
And as perfect: a noble and innocent girl."
—*Owen Meredith.*

"Sweet promptings unto kindest deeds
Were in her very look;
We read her face as one who reads
A true and holy book." — *Whittier.*

"That our daughters may be as corner-stones, polished
after the similitude of a palace." — *Psa. 144: 19.*



Moundsville, W. Va., U. S. A.
GOSPEL TRUMPET PUBLISHING CO.
1898.



Copyright, 1897,

BY

GOSPEL TRUMPET PUBLISHING CO.



Rare Books
Covers

BJ

1651

R9

1898



TO THE GIRLS

WHOM CHRIST DIED TO SAVE, THIS BOOK
IS LOVINGLY DEDICATED, IN
REMEMBRANCE OF THE
MARY WHO
"SAT AT JESUS' FEET."



PUBLISHERS' PREFACE.

“Of making books there is no end.” So it has been said; and with similar language, coupled perhaps with an air implying carelessness or possibly disgust, many undoubtedly will cast this precious little volume aside, thus shutting out from a sin-darkened heart its warming rays of light, “love and counsel.” But listen! Is it not written, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things”? Dear reader, it is just to consider with you, in a friendly way, Christ’s will and ways for girls, that these letters have been so lovingly written and addressed directly to you. They are the personal communications of a friend. Will you read them?

Let it be understood that these letters are not to the saved girls alone, neither only to those who are deep in sin, misery, and despair, but to both of these classes—to *all girls in all places*. You will not find the writer fanatical or of the “goody-goody” sort; and neither will you be able, as is so often the case, to discover any hobby whereon she rides. But “Christ is all,” and he alone is held up—to be like him is the only goal toward which you are urged to strive, and **YOU ARE TOLD HOW TO ATTAIN, IF YOU WILL,**

Written in the form of letters as this book is, its "Dear Girls" might become rather monotonous, or seem to savor somewhat of an affectation of love. But, dear young friends, as you read these pages, we believe it will not be hard for you to go beyond the author and think of Jesus, who died for you, and who is speaking through his consecrated servant and your affectionate elder sister these words of "love and counsel" to you. If you will do this, and think of his compassionate "*Neither do I condemn thee, go and sin no more;*" think how God has said, "*Though your sins be as scarlet, they shall be as white as snow;*" and think how he is "*not willing that any should perish*"—if you think of these things, can you doubt that the Father and Son love you enough to call you "dear girls"? Yea more, can you doubt that Christ's true followers here on earth love you in the same way? To the saved girls who may read this book, we wish it to have no higher commendation than that of leading you to seek with all your heart "the ornament of a meek and quiet spirit, which is in the sight of God of great price;" for the price of a virtuous woman is, as Solomon says, "far above rubies."

And now, dear girls, if this little volume, born of God, falls into your hands, its table of contents will give you but a slight hint of all that it contains. You must read it. Then will your surprise be complete at the new truths, new joys, and old promises still new, of which you never heard or thought before. Finally, then, we urge you to read carefully and prayerfully, throwing your heart open for God to have his way.

His Spirit is waiting to lead you into *all truth*. Will you let him? OH, WILL YOU? If not, the author "hath done what she could."

In behalf of the author we wish hereby to extend her loving and heartfelt gratitude to those who have assisted by their letters of experience, of whom she says: "Their part has been very essential, as often my heart was stirred and my very being moved to utterance by their sad testimonies." But above all do we unite in rendering humble praises to God for the loving inspiration he has given, and in continuing our prayers to him that he may make these letters *a blessing to many girls*.

After you have gleaned the precious lessons from these pages, will you kindly, for Christ's sake and for the sake of perishing souls, loan the little book to your girl friends—or better still, help them to get a copy to be all their own?



❁ ❁ Contents. ❁ ❁

Preface. (Read it.)	7
A Letter of Introduction to Girls	13
Life	16
Right and Wrong	20
Religion	25
A Bible Lesson	30
Conviction of Sin	36
Repentance and Faith.—Conversion	42
Witnesses. (Testimonies given.)	49
Walking in Obedience—State of Innocence	59
“Blessed Are the Pure in Heart”	63
Baptism of the Holy Ghost	71
Sanctification Viewed from Different Standpoints	82
Growing in Grace and in the Knowledge of God	88
The Church of God	94
A Bible Lesson	104
One Faith	107
Christian Work	113
Pride	119
Dishonesty	127
Pleasure	135
Amusements	146
Fashion	154
Society Life	169
Novel Reading	178
Dancing	188
Flirting	204
Secret Sins	218
Social Evils	236
Love and Marriage	253
Motherhood	271
Home	287
Affliction	298
To the Sick Girls (Poem)	320
Death and Heaven	324

✿ Letters of Love and Counsel ✿ for "Our Girls."



INTRODUCTION.

DEAR GIRLS: Often have I wondered why my heart was so moved with tenderest emotions toward girls—sweet buds of womanhood. Even the name girls has a sweet home inflection of love, and no word can take its place: for "young ladies" is so cold, so distant; "young women," too old and sedate; and "misses," too worldly and gay. So we think of you and write to you under the sweetest "mother name," "our girls," and this includes all who desire to enlist themselves under its sacred love-shield.

The great family of girls! Have you thought of yourselves as a family? as a distinct portion of the human race? of your different characters, surroundings, and associations? Did you ever let your love and sympathy take all in, and desire to be a help to each in every way possible? If so, you will understand the motive that prompts the writing of these letters of love and counsel. Should there be some things men-

tioned that do not apply to you as an individual reader, please remember that it is for some one in a different place in life, and have an earnest desire or offer a fervent prayer that it may accomplish good for her, and awaken in your heart a deeper love and sympathy for the erring ones and make you more helpful to them.

Will you try to imagine all the different circumstances in which dear girls are living in every condition of life, in this world of sin? I will mention a few to quicken your thoughts. Remember the many dear girls that live, as it were, in the lap of luxury, having all that money can buy of the things of this world, with no care, no worthy ambition or desire, living a life of worldly gaiety. Then take a thought of those who have comfortable homes cared for by the love and toil of dear ones, oftentimes with ambitions and desires far in advance of possibilities—discouragement and defeat their portion. Now we will think of the multitude who perform their daily tasks with the object of food and raiment, often weary, suffering, and forsaken of friends; then of those who are striving to attain what they consider some worthy object, without a word of encouragement or assistance.

Gladly we remember those who have been shielded from the wretched impurity that is abroad in the land, and with cultured, refined, and noble natures are waiting the spiritual instruction that shall reveal to them the glory of a life consecrated to the service of God, and the blessedness of being an instrument in his

hands for the rescue of the perishing. Then, what a stir in our hearts as we think of the vast number of every class of society who "know not God," and need, oh, so much, to hear the pure gospel of salvation; that their perishing souls be saved from sin!

Now before us are those who have been reared in homes of sin and vice, with natures filled with evil, bearing its fruit in lives of shame and degradation, often pressed down by the busy throng of human beings, instead of having a helping hand reached to them. In darkened rooms of suffering and affliction we see sweet girlish faces raised to us in longing expectation or in darkened discouragement. Hearts of stone should be melted at the sight, and the best part of every nature stirred to give relief and assistance.

To all of these, and many more, yea, to ALL the girls, I would, in the love of God, send words of love, sympathy, and counsel; and I hope that many may receive the same and reap a rich reward.

Though we love you, see very many sweet, noble, and endearing traits of character in many, yet we know there is much room for improvement in each one, to make her worthy to fill some noble place in life or to glorify the Almighty in walking in obedience to divine instruction.

LIFE.

DEAR GIRLS: Now that we are acquainted, we will have some precious seasons of thinking together upon different subjects, and our first letter will be upon a very important one that needs very careful thought. Now when you have read it, will you spend some time in bringing it before you in every wise way, and then walk in wisdom's ways?

Life is one thing you all possess, and as it is counted the most precious natural gift, in this you are all equally rich. "All that a man hath will he give for his life." Your life is given to you by our heavenly Father for a purpose. Yes, *your life*, whoever you may be or whatever you are, your life is given for your good and his glory. There is a way you may spend it that its influence will be for good to all with whom you associate, will be for your own present and eternal good; and, oh, such a sweet, precious thought—will be for the glory of God.

Many take up life carelessly and move along just like those do who surround them, and in this way form a part of the great tide of humanity who are flowing on to eternity unheeding the warnings and remonstrances of God in many of the circumstances of their lives, and

by the still small voice that speaks to them in hours of quietness or sorrow or in the height of gaiety, saying, "Choose me, for I have chosen you." It makes me think of some small object lying on the banks of the Niagara River. A little swell carries it off the shore to play along the banks, in and out of the eddies and whirls, gaining greater velocity and pushed further and further from shore, until it is carried by the mighty power of the rushing torrents of water over the great precipice.

Many a young life is wrecked by thoughtlessly entering upon life as others do, not meaning to do wrong but just naturally living out the life that seems the most attractive to them. The wise man does not enter upon any undertaking without careful thought and accurate calculation. If this is best in things pertaining to this life, how much more necessary where eternity is in view! "For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Then, dear girls, will you carefully consider this precious gift of life, and leaning not to your own understanding, ask help from God, that your lives may be wisely spent for your good and the glory of God?

"The fear of the Lord is the beginning of wisdom."
—Prov. 9:10. "Come, ye children, harken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips

2

from speaking guile. Depart from evil, and do good; seek peace, and pursue it."—Psa. 34:11-14.

As our Creator has given us minds to use, we are accountable therefor, and unthoughtfulness will not excuse us before him. This is one great fault with our young folks. So you need, dear girls, to cast it off and become earnest and thoughtful. While you each have life now, it may not be for many days, months, or years; and you may have very short time for the most important thoughts. As we are loving and counseling you for your good, after you have read this letter do not continue in the same course of life, unless it is in every way the wisest and best.

There are some very earnest and weighty thoughts given to young girls in hours of grief or loneliness or in the silent watches of the night. These are of great value and designed for untold good, but are often chased away by the thoughtless gaiety of young associates. If you knew they were precious, would you retain them and let them mold your life? If you knew God was trying to win you to a life of peace, love, and holy devotion to himself, would you be so unwise, unkind, and unladylike as to silence the divine Guest? Oh, dear girls, listen!

"Life is real, life is earnest, and the grave is not its goal;
Dust thou art, to dust returnest, was not spoken of the soul."

A noble life! How these words should thrill us with pure and lofty aspirations, and quicken our minds and hearts to determine what for us individually would be

a noble life! Would it be to be admired, to be talented, and at the top of the ladder of fame? or would it be to have all heart could wish, and

“Like the butterfly speeding from flower to flower,
Culling its sweets from hour to hour—
Naught to distract the ear and eye
From singing birds and azure sky”?

Or would it be

“Scorning the seat of ignoble ease,
With constant desire and aim to please,
Overlooking self for others' good,
A blessing in the neighborhood”?

The purest and noblest lives are often lived in a very small corner of the world, and like the violets, shedding their sweet perfume almost unnoticed; yet the world is made sweeter, purer, and richer by their lives, the almost unperceived influence extending into other lives on and on through time and the great eternity.

Yes, dear girls, let the holy aspiration enter your hearts to live such noble, self-denying, and godly lives that your place may be well filled; for only in this can we meet the object for which we were created—the glory of God. Isa. 43:7.

RIGHT AND WRONG.

DEAR GIRLS: There are very few of you who have not some idea of the meaning of these words; for they are used very often in general conversation. Little children are taught by their parents that they must not do certain things, because "it is naughty," or "wrong." Teachers often express themselves that they are "glad so many of the pupils try to do right."

There is therefore a consciousness in all that there is good and evil in the world, and that it is best to choose the good and avoid the evil. But there is not in all a strong decision to do so, and they are continually mingling some good deeds with some evil ones. Others find within themselves such a love for that which is wrong that they run in the way of all evil greedily, silencing the conscience within as it makes its protest, by plunging deeper into wrong-doing.

Now, dear girls, is it not the best and the noblest way to look everything squarely in the face and make a decision for that which will in the end be to our advantage or for our good? I think I hear some of you saying, "Yes, indeed, that is best."

There is a time in every child's life when it begins to know right from wrong; but it varies in age, as some are more perfectly taught than others. This is termed

“age of accountability.” One sister remembered her first wrong-doing for which she was accountable. She was in her seventh year and was visiting at a neighbor’s with her sister older. As they were leaving she spied a pretty piece of cloth near the doorstep. Picking it up she hid it under her apron, and followed her sister with shamed face. Her sister saw something was wrong, and by questioning found out the trouble, and they retraced their steps to return what was wrongfully taken. The guilt felt, the shame and remorse, made her determine not to do so again.

The heart of the child is tender, and wrong-doing is very keenly felt; but if continued in, the heart is hardened, and though the conscience may sometimes speak to faithfully warn the offender, its warnings are not heeded nor is the heart pained thereby. There is a remembrance of my childhood days. When evil was presented, how very, very bad it seemed! But the longer I looked upon it and listened to the usual excuses for it, the less awful it seemed; and by and by the yielding thereto seemed to be necessary, and I blamed my surroundings instead of myself. Perhaps you all have had like experiences. Do you not wish you could be as innocent as when you first beheld evil and shrank from it? Innocence is not ignorance; for you may have knowledge of very wicked things, but if you do not partake or indulge in that evil you are innocent of it. So if you can be kept from all wrong, you are innocent as a little child that does not know right from wrong.

There is a blessed opportunity of being innocent, and in a future letter I will tell you about it. Now we want to look further into this subject of right and wrong, of good and evil.

This world is a great battle-field; for two forces stand opposing each other—God and the right, and the Devil and wrong. Each force is trying to gain individuals to its ranks. God and the right give life—eternal life—heaven with all its glory, and a present life of peace and joy, to each subject. The Devil and wrong give death—eternal death—hell with all its terrors, and a present life of bondage to evil with its bitter pleasures, to each of their subjects. Just to look out upon this world you may not observe this wonderful battle. There are some things to which we need to have our eyes opened by the Spirit of God, in order to see clearly. But most of you have felt at different times in your life a real battle, a severe conflict in your heart and mind in regard to doing certain things. If you think of this going on in the heart and life of every man, woman, and child, after they are accountable, you may begin to comprehend its magnitude and importance.

Why is it thus? Why is it permitted? Oh, dear girls, wiser minds than ours have asked these questions, brooded over them, and gone to their graves with them unanswered. As our eyes look out upon this beautiful world with so many blessings and comforts, so many things to make life enjoyable to the inhabitants, and we behold how wonderfully the laws work together for

their good, our hearts and minds confidently assert there is a mighty God, creator of all things. In showing his love to us he reveals himself as a God of love, and those things we do not understand we leave unquestioned, knowing he doeth all things well, according to his precious word—"All things work together for good to them that love God."

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

What beautiful language to declare that the works of God are drawing us to himself, and every people and nation should be inquiring for him and learning of him! Can we not stand boldly for the right in all things, when we have such a mighty King?

If we compare right and wrong in their present effects upon ourselves, we find right always gives a clear conscience, a sense of victory, a knowledge that it will work for good to others; and makes ourselves nobler beings. While evil may appear most lovely and give promise of working out great good, its appearance is always deceitful, and it works against our own welfare and against others. One wrong-doing leads to another and that leads to others, thus bringing into bondage in many ways.

Each individual has a certain disposition, which is

inherited, that desires to be gratified. It is natural therefore for all to choose a life course that is pleasing to themselves, and they often try to believe that there is nothing wrong in their course of life. But they find others condemn as wrong many of their motives and actions. So there arises a questioning in their minds. Should they expect it settled by the opinions of men, they will be disappointed; for there is a great diversity of belief as to what constitutes right and wrong. So we see the need of a steadfast and true standard of right; but where shall we look for it? As God is the great Creator and has shown his loving-kindness in supplying our temporal needs, would it not be wise to look to him? Should we not expect, as he is ruler of the universe, that he would wish to control and instruct his subjects in all that pertains to their best interests, and in his great wisdom decide all questions arising in regard to their welfare? This he has done, and we should be truly thankful that he has supplied this great need by giving us his word, the truth, the **HOLY BIBLE.**

RELIGION.

DEAR GIRLS: What pleasure it would give me to have a good, quiet talk with you on this subject, of which you doubtless have heard much, and upon which you have thought more than you would be willing to confess. If I were with you and could look into your faces, some of the emotions of your hearts could be seen there, and it might be much easier to help you out of the perplexities that surround this most important subject.

But I am truly thankful for the privilege of writing to you, and will do all I can to help you to decide for yourselves which is the religion that will be profitable for this life and in death. From the letters written you can see how impossible it is to write on any subject without including something pertaining to religion; for it is woven in and out in various ways through every circumstance and condition in the life of every one of us, though we may not have known it. Oh, how necessary for each one to carefully examine into everything connected with so serious, so weighty, and so sacred a matter—the welfare of precious souls!

There are some who scoff at religion, and think, or try to make themselves think, that it is foolish. They laugh and make sport and count themselves very high-minded and brave in resisting all endeavors to win them

to more serious thought, and delight to appear very hard-hearted. How little they know what they are doing!

When in my seventeenth year, I left my country home and school to enter a high school. My heart was very tender, and any little affecting incident related in public or private would bring tears to my eyes. Soon, noticing that most of the student girls did not show any emotion, and a few times catching a look of ridicule cast upon myself, I began to resist every tender and true feeling that moved my heart. In a very short time it seemed to be turned to stone; and love, sympathy, kindness, and gentleness had fled, and *I was so alone*; no one near or dear to me; cold, superficial, living only for myself. I grew alarmed and can well remember humbling myself before God and entreating him to give me a tender heart; and though I knew not the way of salvation, he answered my cry and gave me my desire.

May this warn some not to harden their hearts, and may it show some the remedy. If you could only realize the weight of your words and actions on others, you surely would be very careful how you treat religion. Many girls are under religious influence, but are not attracted thereby because the allurements of worldly things is stronger. Are you acting wisely?

It has been acknowledged that man is a religious being; there is a nature within that desires to love and worship some god: therefore, without instruction,

even savages have their worship. Anything thus honored is an idol or god. Idols of gold, silver, wood, and stone, graven by art and man's device, have been worshiped and honored in various ways. Different religions with creed and form of worship are found in every nation. But there is but one pure religion, one God who is worthy of worship; though he is an unknown God to many, he is maker of all things, and commands us to love and serve him alone. We are his offspring and each has an immortal soul, which is only satisfied by the pure religion.

There was a man of India who was trying to find something to satisfy his spiritual nature. He tried first one religion and then another until he had tried all he knew of, but as he expressed it, "I thirsted still;" for not one of them supplied the longing desire of the soul. A missionary was scattering the leaves of testaments among the people and one was given to this man, who carried it home with him many miles, and with much difficulty had it read to him. The leaf was from the gospel of John and included these verses: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

These words so pleased him that he journeyed back to the distant town where he had obtained the leaf, to find the missionary and learn more of this wonderful

religion. His labor was rewarded; for he found the Lord's servant, who instructed him in the way of salvation until he obtained the Spirit of God, which is the well of living water. So much did he appreciate what he had obtained that he spent the rest of his life in visiting from house to house, telling to many the good news, that there was a religion that could satisfy every longing of the soul.

Every religion holds out inducements to attract and retain individuals to its worship; and the adversary of all good, the Devil, uses these religions to deceive souls, that he may delight in their destruction. But every one who is intensely earnest and perfectly honest before God to know what is the pure religion, will find help from him.

This pure religion is very closely counterfeited, and these counterfeits offer many like attractions; but as the impure coin can be discerned by detective skill, so these impure religions can be discovered by the strong detectives—the Holy Spirit and the word of God. Hence, we see the need of careful and prayerful study of God's word, the Holy Bible; and in this land of religious freedom, no one is excusable for neglecting such an important duty. But you say you do not love to read it, and think it dull and unattractive. If you were as earnest to know about things concerning the soul as every one should be, you would think you had found a precious gold mine, and would begin to dig for its hidden treasure. While there are many very precious

things all may comprehend by its careful study, yet the deepest, most sacred and joyous truths are reserved for those who are truly worshipers of the true God; for they have the Holy Spirit, who unfolds or reveals the things of God.

The God of love, our Father, offers to all who will faithfully love and serve him, an endless life of glory in a beautiful place prepared for them. He gives a salvation that saves and purifies his subjects from sin, bringing each one into perfect harmony with his will, thus making this life one of purest joy.

Some think the religion of the Bible a severe service—they see only the outward things, that with their natural hearts seem to be very disagreeable. But that is not true. The service of the Lord is just right, and suits perfectly every one that loves him with the whole heart. Could a kind and loving father require anything of his children that would not be for their good? God is our Father and is more loving than our natural parents. Therefore we know his service is not severe or in any way contrary to us when we are his by the new birth; for “ye must be born again.” The joy of the Lord is as far above the joy of the world as heaven is above the earth, and can only be understood by those who have experienced it in pure salvation.

Now, dear girls, as I desire for you that which will be for your greatest good, my prayer is that you may become more earnest in considering this subject. So I will give you a Bible lesson.

A BIBLE LESSON.

DEAR GIRLS: This ought to be a very precious letter to you, as it is from the dearest book on earth; and I hope it will be gladly received by all the readers, and carefully treasured, that it may bring forth fruit for eternity to the praise and glory of God.

Perhaps many of you agree with me that there is a great Creator, and that in wisdom and love he has planned all things for the good of man. Then he would desire our instruction in regard to himself and what would be for our present welfare, also for the great future; so he gives us counselors. He knew we would wonder about many mysterious things, and in his great wisdom and love he did not wish us to be counseled wrong; so his counselors are established forever. There is no subject, no circumstance of life, or anything necessary to be known, but what we may find perfect instruction therefor from these wonderful counselors. Then what are they? you question. We will let King David answer, in the 119th Psalm, 24th verse—"Thy testimonies also are my delight and my counselors."

The testimonies of God are the counselors; for they are his solemn declarations, establishing and proving

all that is true and righteous that is necessary for our present and eternal good, and they are found in the Holy Bible. He says to every man, woman, and child, "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."—Prov. 19:20. After this short life every one has an eternity of glory with God in heaven, or an eternity of woe with the Devil in hell. So God wants us to be wise concerning this, and prepare for that which is best. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."—Prov. 19:21. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—Psa. 33:11. From the first scripture we see that there are many devices in a man's heart; so that all who know not God are devising ways of their own to accomplish their desires. Though they do so, only the counsel of God shall stand to all generations, or forever. So if we want wisdom that shall endure, that will not change, we must get it from God, through the Bible.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle."—Psa. 32:8. Oh, the preciousness of this scripture to my soul! May it be also to you. Here he says he will instruct and teach us in the narrow way in which we must walk while living in this world—for he will guide us with his eye. He sees all there is before

us, and as we yield to him he will so guide us that no harm can come to us; for he can see so much better than we can, yet we can by his help see his blessed way. Oh, bless the Lord!

Once I thought that God's word was such a strange book that no one could understand it; that each one should study it and then do the best they could to walk in the way. But, oh, I am so glad that he has promised to guide us with his eye, so we shall be guided alike and aright, in the way of truth and righteousness; and our natures are so subject to God that there is no need to be held in as animals, by force of bit and bridle, but we are by the love of God constrained to obey his directions.

Shall we believe God? In Isa. 45:5, 6 he asserts in strongest language: "I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else." 12th verse—"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." 19th verse—"I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." 22d verse—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Should we not put our trust in God when he is so careful to give us such valuable instruction, asserting that all he speaks is right, and in him is salvation for all people? Did you ever think that if you hesitate to believe what God says, you are doubting or disbelieving, and you want some greater evidence that his word is true, when there is no greater; for by his word all things were created, and the Creator is greater than the created. So if it is a great responsibility to believe in God, it is also to disbelieve him; and every one who has heard of him is doing one or the other, so the responsibility rests upon you, whether you will admit it or not.

“Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”—Mark 12:29, 30.

“The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”—John 4:23, 24. John, one of the disciples, says, “God is love,” and again, “God is light, and in him is no darkness at all.” Again, he says, “No man hath seen God at any time.”

God so loved us that he sent his Son to suffer and die for our salvation, and to speak to man his precious truth. So Jesus the Son of God testifies that God the

Father is the true God, and we should love him with all our heart, soul, mind; and strength, and worship him in spirit and in truth; for God is a Spirit.

Now can you understand that the great God is a Spirit of love and light and no man can see him with natural eyes? Therefore we are told that when we come to God we "must believe that he is." Some do not want to serve God, because they cannot comprehend him with the natural senses; but God says, "Believe." So we know it is not by sight or feeling that he is known, but by faith.

To believe is to trust, or to have faith, and we are continually in many ways in our every-day life using faith; so it is not strange that it should be used in the salvation of our souls. We trust our parents and loved ones, our neighbors and friends, our teachers and books, and even strangers. Then is it strange that we should need to trust God? So many stumble and worry because they cannot understand faith, and do not know how to get it. God says we cannot please him without faith, and faith cometh by hearing, and hearing by the word of God. If those who need faith will carefully and humbly study the Bible, they will soon believe in God, and then can seek him. Heb. 11:6. Rom. 10:17.

Can you realize that unbelief is very wicked, and dishonors God? If you were to tell something that was of great benefit to those you loved and they should say, "Oh, we do not believe that," you would feel much grieved, because they would lose the benefit you de-

sired they should have, and would feel sad to think they would dishonor you by acknowledging that they thought you were untruthful, false, and, in stronger language, a liar. Oh, dear girls, can it be possible that any one of you would grieve the great and wise God by not believing him, when he desires to give you so many precious things that you do not at all comprehend now? for he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." The natural man cannot realize what wonderful things are for God's children, but they having his Spirit have them revealed to them and enjoy many of them in this life, and shall enjoy the rest in the great eternity in God's presence.

In Hebrews 11:6 God says we "must believe that he is, and that he is a rewarder of them that diligently seek him." So we see he expects us to seek him. "Those that seek me early shall find me."—Prov. 8:17. "Seek ye first the kingdom of God, and his righteousness."—Matt., 6:33. "Seek, and ye shall find."—Luke 11:9. Then it is not enough to believe in the existence of God, but we must seek him in his own way, by humbling ourselves before him and believing on his Son Jesus whom he sent to save the world.

Now I do hope and pray that some of you will begin to seek after God, that you may be saved from sin. In the next letter I will tell you what the second step is; for hearing and believing God is the first step.

CONVICTION OF SIN.

DEAR GIRLS: Those of you who have been in the company of religious people have often heard this word used; but perhaps some have never stopped to think what it means. If a man has committed an offense against the laws of our state or country, the evidence is given against him and he is judged guilty, or convicted of a misdemeanor. When the word of God is read or preached it reveals to us what the standard or law of right is, and as we apply it to ourselves we see that in many ways and very many times we have transgressed the law of God and stand before him guilty—convicted of wrong-doing, or sin; for all that is wrong is sin.

If we heed this conviction, let it rest upon our hearts and minds, our wrong-doing will be a very heavy burden, and we become very anxious to have it removed. There are two ways to gain relief. One is a very unwise and wicked way, and the other is a wise and joyous way. Some grieve God by resisting and turning from this conviction to deeper earthly joys and pleasures, thus often drowning it in worldly gaiety. But it will arise again and again, and often in the height of frivolous amusement they can realize the displeasure of God—*convicted of sin.* The other way is to obey the

scriptures, seek God for the pardon of past transgressions, sincerely repenting of and forsaking them, so they are blotted out of the book of remembrance, and through the merits of Jesus' death, they do not longer stand against us.

It is blessed to be reconciled to God through the Son. Some have been under deep conviction at different times and have turned from it, and they feel very indifferent about their salvation. Every one who knows she ought to serve God, knows it is wisdom, should seek God for conviction of sin, by prayer and by reading his word.

A sister who was an invalid during her youth was peevish and easily teased by her fun-loving brothers, which made her very angry, and many quarrels and disagreements arose, making home very unpleasant. Once in mild rebuke, her mother said, "My child, will you never stop this quarreling until I am laid away in the grave?" It weighed heavily upon her, and, as she walked in the yard, a strong desire filled her heart to have salvation; because that would make her kind to her mother the rest of her days. So she knelt and asked God to show her how sinful she was; to give her a deep conviction of sin: and he answered her prayer immediately, making her to realize the exceeding sinfulness of sin. Then she felt she was the chief of sinners and it would not be strange if the earth would open and swallow her up to hide her from an offended God, against whom she had sinned times without num-

ber. She continued to pray and yield herself to God until he pardoned her transgressions for Jesus' sake, and made her a new creature.

Some are waiting for something to happen to them to make them very anxious to get saved, but every time you read the word of God or hear it preached he is speaking to you, asking for your love and service; and you have no assurance that something wonderful will transpire to bring you to a decision to serve him. Others want to be arrested by the Spirit and fall before the Lord as Saul on his way to Damascus. There were numbers saved at that time, yet there is no record of any more such wonderful manifestations of the Spirit; but many inquired, "What must we do to be saved?" and they were told to "repent, believe, and be baptized." While God uses very many ways to help us yield our wills to him, it would be too bad to wait for sickness, or death of our loved ones, or for some fearful accident to make us serious or to concern us about the welfare of our precious souls.

As we look back upon our lives we see many things which we believe were permitted, to bring us where we could hear the pure gospel preached and where we could yield ourselves to God. If we had not been so hard to hear, heed, and understand the things that concerned our welfare, we had not needed to pass through some of these severe trials and circumstances.

I think perhaps my own experience might help some one; so I will give it to you. About a year after I

asked God to give me again a tender heart, while at school, I attended a meeting where every possible persuasion was used to induce the young to understand they ought to serve God; but this did not bring conviction of sin. I did not know how bound I was by the fetters of sin, and that of myself I could not serve God acceptably; but I obeyed the instruction given, and said I would serve him (in my own way), and then they said that I should believe that as I came to God he would not cast me away but would receive me. This was done with the head, or intellectual faith, but as I was not convicted of sin, there could not be the heart faith that is necessary for the real conversion of the soul.

So I thought as God was so good I would please him by being good. Then a real conflict began. I would see one fault in myself and give special attention to try to get the victory over it: when pretty well satisfied on that line, other faults would receive notice and I would battle a while on that line, trying to subdue my enemies; but while my attention was directed to them, behold, the first fault would arise and gain a victory. Thus while I fought, on every side was defeat. Often discouragement would prevail, and as others seemed to take things easy, I would too, until, aroused again to think that some day I ought to get so good as never to do anything I knew to be wrong, I would begin again to battle against sin. Oh, how miserable was my life! The only joy there was in it was in thinking that some

time I would gain heaven, if I "fought to win the prize." While I read the Bible some and prayed, it was not a pleasure, but a duty.

After nine years of this life, through many changes, the opportunity came to hear the Word preached more perfectly. Consecration was more carefully taught, and that everything that the Bible condemns was to be given up, and then God would make such a change in the heart that no desire would arise to do those things. That seemed so blessed after such a weary struggle, that I was very anxious to obtain it. So one thing after another was given up until finally a sweet peace rested upon me and there was such a change in my heart, because the old sins had passed away. About a month afterward I looked back and rejoiced that my controlling sins were vanquished enemies; for I did not yield to them any more, through the change wrought by God in my heart.

Now, dear girls, you see from that nine years' experience in conflict with sin, that I saw how awful it was and fully believed that only divine power could set me free. Do you realize that all that are not saved are thus bound by the fetters of sin, and so are servants of sin? Are you willing to have those fetters broken? Do you know that if you ask God to help you to be willing and to decide for the right, he will do so? Oh, how intense is the desire within my heart that these letters may help you to be wise in seeking first the kingdom of God and his righteousness!

Those of you who are not converted but who think you are not doing wrong, will you please read what the Bible says about the works of the flesh, in Gal. 5:19-26; Eph. 5:1-8; and Col. 3:5-18? Now they who do just as they please to do are walking after the flesh and are called to repentance, or they shall perish. Oh, dear girls, we cannot be righteous without the pure religion of the Bible, which is termed salvation, which means deliverance from sin.



REPENTANCE AND FAITH.—CONVERSION.

DEAR GIRLS: Now we come to repentance; for that is the next step toward salvation. When the heart is impressed with its sinfulness, there should come a deep sorrow that in so many ways we have grieved a righteous God, our Father, who loves us dearly; and we may call upon him to show us the way of escape from the bondage of sin.

If we read the story of creation in Genesis, we find that the first man and woman, in the garden of Eden, listened to the Devil, the enemy of all righteousness, and obeyed him instead of obeying God whose instruction was for their good. When they disobeyed God it was the first sin, and evil arose in their hearts, which is inherited on down to the present time. The dear little babies, who are so sweet and innocent, when a few months old begin to show naughty feelings; for if they are not pleased, they storm, show anger and strife, and will strike their own dear mamma or any one who tries to soothe them. This shows the evil nature in their hearts which brings forth evil doings, which is sin to them when once they know right from wrong. This is taught in Rom. 5:12, 19—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” By the sin of Adam the human race was made sinful: by the death of Jesus each one may be made pure, through faith.

After man had become sinful, he was not in harmony with God and could not enjoy his presence. So there must be some way to bring him back to purity; there must be an atonement made for the sins of the whole world. Then God in his great wisdom, and love for fallen man, sent his only begotten Son Jesus into the world to suffer and die, that we might be saved from sin and made pure in heart. Therefore “there is none other name under heaven given among men, whereby we must be saved.” “The wages of sin is death.” Every one who sins brings upon himself eternal death; that is, while his soul is immortal, has an endless existence, it is in spiritual death, separated from God. But Jesus tasted death for every man. “This is the record, that God hath given to us eternal life, and this life is in his Son.” “He that believeth on the Son hath everlasting life.” Through the death of Jesus all who believe on him are saved from sin and its effects, eternal death. So in him the soul receives spiritual life—is born again, born of God.

When Jesus came preaching in the cities of Galilee, he told them to repent and believe the gospel of the kingdom. Gospel means good news, and the kingdom is the kingdom of God, or kingdom of righteousness

set up in the hearts of all who will receive Jesus as their Savior and King. It was very good news for those who understood the prophecies; for they were looking for the ushering in of a better dispensation than the law, under which they had lived for fifteen hundred years, and which could not cleanse the heart from sin, making it pure and holy. But now they should be delivered from their enemies, and might serve God in holiness and righteousness all the days of their lives. See Luke 1:70-80. How they rejoiced in the privilege of living free from sin, and of having the kingdom in their hearts, and Jesus reigning as King!

Dear girls, again we must entreat you to turn to the living God, who has done so much for us in providing such a wonderful, blessed, and glorious way to gain an eternity of unalloyed bliss, in perfect harmony with himself. One request I desire to make of you in return for any benefit you may receive from the reading of these letters. Will you read very carefully all you can find in the New Testament about Jesus Christ the Son of God; and as you read will you say for yourselves individually: "Jesus died that I might have a pure heart instead of a wicked one: oh, help me, dear Lord, to want it above everything else"?

When we read about Jesus' life on earth and of God's great love in permitting him to suffer the ignominious death on the cross, and begin to realize their loving-kindness toward us, it should hasten us to obey their instruction and bring us to repentance.

Some may wish to know just what repentance is. So I will try to make it so plain that a little girl may know how to repent of her sins. After you see that you have done many things that have been very wrong and have grieved God every time, there comes a sorrow for so doing, and you wish, oh, so much, that you had not done wrong; and you say: If I could, I would never do so again; and by his help I never will. You see, true repentance is sorrow for grieving our loving Lord, and it is turning from doing it more.

Did you ever do anything that your kind, loving father and mother had told you not to do, and when you saw how they were grieved, your heart almost broke with sorrow, and you ran to them saying, "Oh, if you will only forgive me this time, I'll never do so again"? You wanted to be reconciled to them; for you could not bear to have your naughty act stand between you and them. Just so, when you come to God in repentance: you desire to have all the past forgiven, you want to be reconciled to him, you want him to receive you and love you freely, you do not want your sins to stand as a mountain between him and you; so you give them up, and cry, "O dear Father, forgive me!" The Spirit whispers the words of Jesus, "Ye believe in God, believe also in me."

Now you remember many precious promises, helping you to look to Jesus, knowing there is "no other name whereby you must be saved." Having come in submission you are on faith ground, and can "believe ye re-

ceive, and ye shall have it." Oh, how precious! Yes, you can say, "It means me, he does blot out my sins to remember them no more. Yes, he does make *me* his child. Oh, his love, his wondrous love! Yes, he does make *me a new creature*; for behold, old things are passed away and all things are become new. He does give victory over sin. Oh, his love, his wonderful love! How could I have stayed away from him so long and grieved him so sorely? I cannot love him enough. Oh, help me to serve thee faithfully all the days of my life, my Lord and my God!"

Forgiven for Jesus' sake—all the burden gone! Well may all rejoice; loved of God and loving God; "a soul in its earliest love!" Oh, may it sink deeper in his will and enjoy more and more of the unmeasured love of God.

It is just as true as "two and two make four," that if we give up our rebellion and sins, sincerely repenting of them, then believe in Jesus as our Savior from sin, we receive a change in the heart that gives victory over sin so long as we keep yielding to God and trusting in him for grace. Many have done so, and God has always proved faithful; for he can never fail so long as we obey and trust. Some one may say, to discourage you, "Oh, I tried it once and felt no better." That one surely failed to give up her sins or failed to trust him; for if you do your part, the rest is sure. God cannot deny himself, and he has said, "Believe ye receive, and ye shall have."

Some want to feel real joyful before they will trust in God, but his way is established and cannot be changed for any one. So just give yourself to God, forsaking all evil, and cling to the promises, and let him give you just the feelings that he sees best for you; and you can always be sure he makes no mistake, so praise him for his mercy and love. We can always rejoice in the love of God, which is boundless.

Many do not enjoy as much as they desire, because they do not testify to what God has done for them, or praise him with joyful lips. How much must God do for you before you can utter thanksgiving and praise? Must you have an abundance of feeling before you can thank a friend for a kindness, or praise them for their remembrance of your desires or need? When we really believe that our sins are pardoned, then we can praise him freely; for "praise is comely for the upright." Are we grateful for his mercy? then let the heart breathe out its gratitude in words of thanksgiving and praise, and every time we do so we shall feel more like it; for we can comprehend more of his loving-kindness.

We should never forget that the real object of salvation is not to give us joy, but to give victory over sin. If we should look too much for joy, some opportunity of testifying to the wonderful goodness of God might be overlooked, and we fail to shine for him who has led us in love and mercy to repentance; faith, and conversion.

In repenting, when you "sorrowed after a godly sort,

what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" The right kind of sorrow makes one careful in taking each step toward God, in clearing up everything that would hinder the work; for if we have wronged any one in any way it must be settled as far as possible at the time: if not then, as soon as can be done. All enemies must be forgiven as we hope for forgiveness. There should be a holy indignation in godly fear against every evil of which we have knowledge, with a vehement desire for their removal from our hearts and lives. Also, there must be manifest real zeal in seeking for salvation, and we may be glad that our enemies are to be vanquished foes and we are revenged by the removal of all guilt. If all this is necessary to obtain forgiveness, it is just as essential for the keeping of it; for there must be no slacking of earnestness or zeal in obeying every instruction of the Lord our God: indeed, they should increase as we comprehend more and more their value and necessity. Yes, dear girls, it is the business of the Christian's life to study the Word carefully, pray earnestly, trust constantly, and obey gladly our Savior.

For every one how meet,
To fall at Jesus' feet,
And there his love to greet,
Forgiveness—oh, how sweet!

WITNESSES.

DEAR GIRLS: The Bible says we shall be witnesses, for we "shall confess with our mouths the Lord Jesus." Some think it a great cross to talk of Jesus to those who do not serve him, but when our hearts are filled with love and gratitude to him for what he has done for us, and we love those around us, then we will wish to help them; so we can gladly tell what our loving Lord has done for us, and entreat them to let him do the same for them. Should the enemy of our souls' good suggest that we are too weak, so wait till we are stronger, just remember he is trying to cheat us out of a precious victory; for that is just the way to grow stronger in the Lord, because it strengthens our faith and decision to serve him faithfully.

Once in returning to God, the Devil made it appear that I would have a very hard time in trying to serve God. After thinking over it very earnestly for several hours, I made a strong decision to be a true child of God, if I had to be almost constantly on my knees in prayer, in order to keep the victory over my trials; but praise the Lord! instead of having such a hard time, when I awoke in the morning the Lord gave me so much of his love in my soul that all the difficulties in the way were stepping-stones to victory; for if God

was with me constantly, there would be continually blessed triumphs of grace, and each time was an occasion of much rejoicing in his love and mercy, and made me stronger for the next conflict, in which my weapons must not be carnal, but mighty through God for deliverance. To-day there is no desire for the pleasures and ways of the world; for Jesus' love satisfies every longing desire of the soul. Were I to make choice for a pleasant life in this world only, the Christian life would be my choice; for the joy of the Lord is far above the joy of the world.

Now there are several testimonies from girls that I believe will interest you, so will give place to them here; for it gives me great joy to know that this religion is for the young, as well as for older people, and has the same effect in all lives.


ONCE IN THE SERVICE OF SIN—NOW SERVING GOD.

DEAR GIRLS: May the Lord bless each reader with a real blessing from heaven in giving you a strong desire to serve him now, that you may not have to regret as I do so many years of sin. Yes, almost eighteen years worse than wasted; for I was only enjoying the pleasures of the world, which would fade and vanish away.

When I was fourteen years old, God strove with me in many ways to bring me to himself. Once he showed me in a dream that I had come to a place where the road forked in several directions, and I knew not

which one to take. After a time of consideration I decided to take the one that was most traveled, but after journeying some time it ended in a dark, deep abyss, where there was a multitude of people in great misery, and I stopped on the edge, frightened and trembling. This should have taught me that the way that is most traveled in this world leads to despair, and I should have taken the straight and narrow way.

My body became afflicted, and I thought more of spiritual things; for the Spirit of God would strive with me so often, until at every opportunity given to others, to seek God, I would feel I ought to make a start; but the Devil, my great enemy, would persuade me, "Not now, there is plenty of time, you are too young; for you have not enjoyed the pleasures of the world yet." So I would listen and wait, not knowing my great danger. Then the Lord took my dear little sister home to heaven, almost breaking my heart to part with her, our pet and darling; but this was his loving way to draw our affections toward himself and heaven, and I did desire to meet her again and spend eternity with her, but I made no start.

Though my body grew weaker, I went deeper and deeper into sin, until I became "chief of sinners." I went to dances when under deep conviction, still striving against it. On New Year's day, 1895, I made up my mind to serve God the rest of my life. I read the Bible nearly all day. Oh, how God strove with me! I would read a while, then go away by myself and pray.

There was to be a dance that night and I had promised to go, but oh, how glad I was that it snowed so hard that it was impossible to go; for I had promised the Lord I would not go again, and I never have.

Two weeks later a meeting began at our schoolhouse, and I attended, but made no start till the meeting was to close. I said to the girls as we went to meeting, "Let us hold up our hands for prayer, to keep the meeting going." That would have been very wrong, but I was in earnest, but feared the girls would make sport of me if I did so by myself. So three of us asked for prayers, but we all meant it in earnest. On Sunday night I went to the altar and received such instruction that I saw there were wrongs to be made right. After that was done I could trust in Jesus, and oh, what a wonderful change was wrought in my heart, and how I did enjoy his love and mercy! What a happy being I became, and what a happy world to live in! I had found what my heart longed for, the Spirit of God, and my joy was in him. The enemy had me bound in the fetters of sin, but Jesus broke the bands and set me free, oh, how free! Just as free as a little bird. My freedom and joy no one can take away, they endure through trials and temptations; for Jesus keeps and guides.

After this I saw my heart was not pure, so I consecrated my life entirely to his service, and he cleansed my heart in the precious fountain that was opened in the house of David for sin and uncleanness, and it was

pure—free from the inherited sin. The Holy Ghost was given to me and the love of God was shed abroad in my heart, so I could love him more than ever. The Spirit taught me the things of God from his word so I was glad to follow my Lord in baptism; for “we love to obey all our Savior doth say, thus living in holy accord.”

O dear girls who are away from God and never knew his love, just come to his fold and taste of the precious bread of heaven and drink of the water of life. It is so blessed to live for the Lord alone, having him live in our hearts and guide us in the narrow way. Our tongues cannot express the sweet comfort and peace of souls alive in Jesus our Redeemer, Lord, and King. We are reigning with him in this life. Yours in much love,

M—— C——.

❦

A LOVING EXHORTATION AND WITNESS FOR JESUS.

DEAR GIRLS: “What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.”—James 4·14. How true this is, for our life here is so short and eternity so long; for

“When we’ve been there ten thousand years,
Bright shining as the sun,
We’ve no less days to sing God’s praise,
Than when we first begun,”

if we have lived in accordance with his word, obeying all his commands. Each one of us must spend this great eternity somewhere, either in the regions of the

lost in despair or with the Lord and his holy angels. So, dear girls, where will you spend it? Will you live a life of sin, then spend eternity with all the wicked hosts in hell? or will you live a life free from all sin and spend it with all the redeemed children of God?

This life is given us to prepare for eternity, so our preparation should be made immediately; for we know not when we may be called to our account. "Behold, now is the accepted time; now is the day of salvation."

"How sad it would be, if when thou didst call,
All hopeless and unforgiven,
The angel, that stands at the beautiful gate,
Should answer, 'No room in heaven!'"

I think some one says, "No, I won't start now; for I must have a few more good times and enjoy more of the pleasures of this life for a while." But, dear girls, there is more pleasure in serving the Lord one day, than you can get from the world in years. I know this by experience; for I have tasted of the pleasures of the world and know what a deception they are.

I have felt very good and enjoyed myself very much for a time, but when night would come and I retired for the night and was alone with God, what a change! for the pleasures had vanished, and I knew that if I should be summoned to eternity that night, my soul would be lost forever. Oh, what sadness in the thought! But, oh, how blessed to retire to rest with the sweet peace of God flowing deep in the soul and the assurance that if you should be called away before morning, an eternity of glory in the presence of the

King of heaven would be your portion! Praise the Lord, the joy of salvation is continuous as long as we obey and trust.

Some have plans made which they wish to carry out before they start to serve the Lord. They want homes, every need supplied, and treasures heaped together for their pleasure; but the Savior says, "Seek ye first the kingdom of God and his righteousness," and your needs shall be supplied. "Lay not up for yourselves treasures upon earth; * * * but lay up for yourselves treasures in heaven; * * * for where your treasure is, there will your heart be also." How clear this is, that we are to be more concerned about the things of eternity than about the things of this life; for ye are much better than the fowls of the air, and their needs are supplied by the loving God. "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: and yet * * * Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, * * * shall he not much more clothe you? Therefore take no thought, saying, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things." Oh, what wonderful love and care! Do you not see, dear girls, that he wants us to be his children in love and obedience, so he can care for us in his own dear way? So it is unwise to wait till we have what we want, before start-

ing in his service. Just start, and trust him to give us what is best for us.

Dear girls, will you not trust and serve such a God, who cares for the birds, the flowers, and the grass of the field? Let me entreat you in the name of J  sus to begin at once to seek his love to know, confessing and forsaking your sins, asking him to forgive them, and he will do so and fill your hearts with a peace and joy that passeth all understanding; for truly I can say that a true Christian is the happiest person living in this sinful world. Oh, dear girls,

“I’ve tried the road of sin and found
It’s prospects all deceive:
I’ve proved the Lord, and joys abound,
More than I could believe.”

Yours in Jesus’ love,

MYRTA DUNFEE.

FREE FROM SIN, HAPPY IN JESUS’ LOVE.

DEAR GIRLS: I want to give my testimony for Jesus; for I am so thankful for his goodness to me. When a vile sinner he showed me my need of him, and when I sought him with my whole heart, calling on him for mercy, and was so in earnest that I could not arise from my knees without his forgiveness, he laid his loving hand on my head and said, “Your sins are all forgiven.” Oh, how my heart did rejoice at these words, and such a sweet peace came into my soul!

So many people tell us salvation is all excitement; but do not believe it, for it is real. I was all alone when God, for Jesus’ sake, forgave me all my sins,

and oh, how precious is the place where I first knew his love and mercy! If I had known how much pleasure there is in serving God, being his own dear child, I would have started years before I did; for I was seeking pleasure in every way and had many opportunities for worldly amusement. But you all know, dear girls, that as soon as these are over, you are tired and your heart aches; for it is not satisfied with these things. But, praise the Lord, when we are free from sin we are happy all the time; for when trials and troubles come we can take them to Jesus, and he bears them for us by giving us grace and comfort and taking our care, when we know he doth intercede for us continually and all things work for our good.

Dear girls, do not try to live better lives in your own strength, but ask God for conviction and study your Bibles. Humble yourselves to God and he will raise you up and give you such a blessing you can scarcely contain it, but will desire to share it with others. Then do not look at other professing Christians and let their failures keep you from enjoying what God has for you. Look to Jesus; for there is a narrow, straight way, and you may find it if you desire to. Let not the Devil make you think that you are too great a sinner for God to notice or to save. He is able to save to the uttermost all who come to him. No matter what their sins have been, he is willing to make the heart pure, thus honoring himself by his mighty works of love and mercy.

Two days after the Lord forgave my sins, he purified my heart, and filled me with his Spirit and love, so I could love him with my whole heart, and live to his honor and glory. So, dear girls, give him the whole of your lives and you will not regret it in the vast eternity. Then you will be ready without a moment's notice, to exchange worlds, and be ushered into divine presence; for that is the chief joy of the Christian—sweet fellowship with our Father and our Redeemer.

May God bless each reader with deep conviction and a desire for all that is good, that you may be happy in every circumstance in life and in the endless ages of the great eternity. Yours, ever happy in the Lord,

BERTHA ELLWOOD.



WALKING IN OBEDIENCE—STATE OF INNOCENCE.

DEAR GIRLS: Now we come to one of the most precious truths of the Bible, to those who have sought and obtained the pardon of all their sins, and been made new creatures in Jesus the Lord.

Now, dear girls, would it seem reasonable for some to claim that they had been great sinners, often transgressing the law of God and of righteousness, then profess that Jesus had saved them from their sins, then go on and do the same things, walking in the same old way? I believe you will say, "No, that would not be wise, nor right." Some may say, "Oh, no; they must read the Bible and pray, go to meeting, and do all they can to help others to the Lord: but then they cannot help doing some wrong things." Can you find that teaching in the Bible? Does that honor God? If he can keep people from great sins like drunkenness and adultery, do you not think he can keep them from getting angry, saying cross, ugly words, speaking evil of others, and such things? Oh, yes, dear girls, God is able to keep us from sin; and should others try to make you think that a Christian must do some wrong things, just remember they are holding up one of the counterfeit religions, and have no confidence in their

instruction. For the Bible clearly teaches that Jesus should "save his people from their sins."

It is this way. A drunkard commits the sin of drunkenness; for no drunkard shall enter heaven. Should he get converted, he must give up drinking and be kept from it by the power of God—saved from that sin and every other sin. Should a man, woman, or child be guilty of deceit and falsehood, when they are converted they are saved and kept from those sins and every other sin. You would not expect to see a drunken Christian, nor a deceitful and lying Christian, would you? Neither are there proud, worldly, fashionable, covetous, or angry Christians.

Yes, dear girls, every sin must be given up when you seek Jesus, and then as long as you keep yielding to him and trusting that his grace is able to keep you free from them, so long will you be kept from committing sin. This is the great work of God through Jesus our Redeemer. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." When we are converted we receive the Spirit of Jesus Christ, which is obedient to God and helps us to walk in his way, doing his will and heeding and loving his teachings; for he says, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." The love of God in the heart prompts every Christian to faithful service in receiving and obeying each instruction of the Lord, knowing

that in so doing, they may best honor and glorify him whom they desire to please by a godly walk and conversation.

If you see professing Christians trying to excuse themselves from receiving and obeying the teachings of God, they show they do not love him; for in the 17th chapter of John in speaking of those who were true disciples, the Lord said they had received the Word. That meant they had received or accepted the entire Word, not leaving one truth or one teaching or commandment out of it. If we receive it, we must keep it, in perfect obedience.

Dear girls, we have come to the life of innocence that we mentioned before in the letter on "Right and Wrong." Yes, all converted persons are just as free from sin as a little child; for they will only do the right so far as they have knowledge. This is a blessed state, and is a much higher standard of religion than very many professing Christians enjoy; for many will do what they know to be wrong, then excuse themselves for it. But God does not excuse them. So they are under condemnation; for they are living after the flesh and cannot enter the kingdom of heaven until they repent of their disobedience.

Do you remember what the first sin was, and how great a punishment was given for it? Was it not disobeying God because they did not believe that he meant just what he said? Oh, how my heart aches when I see so many keeping a part of God's word and rejecting

and disobeying a part because they are willfully set against it, showing pride and rebellion in their hearts! God would not have punished disobedience or required obedience if it were impossible to know what he requires of us, or to know what his word teaches; for he has decreed that it should be taught by faithful preachers and teachers. So they must know from him just what is truth in order to teach aright. While the world is full of all manner of false teaching, these God-sent preachers must teach the everlasting gospel, and all who have the privilege of hearing it preached must measure up to its standard in perfect obedience. A soul that is truly converted to God will praise him for the privilege of obeying the pure teachings of the Bible; for it is food to the soul, and thereby shall we grow in grace and in the knowledge of God.

Precious grace, from sin set free—
Jesus, dear, we'll follow thee;
In thy teaching, pure and true,
We may walk and love it too.



“BLESSED ARE THE PURE IN HEART.”

DEAR GIRLS: If you should decide to make a journey from one country to another, you would not expect to know all about every difficulty or pleasure on the way, before you started. So when we enter upon the journey from earth to heaven on the straight and narrow way, we do not know all there is before us, but we have the assurance of our heavenly Father that all things shall work together for our good. Before we started to serve God, while our hearts were loving sin, his way seemed very unpleasant to us, though we knew it was wise to take it. After we started and began to see our awful condition, the gospel way seemed much better to us, and our longings increased for the privilege of walking therein. The bitterness of repentance and restitution was overlooked in anticipating the love of God in forgiveness of sins, and when this was obtained it so far exceeded our expectations that we could rejoice in every heartache, every humiliation, yea, even in the darkest moment of repentance; for through these we emerged into the glorious sunshine of redeeming love. Then we knew God's way was best, for it was far above our way, and we could rejoice in his great love and wisdom. After conversion there are many things we must learn. If at any time we come to

something that does not appear as pleasant to us as we would like, we must not shrink from it, but, knowing it will work for our good, press boldly forward and by faith accept victory.

Do you remember, dear girls, that in a former letter I spoke of the innocent state of the dear little babies, but showed you that very soon they manifested naughty feelings, and that these arose from the inherited sin in the heart? While they are innocent of transgressing the law of God, because they do not know right from wrong, they do many things as they become older that will be sin, when they are accountable. If you see a weed, a thorn, or a nettle in the garden, you know there must have been bad seed there to produce the bad plant. When anger, strife, hatred, pride, rebellion, untruthfulness, or any other evil is seen in any one's life, we may know there is bad seed there bringing forth bad plants.

When people are converted they are made innocent of transgression, brought back to the state of babes; but as they are intelligent, therefore responsible, beings, through the grace of God the bad seed must not produce evil plants—must be kept in subjection. This requires much watching and praying, with strict carefulness in walking in every ray of light that shines from the sacred pages of truth. Should these be neglected, the enemy approaches and in some of his wiles allures the soul from faithfulness to God, and, in an unlooked-for moment, the evil within produces the outward sin,

and the soul must humble itself before God in true repentance, and trust in Jesus for mercy to be again restored to innocence. Should such have instruction from the word of God right here, according to their need, many trials and sorrows may be avoided. The Word says, "Blessed are the pure in heart; for they shall see God." Gospel salvation restores fallen man to the purity of heart he enjoyed before the fall, but this is not done all at once. The first part is forgiveness of all sins committed; the second part is the cleansing of the heart from the inherited sin, or, as we illustrate it, the destruction of the bad seed in the heart. This great Bible truth has been neglected by very many different classes of religious people, who claim to follow Jesus, and the result is that most of them are just trying to serve God in their own way (which is a very poor way), and will not reach heaven. Because of the neglect in teaching this precious truth, there are many dear people who are entirely ignorant of their privilege of cleansing in the blood of Jesus from all sin.

So, dear girls, I could not write you very many letters without telling you about this precious experience that has done so much for me, and will do just as much for you if you will receive it. The Bible name for it is *Sanctification*, or, *Baptism of the Holy Spirit*; but there are other names applied to it which indicate different phases of the work; as, heart-purity, perfect love, Christian perfection, second work of grace, the cleansing, and the indwelling Christ. These will be

made clear as we proceed with the subject. Now, every one of you may understand it; for it is very clear and simple, although it is a wonderful work of divine grace, and should encourage all to desire to fathom the depths of God's glorious salvation.

Suppose, dear girls, you had a flower bed, and you were away from home a month in midsummer, and when you returned, behold, the weeds were as high as the flowers, and much more thrifty. How would you expect to remedy the matter? Would you cut them off near the ground and allow the roots to remain to shoot up new sprouts and soon be as bad as ever? or would you desire to get at the bottom of the trouble, and destroy the very roots? Yes, you say, we always want weeds destroyed, root and all. So do you not see, girls, that if the root of sin, the inherited evil in the heart, can be taken away, there will be no sprouts shooting forth, no sins to bring into condemnation? Yes, we can praise God that he has a way to remove this root of sin, the carnal nature.

There are three great needs for each one in order to become pure in heart. The first need is to know that we are justified before God; that is, that our sins are all pardoned and we are truly converted. The second, is to see that the Bible teaches such an experience as a purging, purifying, or cleansing of the heart from all defilement of sin. The third one is to realize our need of it, to see just where we fail of measuring to the gospel standard. I will give you a few scriptures

that ought to help you in each of these three needs.

In John, the 15th chapter, Jesus says, “I am the vine, ye are the branches.” “Every branch in me that beareth not fruit he [the Father] taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” A branch in Christ is a converted person. Should it cease to bear good fruit, the husbandman, the Father, taketh it away from the vine, because it is dead. But every branch that continues to bear good fruit, he purgeth, or cleanseth it, that it may bring forth more fruit. You see God wants a fruitful vine, and every branch must bear much good fruit; so he cleanseth it that it shall do so to his glory. The good fruit is the fruit of the Spirit, and after the cleansing, each branch can be more loving, have more joy and peace, be more long-suffering, gentle, meek, and temperate, have greater goodness and faith; thus honoring God by being filled with the Spirit.

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.” The sinner is here commanded to cleanse his hands from actual transgressions, or the outward sins; for they are thus represented because they are his works. The double-minded are those who are decided to serve God, and do obey his teachings, but find their hearts are not in perfect accord with God; for while they have determined to do his will, it is many times not entirely agreeable. These are com-

manded to purify their hearts, to bring them into perfect harmony with the mind of God; for it is their privilege to have "the mind of Christ."

"And put no difference between us and them, purifying their hearts by faith."—Acts 15:9. The Gentiles who believed on Jesus are spoken of by Peter; for when they received the Holy Ghost, it was a clear witness that the gospel extended to them the same as to the Jewish converts. So there was no difference; for their hearts were purified by faith. From this we see that the purifying and purging is by faith, to those who are justified by faith.

We can see more clearly that this cleansing belongs to the converted, in 2 Cor. 7:1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Paul, an apostle of Jesus Christ, was here writing to the church of God at Corinth, calling them "dearly beloved," and entreating them to have holiness perfected, by the removal of all uncleanness. That would mean he wanted them to be made pure; for holiness is begun when the grace of God is imparted that gives victory over sinful transgressions, as in conversion, and is perfected when the heart is made pure. They had an important part in this cleansing, as is made clearer in his letter to the Roman Christians, in Rom. 12:1, where he beseeches them: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Our part of the work of cleansing is first to give ourselves entirely to God, or, in other words, lay ourselves on the altar Christ Jesus, that this altar may sanctify the gift. For it is the blood of Jesus that cleanseth the soul from all impurity, as is seen when John says, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

There is great need of carefulness in bringing ourselves fully to the Lord; we must desire God to have his way with us in everything connected with our lives. Live for him day by day, with no motive but the glory of God, no aspiration but to be faithful servants, no plans for the future, letting him unfold it to please himself, and what pleases him will please us. This sacrifice of ourselves must be complete, without a blemish, as in the law offerings. As we touch the golden altar, Jesus, the blood purges from the inherited sin, and the sacrifice is made holy. Should any say they have no sin to be cleansed from, it would be because they did not receive the teaching of the word of God.

Then, dear girls, bring the precious offering of yourselves to God. Have you anything too good for Jesus, that you should withhold it from his service?

Would you not love to be dressed in the pure, spotless robe of Christ's holiness? The time will come, dear girls, when you would give worlds, were they yours to give, to stand before God in perfect holiness; for without it we should stand before him in shame, without a garment to hide our spiritual nakedness.

When we came to God for the forgiveness of sins, after we had given them up, we had to look to Jesus and have faith in his promises. So we were justified by faith. When we come for pure hearts, after we have made the consecration entirely complete, we must trust Jesus to cleanse away all the impurity and fill us with the Holy Spirit.

In this letter I have told you about the cleansing of the heart from sin, and in the next will give you my experience, as it shows every step of this blessed work wrought in our hearts, and more about receiving the Holy Spirit as the seal of this perfect work of salvation.

Oh, the cleansing is complete,
As we bow at Jesus' feet,
Trusting every promise true,
That he's able this to do.
Yes, he gives the Holy Spirit,
And we want "our girls" to hear it.

BAPTISM OF THE HOLY GHOST.

DEAR GIRLS: My only motive in telling you my experience in entering this blessed state of grace, is to honor God and help you to understand your privilege, and how to attain to the same, that you may please your heavenly Father.

I want to tell you first how the Lord showed me my need of being cleansed from the inherited sin. I had been a Christian about four years, and had not had any clear teaching on this subject; but I would often catch a glimpse of a Christian life far beyond the one I was living, but did not understand it. There was a meeting held in which this experience was more clearly taught than before, and I was convinced it was Bible doctrine and so it was my duty to have it. The scripture read one day was that if we hear the word of God and do it, then we are building on a solid foundation, but if we hear the word of God and do it not, then we are building on a sandy foundation, that will not stand when the storms come upon it. This made me see that if I would stand as a Christian I must press into this better experience. But I thought of several humiliations that would be necessary, and began to hesitate; when, oh, how dreadful! my spiritual foundation began to shake, and I said, "O Lord, I will move forward." Then I began to ask God to

cleanse my heart, to make it pure, to fill my heart with love; for I began to see that my love did not measure to the Bible standard. I did not love God with all my heart and soul, mind and strength; because the evil within was contrary to love, and I could not love my neighbor as myself, because the root of selfishness was also there.

One evening, in reading the sermon on the mount, it seemed so precious that I meditated upon every subject in it, except one. In the night I was awakened by that one subject ringing in my ears, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Is there anything of that kind for me to do, dear Lord?" I prayed. Then he brought to my remembrance a neighbor family who were feeling very bad towards me because of a reproof that was given to them not in the wisest and most loving way. I was conscious that the Lord wanted me to go to them and try to be reconciled. Though I was determined to obey God, yet really, in my heart, I did not like to do this that he required of me.

So I saw that my nature was not in perfect harmony with him; it was not pure, because the heart was not pure. When I saw this, oh, the longing desire that filled me to be killed out; for I saw that what was good of me was of God, and what was not good was of

myself. So I wanted all of myself destroyed, that I might be entirely godlike. Then I told the Lord that, with his help, I would go to this family and try to be reconciled, doing all possible to have this evil root removed; for I saw it was the root of pride that did not want me to humble myself for the reconciliation. In the morning, as soon as the family was seated at breakfast, there was an opportunity to go to this neighbor's, by whom I was kindly received and asked to remain to family prayers. So I told them that was what I came for.

The Bible lesson read was the fifth chapter of Galatians, in regard to the works of the flesh; and as it was read my heart was melted to think that the root of variance was there and had unconsciously brought forth a degree of fruit. When asked to pray, the Lord still more fully broke up the deep of my soul and I prayed out just what I had come for, and my desire that we be bound by the cords of divine love and kindness. As we rose from our knees, the Lord led me to go to each one of the children and ask their forgiveness for all they thought I had done wrong, which was quickly given by all; then the parents came to me and asked forgiveness for all they might have said against me. So it was all settled to the glory of God.

Oh, how we ought to love every one of our acquaintances, just as Jesus loves them for their good, always ready to do them a kindness, with not even a shadow

of variance! Returning home across the pasture, how God did bless my soul! Still I could not believe that this was sanctification. That night on retiring it came to me that perhaps I had a little way of my own in which I desired the experience, and I saw there was a wish to receive the Holy Spirit at the meeting, in order to convince some who were doubtful. Right away I gave it into God's hands and asked him to do the work in his own way; for I had done all I knew, and the rest was for him to do as pleased him.

Dear girls, we must be perfectly willing to let God honor himself in doing for us in his own best way. Some want to get shouting happy and others want to keep quite still. It is not in our happiness that we are to have confidence, but in the promises of God. If we are all consecrated to his service and then rest upon the promises by a steady faith, the cleansing is complete and we can witness to the same in steadfast faith. We can praise God for his goodness and rejoice in his grace that sets us free from sin.

In the night I was awakened by great spiritual darkness resting upon me. I began to question what it meant, then remembered hearing some speak of the dark hour before their conversion; and as I had had no specially dark time, the question arose, "Have I been truly converted to God, or have I been mistaken?" As I thought of the wonderful change that had been in my life and how strong my faith was that my sins were pardoned, I cried out in the victory of faith, "O

my Lord! I know my sins were all forgiven and I have enjoyed thy love and mercy."

You see, dear reader, how kind the dear Lord was to me. He wanted me to be so established in faith in regard to my conversion that the doubts and false teachings of men could not overthrow my confidence; that I might always know that there are *two works* of divine grace in making a perfect Christian and in bringing every one to full salvation.

After I had settled it in victory of faith that I was clearly justified before God, I asked him to tell me what this great darkness meant. Then he whispered in loving accents, "I with Christ am crucified." So there was the knowledge that he was doing just what I had asked him to do; he was killing my old carnal nature, and I was so glad. The Spirit then brought a deeper consecration to me, one thing after another, faster than one could think: "I never will spend another hour in reading anything that will not help me spiritually. I never will spend another hour in fancy work. I never will put ruffles and trimmings on my clothes. I never will put on my children what I would not put on myself. If the Lord calls me to teach the gospel, I will gladly do it. If he calls me to go to India to teach it, I will go. If he calls me to go and my dear ones are not willing to go, I will go anyway. I will never add cent to cent or dollar to dollar to lay up treasures here."

Oh, dear girls, this meant so much to me! As I saw

the awful condition of souls lost in darkness forever, I could not use my time in careless reading or fancy work, for amusement; or in extra dressing, for the good-will of the world; but it must be used for the good of souls, in prayer and in study of God's word, to make me a more efficient laborer. Then how could I think of allowing the children God had given me, to do those things that would incline them to carelessness of spiritual things or grieve our loving heavenly Father? If he called me as a laborer in his vineyard, he would prepare me for it by his grace and power; and if he called me for separation from dearest ones, he would give grace and help in time of need. Oh, how could we have the Spirit of Christ, who gave his life for us, and we heap treasures together for our pleasure, leaving these blood-bought souls to perish eternally? Oh, how God did open my eyes to see the great reality, and sink me down before him to love and do his holy will; to yield myself a living sacrifice unto himself, which was only my reasonable service!

Just as I had made this complete consecration, my baby cried, and I hastened to care for her; then the Spirit said to me, "The Lord is more willing to give the Spirit to them that ask, than we are to give good things to our children." As I believed this promise, there was confidence that just then he did fill me with his Spirit—did baptize me with the Holy Ghost—and I could look up in perfect assurance that a perfect work was done in my soul

O girls, no pleasure of earth can compare in the least degree with this joy of heaven that filled and thrilled my entire being. Lost in the great ocean of God's love—made pure in heart, filled with God, henceforth to live to his glory! Nothing of myself, no carnal nature, no inherited sin—but godlike! Oh, the glory of God that flooded my tried and tired soul that had found the Christian's rest, that was entered by faith!

Then I remembered some teaching given, that we should consecrate thoroughly—"dig down deep, and when we got to the bottom, it would be like going into a deep well in the daytime, we could look up and see the stars"—heavenly beauties! As I thought of this I was confident that I could do so, and cast my eyes heavenward, when God gave me a vision of the starry heavens glowing in spiritual beauty. This faded from sight and a mountain, all dark on the sides, appeared, with a stream of sacred glory, as a rainbow, arising from the other side of the mount, which arched the distance and rested upon my heart, filling my soul with joy unspeakable and full of glory. Then a voice said, "This is the way, walk ye in it."

O dear girls, I had found the right way—the narrow way, wholly consecrated to God and filled with his Spirit of truth—all because Jesus had suffered for me on this mount Calvary, that I might be saved and satisfied in him. Yes, I had found the way, the blessed "way of holiness." It was not hard to say that I was sanctified; for I realized that it was God's work and

he should have the glory and praise. As I went to different friends to tell them of the wonderful works of God, he strengthened and blessed my soul. Since then, as I have walked in the light of his word, he has been all and in all to me, satisfying every longing of the soul.

As the baptism of the Holy Ghost has been spoken of several times, it seems needful to give you a few scriptures to show what is meant. When we are converted we receive the Spirit of Christ, so that we become obedient, loving and serving God the best we know.

In John 14:15-18, Jesus says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." In the 23d verse, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." 26th verse, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 15:26—"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

From these verses you can clearly see the two states of grace. First, loving God and keeping his commandments; and then, receiving the Father and Son in the person of the Holy Ghost, which is the Spirit of truth, whom the world cannot receive, because it seeth him not, is not acquainted with him.

Now the Holy Ghost comes into our hearts just as they are purified by faith in the blood of Jesus. In the second chapter of Acts, you can read about the day of Pentecost, when one hundred and twenty disciples received this baptism of the Holy Ghost, and as Peter preached to the multitude, he said this was prophesied by Joel. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." After that sermon, many asked what they should do to be saved, and were told to repent and be baptized, and they should receive the Holy Ghost; "for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Girls, we are the far-away ones; because many generations have passed away since then, and "whosoever will" is called to receive forgiveness, and those who accept the invitation are called for the baptism of the Spirit. So every one of us may possess this precious

gift. When I began to realize that it was for me, it seemed almost too good to be true. Nothing of this world can in the least compare with it; for he has promised to supply all our needs in Jesus Christ. So he grants us the crowning gift of the Holy Ghost.

Just think, my girls, of the mighty God condescending to abide in our hearts, when we open the door for his entrance, by having them thoroughly cleansed in the blood of Jesus our Lord. Then he has promised to sup with us and we with him—a spiritual feast of the good things of God, of the meat of the gospel, which is as real to those who are spiritually-minded as any grand dinner that was ever surrounded by hungry mortals feasting upon the dainties of earthly plenty.

How can I make a stronger appeal to you? What can be said that will influence you to seek first the kingdom of God and his righteousness? Dear girls, words fail to express the earnest desire of the heart for your temporal and eternal good, but I know the Spirit of God is yearning over you and will sink these words into your hearts and minds, and do all possible to draw you unto your loving Father.

This crowning gift to man is given,
To comfort, teach, and guide to heaven;
Revealing grace and joy enduring;
To God the heart of man alluring
By nobler thoughts and love entrancing;
Thus every one in truth advancing.

The crowning gift, the Holy Spirit,
May come to one and all who hear it;
Shall cleanse the heart from sinful feeling,
Give faith and confidence for healing,

Turn mourning into joyous singing,
The heart in sweet accord thus bringing.

This gift of gifts holds in its keeping
For Christians wise, who are not sleeping,
A promise true, that this anointing,
For help and grace to Jesus pointing,
Shall make them wise and fruitful ever,
That from the vine they're severed never.

Then come, dear girls, in holy boldness,
Escape the snares of worldly coldness;
Enjoy with us this greatest blessing,
Your souls be clothed in richest dressing;
For time is short, the end is nearing:
Be ready, girls, for Christ's appearing.



SANCTIFICATION VIEWED FROM DIFFERENT STANDPOINTS.

DEAR GIRLS: Did you think while reading the last few letters how much is enfolded in one work of grace? how much God does for us at one time? The heart is made pure, cleansed from all sin by the blood of Jesus, so this grace is often called heart-purity. This world is the place to prepare for eternity, and the preparation comprises very much more than most people will admit. Let us examine into it some and see what we can understand, and if it is perfectly reasonable.

When laboring people are expecting to attend some gathering, to mingle with friends and acquaintances, they expect first to stop their work in season for careful preparation. This includes a cleansing of the body and the putting on of suitable apparel. Naturally we are laborers in sin, that which is very defiling to the spiritual man, making us very unsuited to the society of heavenly beings or to the presence of God. Then if we would accept his invitation to reign with him in glory, the business of sin must be stopped in time to make preparation. As we do not know what moment the call will be given to us to enter into his presence, it is wisdom to be ready now, so there can be no possibility of missing the opportunity of an eternity of

glory. Realizing this, we stop our work of sinning and desire to be made clean. So we behold the fountain that was opened in the house of David for sin and uncleanness, humbly paying the price of entire consecration, and Jesus our Lord cleanses the entire being, that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." As we receive the Holy Spirit we are fully dressed for the grand and glorious occasion, as we have on the robe of righteousness, which is the purest, most costly, and most suitable of all apparels.

How would you like to be considered filthy by those you respect? Do you respect God? How do you like to have him call you unclean? Have you cleansed your hands from your transgressions, and purified your hearts by faith in the cleansing blood? Unless you have, you come under condemnation as unprepared for the gathering of friends and loved ones into God's holy presence.

Again, in this work of grace the love of God is shed abroad in our hearts by the Holy Ghost. Did you ever feel the sweet emotion of love toward some one, a father or mother, brother or sister, a schoolmate or a friend? If so, you do not think that love is something imaginary, but you value it as highly as you comprehend its depths.

God's love is purer and more ennobling and refining than natural love. So, as our hearts are filled with it, it bears much precious fruit in controlling thoughts,

words, and actions, bringing our lives into sweet harmony with our God. It is called perfect love, for it is complete or entire. It is natural to try to please those we love and respect, and so when we love God supremely, that love will affect every aspect and condition of our lives and raise them to a higher plane.

So, dear girls, all whose hearts are aching from the loss of loved ones, from the failure of plans and purposes, or for a friend that will never fail, whom you can love with all the intenseness of loving hearts, let me entreat you to turn to God and find in him a loving Father, Counselor, and Friend.

Then, we remember that holiness is begun in conversion and perfected in this second work of grace. Therefore there is a degree of beauty in calling it Christian perfection, which does not mean to be all-wise or almighty as God, but simply perfect Christians through the grace of God, that we may live "unblamable in holiness all the days of our lives."

If a house is so carefully designed that it meets every requirement of the owner, so he is perfectly satisfied with its use, it is to him a perfect house, though it may not be so beautiful or commodious as others. If a large city mansion with all its attendants were transferred to a small farm, it would be altogether out of place, and would not be adapted for use there, while it might fill its own place to the satisfaction of the owners. Now, this perfecting grace is not designed to make its possessors so great and mighty that they

would be out of place in filling some humble place in life, but it does prepare each one to live a pure, lowly life in just the place God may choose for him, adapted by the marvelous wisdom and grace of God.

Again, we may illustrate the point we wish you to observe and retain by looking at two horses. Here is one, slim, long-limbed, and active, with flowing mane and tail, perfectly formed for beauty and speed. It is a perfect horse for carriage and road, but not strong enough for a farm work-horse, or for heavy burdens. Now we see a beautiful, large, heavy-framed, strong-limbed, and willing work-horse, prepared to bear the burdens of a life of hard labor, and again we say a "perfect horse." Now if these are perfect horses, why are they not alike? why do they not have the same ability? You can see they are perfect for the place they are to occupy. Do you think man can make perfect houses and many other things, and nature bring forth perfect horses adapted for different uses, and God be unable to set before the world perfect Christians for every sphere of life, perfectly prepared by his grace to serve and honor him?

How beautiful is this fact, that God does give us of his grace, that our service may be acceptable to him, and as we grow in grace we are thereby prepared for the duties of life, and the lowliest may just as fully honor him by lives of whole-hearted service, as those who occupy a more responsible and prominent position in life. From this we see how well applied is the name

often used in connection with our topic, "second work of grace;" for it gives all honor to him who performs the first work, conversion, and the second work, sanctification. If all honor is given to God, there is no room for exaltation of self, as though it were by some work of our own.

Then do not let the enemy of your soul's good cheat you out of possessing this grace that gives the purest humility, by crying *bigotry*, or by trying to make you think that it is just for the workers in God's vineyard; for indeed it does extend to every one of God's dear children, for it is their inheritance from him. But you must first be a child of God by spiritual birth, truly converted; for only the members of one family receive a portion in the division of father's estate. In this case it is a little different, as each one receives a whole estate, for each one receives a perfect salvation.

As this work of divine grace imparts holiness to its possessors, it is commonly called holiness, and many people unwisely oppose it, thinking it is a doctrine teaching people to keep from sin and then they are holy, thus honoring their own efforts by too high a name. Now you know from previous letters, that this is a great mistake; for the Bible clearly teaches that only in Jesus is salvation. Then, if we would honor the giver, we must honor the gift, as we teach according to the Word, that the soul is dead in sin, but by faith in Jesus is made alive, and then by faith is made holy. So all honor is due to his dear name. When

you use the word *holiness* or hear it used, be sure to think, "It is the gift of God."

As sanctification means the state of holiness, it is the Bible name for this grace, and we should not hesitate to use it; for it glorifies the Lord, who prayed that the disciples should be sanctified through the truth: for it is through the study of the word of God that we see our privilege, which gives us faith to claim the inheritance from him, and thus we are purified through belief of the truth. Once it was a large, hard word for me to use before the unbelieving, but when I accustomed myself to think,

Sanctified by power divine,
Blessed Jesus, thou art mine,
Mine to reign within my heart,
Cleansing fully every part,

then there was gladness that he was no respecter of persons, but offered it freely to all who would accept it from his loving hand and give him the glory.

As we have written elsewhere about the "Baptism of the Holy Spirit," which seals this work of salvation, preserving it from the attacks of the enemy, by leading into the truth, giving comfort and encouragement for times of need, we will only entreat you to receive this Spirit by faith, that you may live and walk in the Spirit of God.

GROWING IN GRACE AND IN THE KNOWLEDGE OF GOD.

DEAR GIRLS: Some might think that as we receive so much at one time, there would be nothing left for the future, and Christian life would become monotonous; but it is just the opposite, for the two works of grace only prepare us to grow in grace and in the knowledge of God, for we come into fellowship with him and he can reveal the wonderful things of God by the Spirit dwelling within our hearts.

The way to have a good time in the service of God is to be so intent on doing and being all that shall please him, that there is no thought of self, and then the way will be strewn with richest joys, that are often brought to light by passing through severe trials.

For as the sun doth always shine
Beyond the clouds, so these of mine
Are forms that veil the one above,
Who gives us ever, life and love.

The trials pass away as clouds and the glorious presence of God is enjoyed and more highly prized than before. Do you remember when the Lord Jesus was so severely tempted by the Devil, that when he had faithfully rebuked him by using the sword of the Spirit, the word of God, angels came and ministered unto him? Thus it is when we endure sorrows, privations, cares, trials, and temptations, as followers

of the meek and lowly Lord should, that the sustaining grace and power of God are realized; and as the trials pass away, there is a sweet ministration as from angels, and our souls are raised to higher realms of love and glory.

When we have dearly beloved earthly friends, we love to be in their presence, hear their words of love and counsel, and feel the sweet emotions that thrill and fill affectionate hearts. This is the fellowship of pure natural love. When we take our Bible, enter into our closets, and realize the Lord's presence there and that there is nothing standing between us to hinder the flow of divine love, read his loving messages from the sacred Word, then fall on our knees in humility before him and claim by faith those messages and promises as belonging to us, from the deep of our hearts well up thanksgiving and praise for his great loving-kindness, and in loving boldness we ask gracious favors from his bountiful hands; our cup of joy runneth over, for this is the sweet communion and fellowship of the Holy Spirit in secret devotion. But through hours of toil, sadness, and trial, we may constantly realize this precious fellowship with God, as from the depths of our souls there is a hearty amen to all his will, and we move forward in the narrow way, hearing and obeying all the divine revelation of truth.

Then there comes in connection with the fellowship with God and his Son, through the Spirit, the fellowship of saints, which is but poorly imitated by the

many different religious organizations of to-day. Each one of God's true children, having the Spirit of God, filled with divine love, walking in the same way, having the same aspirations to do God's holy will, realizes

"How this perfect love
Unites us all in Jesus!
One heart and soul and mind, we prove
The union heaven gave us."

The more we love God the purer and sweeter will be the fellowship of God's dear children; and it is his will that we abound more and more in pure brotherly love.

We may grow in the knowledge of God by the unfolding of the scriptures to our minds and hearts. Let us glance at several verses and let the Spirit apply their language to enrapture and fascinate our souls with a deeper knowledge of God and love for truth.

"I am the rose of Sharon and the lily of the valleys." Jesus is here spoken of as a beautiful rose, and those who love nature in its many forms of beauty will see here a precious lesson. As this rose of Sharon, the queen of the flowers, symbolizes Christ, we learn of his attractive beauty, that we may be drawn to him, and sink out of ourselves into him, partaking of his lovely nature, that we may live lives of Christlike beauty with the holy fragrance of divine love. He is again symbolized by the lily of the valleys, to bring to our notice his delicate Christly purity, that we may shrink from the gaudiness of worldly life, and covet this purity that can shine from the valleys of human misery and woe in untarnished beauty.

Jesus is also called "the bright and morning star," and is promised to those who keep his works to the end. Those of you who have full salvation, keep his works, and have Jesus abiding "in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Could there be greater treasure than this marvelous love that may be known, and yet is beyond knowledge? For while we know it in the salvation of our souls, we may not comprehend its vastness; but be filled with all the fullness of God, for we may have all our hearts can contain of perfect God love, and as we grow in grace we can comprehend more of it, and better appreciate its value.

Now, by the help of the Lord, I want to show you a beautiful vision, that some of you may learn the precious lesson that was taught to me by the Holy Spirit. I saw myself in company with a dear sister, who was robed in the most beautiful garment of dazzling whiteness, walking through an edifice of grandeur and beauty, through which flowed a river whose waters were crystal clear and whose waves and dashing spray glistened like purest gems. As we stood admiring its untold loveliness, the sister plunged into the crystal tide and held up to my astonished eyes many indescribable beauties, as she said in tones of sweet re-

proach, "Oh, how few of the many who abide here really understand or enjoy the many treasures that are given to us as children of God!" This encouraged me to explore the building, and I was filled with glory, as an understanding was given to me as I saw its glories and preciousness. Finally, a long stairway was reached, and, as I stood hesitating about descending, because of its apparent tiresomeness, sounds of feasting and joy issued from below the stairway and I longed to descend and partake with them of their joys. Just then some one approached and offered his hand, and, as I put mine into his, confidence, sweet peace, comfort, and security filled my heart, and down the stairway we glided with perfect ease. As the bottom was reached a consciousness of the truth was given, and I said, "Yea, Lord, down to the very depths of humility I will go, for thou art with me."

Then I saw the great building was the church of God and through it flowed the river of life, to be enjoyed by all the inhabitants of the house, and, as it was enjoyed and appreciated, new treasures appeared to enrapture the heart, and glorify the Giver. If we would really partake of the feasting and holy fellowship of Jesus, we must let him conduct us to his own humility, step by step as he shows us our need; and with him it is precious, oh, so precious, to the soul.

By humbling ourselves before God, studying his word with a strong desire to know his will, and in carefulness to walk therein, we shall grow in grace and



TO THE DEPTHS OF HUMILITY WITH CHRIST

in his knowledge. He desires us to be truly devoted and pious, praying without ceasing, rejoicing in trials, submitting to his holy will—thus living and walking to his glory and praise.



THE CHURCH OF GOD.

DEAR GIRLS: In this land of many "churches," "denominations," or "sects," one of the first questions that greet a young convert is, "What church are you going to join?" for very many people consider it a matter of personal choice, and any one can join the one he likes best.

But, girls, have we not decided to follow Jesus, by receiving the instruction he gives? Do you not think that as we have heard of God through the Bible, and learned how to come to him and trust for forgiveness, then how to consecrate and believe for the baptism of the Holy Spirit, we may also receive sufficient instruction there, in regard to the church, so we may please him? Yes, indeed! for you remember God gave us counselors, and we are to get wisdom from them. Also this promise applies to us after we have received the Holy Spirit: "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Now if each of you will take a concordance and find all the references on the word "church," you will find there is very much clear teaching that shows a different state of church affairs from the present confusion of sectism.

There is only one Bible church, and it is called "the church of God," and all the saved people belong to it, for they enter through the door, which is Jesus our Savior, our Redeemer. Then no one who is saved needs to join anything in order to be in the church, for the saved have already entered by believing on Jesus for salvation. Is it not a beautiful, precious fact that all who love and believe in Jesus are members of the same church, and are in sweet fellowship through the Spirit of Christ that binds and cements them together in God, love, and unity?

I will tell you briefly how there came to be so many different organizations of men, called by themselves "churches." After our Lord suffered and died on the cross, then rose from the tomb on the third day, he assembled many times with his disciples, and the last instruction given them was to tarry at Jerusalem until they received the baptism of the Holy Spirit, then go into all the world and preach the gospel to all people, baptizing them in his name, "teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." His disciples obeyed, and went everywhere preaching the gospel, and many believed on the Lord and received the Holy Spirit.

This continued for nearly three hundred years, then there arose a religion that persecuted and killed many of the true worshipers of God, until the pure gospel was not preached openly. The Bible was withheld

from the people and only the preachers of the false religion had access to it; so it was changed to suit their fallen natures, and spiritual darkness filled the earth for twelve hundred years. Then God called Martin Luther and others to salvation by faith, and they protested against the false religion of Catholicism, until many believed the truth. Not seeing the pure Bible church, they founded a human organization partaking of some of the darkness of the false religion by which they were surrounded. So the sects of to-day are the branches thereof, and retain much of the error of Catholicism and are blinded to the true church. But as the gospel is again preached in its purity by faithful preachers, whom God has called to the work, many of the true children in sectism hear his voice in the everlasting gospel and are obeying the call to "come out of her, my people."

The church of God was built by Jesus, and he says the gates of hell shall not prevail against her. Matt. 16:18. Though the battle has been severe and error has for a time triumphed, in appearance, truth shall conquer, and the bride, the church of God, in the beauty of purity, love, and truth, shall shine forth "fair as the moon and terrible as an army with banners," ready to be received by the Bridegroom, Jesus, at his second coming, which is near at hand.

As some of "our girls" belong to different denominations, I can sympathize with them in the trial of separation from what we have held in strong esteem

and love. But, oh, my friends, have we anything to give up that is equal to what Jesus gives us in return? Would we hold to a man-made church and reject the one that was divinely built, and cleansed in the blood of Christ till it is without spot or blemish? Remember, dear girls, that every one who is serving God, must have no idols, and if any should hesitate, or refuse to obey God in this, as well as in anything else, they would show they loved "their church" better than to please God; therefore it would be to them an idol.

I want to help you all on this subject and so will tell you how God showed me his church. If you remember what I told you about trying to serve God in my own way for nine years, you will not be surprised to know that I was all that time in a popular sect without a particle of salvation, and that when I was really converted to God, I joined one that was more careful to preach the gospel up to all they understood.

One day in studying the Bible, my lesson was the twelfth chapter of 1 Corinthians. As it was read carefully and prayerfully with some of the references, God showed me that the church described there was not the one I had joined; but that I was in the Bible church as soon as converted, because I had entered through Jesus, the door, and then in my blindness and ignorance of the word of God, had joined a man-made one, in which were many who knew not God in the salvation of their souls. So God gave me grace and strength to decide to tell the preacher at the next ser-

vice, that I could not belong to the denomination any longer. When he was told, he said, "Neither can I, so we will just drop the organization and meet as a people of God."

After a while there came a preacher of holiness, who taught the Word so much deeper and clearer that I consecrated my service to God and received the Holy Spirit. Several days afterward, as we knelt around the family altar, the Spirit said, "What about the church now?" It seemed so great a subject for decision, that I desired to postpone its consideration. But as the Spirit pressed it more and more upon my heart and mind, I yielded thereto and called mightily upon the Lord to help me, that I should make no mistake, but do just what would honor him.

Sometimes there was an inclination to lean to the judgment of this preacher or that one, or to some friend, but the Lord showed me how poor had been my judgment, in time past, in many things, and if it had been thus with myself, it was just as apt to be so with others; so there was no way but to depend on the word of God, and the Holy Spirit as teacher. As I told the Lord I would do that, my soul was filled with joy and peace, and a consciousness that I was now on the right road for a clear understanding of the subject, although it seemed there had been a dropping of many props, and I was holding on to something untried.

Oh, the marvelous mercy of God that was so tender and loving in the hour of such human weakness, when

in ignorance I should for a moment compare the arm of flesh with the almighty arm of God! Oh, how different it all seems to-day! I had just dropped the props of human judgment, which are as straws, and had reached the heavenly cables of God's eternal word, and the Holy Spirit as guide.

Did you ever play, as children, by placing one block erect and then lay one upon another resting on the one erect until you were satisfied, then with a little touch of the finger send them all one upon another in a string upon the floor? That will clearly illustrate the folly of leaning one upon another in spiritual things, for when one falls all who are leaning upon that one will also fall. As we must each one stand before God to be judged for every deed, we would better ask direction from him now and walk with him in truth day by day, so we shall stay on him and there can be no failure.

After I had made the decision to trust for guidance from God's word, it was taken into the closet and every scripture upon the subject of the church was carefully and prayerfully studied, asking help from the Spirit to reveal the truth to my heart. He did so, and my faith received the church of God, of which I was already a member by faith in Jesus. There was much for me to learn about the doctrine, the ordinances thereof, and the Spirit and unity; but as we walk in the light of truth step by step, greater light is given. We need not expect to know it all before we

take the first step, for a child cannot read until it has first learned its letters.

God requires obedience from his children, and all he asks of them is for their good. If he wants to take you from the organizations of men, it is to give you something far better. There is rich pasture, nourishing food, good shelter, and a wise shepherd for the flock of God, in the one fold—the church.

There are many beautiful things about the church that Jesus built. It is represented by the human body, which is composed of different members having various offices to fill, yet all working in perfect harmony, directed by the head. Did you ever think how your hands, feet, eyes, mouth—yes, every member of your body obeys your mind or will? Just so each member of the church obeys every instruction and direction from Christ as the head of that body. He cares for us as a part of himself. His life flows through us, his purity is our purity, his beauty is our beauty, his wisdom is for us, and his will is our will. We have the privilege of walking with Jesus, working for him, talking for him, and living in all things for his glory.

Then the church is the household of God. He is the Father; we, the children; Christ, our elder brother; all bound together in love divine, all subject to God—a “household of faith.” Again, it is called God’s building—a beautiful temple builded by divine wisdom “upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner-

stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." You see this building was not made carelessly and without a purpose. For "ye are the temple of God, and the Spirit of God dwelleth in you." "The temple of God is holy, which temple ye are."

God desired a dwelling-place with his people. So he abides in us by the Holy Spirit. In the beginning he abode in the tabernacle, which was made according to a God-given pattern and was carried with his people in their journeyings. Then when they possessed the promised land and had subdued their enemies, he made choice of a king to build a magnificent temple with costly adornments, that he might have a suitable dwelling-place. But now, in this better time, in the Gospel dispensation, he made choice of his Son, the Branch, to build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne. Zech. 6:12, 13.

We find he built the church so firmly that 'hell cannot prevail against it.' So it stands to-day in divine strength and beauty, adorned with the purity of Christ. Can you find any place in the Word where he gave any one the right to try to improve the divine pattern? If not, then those who do are building, without foundation, something that shall fall to pieces in the day of judgment, when only truth and those established thereon shall abide.

The house of God—a temple grand
By Jesus built; in wisdom planned
By God, the Lord of earth and heaven,
That to his name the glory given
Should shine afar, in every land,
And gather there a holy band,
So fully saved by grace divine,
That cords of love their hearts entwine,
Until they're one in truth and name,
In mind and purpose, all the same.

The house of God—a building made
Of living stones, by Jesus laid
Upon foundation, strong and true,
Apostles, prophets, Jesus, too,
As chiefest stone—the corner one.
For long ago the work was done,
That cleanses each, prepares them all
To build together a perfect wall,
That honors God, endures forever;
For men or age can change it never.

The house of God! In all the land
So fair a house or one so grand
You cannot find: for even kings,
Who love earth's richest, rarest things,
Cannot conceive in palace fair,
In mansions great or court so rare,
The grandeur, beauty, holy strength,
Of heaven's temple. From its length,
And from its depth, and breadth, and height
Of love divine, and precious right,
It fills the earth, then reaches o'er
The narrow sea to the evermore.

The house of God! Yes, church divine,
I'll praise the Lord that thou art mine,
And pass all others gladly by,
To choose the one that's built on high,
For to the mount of holiness,
Each one that's bid, may freely press,
That through the blood of heaven's King,
Our robes made white, we'll sweetly sing
The praises of redeeming love,
And bear the name that's far above
The thoughts of man. In him we find
We are one body, have one mind,

Rejoice in hope, the truth we love,
And soon we'll reign with him above,
And give him glory, honor, praise,
In music sweet, through endless days.

The house of God! Lo, he doth dwell
With his dear saints, that they may tell
Of mighty works, of love so true,
That sought them out, and bade them do
His holy will, so he could 'bide
Within their hearts—a holy Guide.
A mighty Ruler, heav'nly King—
To save, protect, and truly bring
To each its greatest, purest joy
That never wanes, can never cloy.
The God of heaven, the holy Son,
The Spirit truth—yes, three in one—
Do dwell within this holy shrine;
The glory, praise, be ever thine.
A perfect house, not made with hands,
But ready for celestial lands.
O earth, rejoice and gladly see
The grandeur, strength, and purity
Of God's own house, a temple grand!
Then "hear, O earth," "rejoice, O land."



A BIBLE LESSON.

DEAR GIRLS: As some of you may forget to look up the scriptures on the church, I will give you a short Bible lesson.

What is the Church?

The body of Christ. All the saved, either universally or in any given locality. Eph. 1:22, 23. Col. 1:18, 24. 2 Cor. 1:1.

Who built it?

Jesus built it upon the foundation of apostles and prophets—Jesus the chief corner-stone. Matt. 16:18. Zech. 6:12, 13. Eph. 2:20-22.

When was it built?

It was begun with the labors of John, Jesus, and the apostles, and fully set in order on the day of Pentecost, when the fullness of Christ was given, and the gifts bestowed severally as he willed. It was built between A. D. 32, Matt. 16:18, and A. D. 59, 1 Cor. 3:9. Eph. 1:23. 1 Cor. 12. 1 Pet. 2:5.

What is the door?

Jesus is the door. Salvation is obtained through him, which makes us members of his body, the church. John 10:7-9. Rev. 3:8. Eph. 2:18.

How many churches are there?

One church. As Jesus is the one head, there can be

but one body. As the church is the bride of Christ, there can be but one. 1 Cor. 12:12, 13, 20. Eph. 4:15, 16. Col. 1:18; 3:15. Eph. 4:4-6.

What is its name?

The church of God, named of the Lord. Eph. 3:15. Acts 20:28. 1 Cor. 10:32; 11:22. Gal. 1:13. 1 Tim. 3:14, 15.

What is its discipline?

The Holy Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." 2 John 6, 9, 10. Gal. 1:6-13. John 12:48. Matt. 4:4.

Are there sinners in it?

No; because Jesus is the door; when one enters through him, he is saved from sin, therefore, is a saint. Eph. 5:25-27; 1:4. 1 Cor. 1:2.

What is its law?

The law of the house is holiness. Ezek. 43:12.

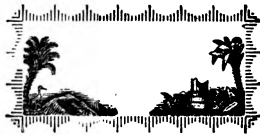
Has it ordinances?

Yes, Jesus said, "If ye know these things, happy are ye if ye do them." "I have given you an example, that ye should do as I have done to you." "This do in remembrance of me." John 13:1-18. Luke 22:17-20. Mark 14:22-26. Matt. 26:26-30. "Keep the ordinances as I delivered them to you." "He that believeth and is baptized shall be saved." 1 Cor. 11:2. Mark 16:16.

Class-book is where?

In heaven. "Enter ye in at the strait gate." "Be-

cause strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Heb. 12:23. Luke 10:20. Phil. 4:3. Matt. 7:13, 14



ONE FAITH.

DEAR GIRLS: Are you not glad to dwell upon the love of God our Father, that is revealed to us in supplying our needs, both temporal and spiritual? Are you not thankful that Jesus built the church, and has not left it to men who have "many minds," that there should be a multitude of divisions; but has arranged it and established it forever, so it shall never fail those who are builded therein? Oh, how wonderful! May we not cease to praise him for this great blessing!

There is another benefit that falls from his hands, that is connected with this church, and so I must present it to you in this letter. You all may see that in this world is truth and its opposite, or falsehood. On every subject there are those who take a stand for what is true, and others, for what is false. The first love to investigate and find out what is true, and others love to have their opinions, and try to convince themselves and others that their opinions are correct. But let us love the truth and desire to know what it is, in everything that comes before us for decision; for no one is so hard to make understand as he who does not want to understand.

Let us remember that what you and I believe will not affect the standing of the truth, but will affect

ourselves. A little illustration may help you to remember this important point. Two young ladies are sitting in a cozy room talking over school affairs, when a third one enters, and after cordial greetings, begins to rehearse a story connected with one of their associates. Before it is hardly finished, No. 1 exclaims, "Oh, I thought so; it is just like her. I shall not speak to her again, until she changes her course of behavior." No. 2 says, with deep concern, "Certainly, your story cannot be true. When did you hear it? Who told you? Who told her? When was it? I must surely know more before I can believe it; for it would be a great wrong to accuse her of it, if she is innocent. I will wait and see before I mention it to any one." No. 1 soon confides the story to others, and in a short time the school is divided into two parties, "for" and "against" No. 4. This is observed by the teachers, and an investigation made, which soon discloses the truth of the matter, that No. 4 was severely wronged by the repetition of a story connected with one of the same name, several years before.

Those who had sided with the falsehood, tried to escape censure and reproof by declaring that if they had known it was false, they would not have repeated it. But they were told that it was their business to know the truth before they repeated it to others. Their believing it was true did not make it so, and their readiness to receive the falsehood showed they loved the false rather than the true.

Now, dear girls, in everything connected with religion there is truth and there is falsehood. The Lord sends forth the truth, which is his word, to the world; and the Devil is busy denying it to all who will receive the false. Every teaching of the Bible is denied by some class of religious people who have been deceived by the Devil, who in turn are deceiving others. If we ask one class of religious people what they believe, they will soon tell us the principal points, and then assert, "But I do not believe this teaching," or, "I cannot believe that one." Then we go to some other class, and they will believe what was rejected by the first, and reject what they believed. So, if we take all the sect religions of to-day together, we will find they do receive all the Bible; but taking in the same way what they reject, we shall see that taken all together they reject the word of God.

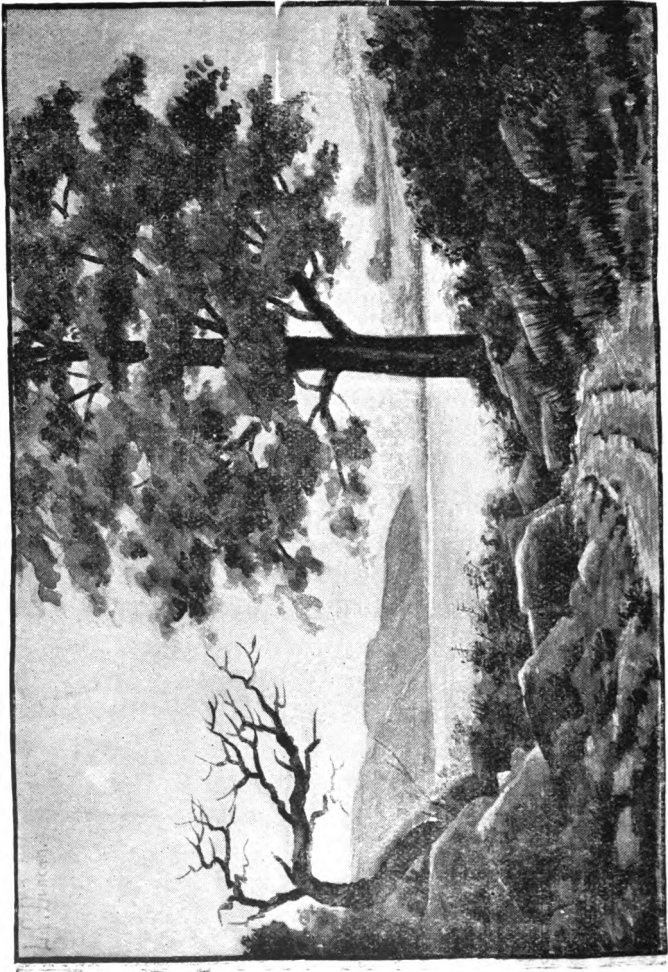
This seems a contradiction, but is a sad fact, and helps us to see that they do not constitute the church of God, which is the pillar and ground of the truth. A pillar is a support. So we conclude that the church is the support of God's word; as it holds it up before the world in belief, in obedience, and in holy reverence. Where should any one expect to find the truth in this world of sin? Certainly with God's people, the pure church. So when we find the church of God, we behold it is built on the ground of truth; for truth doth abide there.

Anything that holds up truth and error is on the

level with the world, which receives any portion it chooses to like and rejects what it does not like. But God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That means very much to each one of us; for it shows clearly that God expects his children to know what is truth, that they may live it out in their daily lives, that they may truly honor him.

Then there is another great necessity for knowing the truth. It must be taught amid many false, conflicting doctrines, even unto the end. For instance, in order to know how to walk and teach pleasingly to God, we must know what is baptism. So we compare scripture with scripture, wherever we can find anything on that subject, determined to do just what he says, leaning not to our own understanding, nor to others, but wholly upon the Holy Ghost and the word of God; for the promise is, that the Holy Spirit shall lead into all truth. "According to your faith be it unto you," and when the matter is clearly settled in this way, there is no bigotry in standing firmly upon the word of God, when the Spirit has led into the truth on this subject. So treating each theme of the gospel, we come to where we can "rightly divide the word of truth," according to 2 Tim. 2:14-19.

Before my spiritual vision stand two trees directly in opposition. The one of grand proportional dimensions, symmetrical, beautiful, a living, never-fading green, restful to look upon, strong to lean upon, sheltering



TRUTH AND ERROR.

to rest beneath, strong to deliver from the enemy—a safe abiding-place for God's children. Jesus said, "I am the way, the truth, and the life." So this tree stands before us as Jesus, the truth. He, the strength and life, or trunk, bears his words before the world as branches, each branch a part of himself, his teaching on some theme essential to righteousness, inseparable as living truth, each in its proper place, each bearing other smaller branches and twigs, as out of one theme of truth spring others, that add grace and beauty and bear the signs of life, as shown by the beautiful green leaves.

Oh, that words or the Spirit of God would bring to each soul's view the exceeding loveliness of the doctrine of Christ! Can any word or teaching of man add anything thereto? Oh, no! It would only mar its loveliness. It could not partake of the life, and would only fall to the ground in the storm of judgment. Oh, for a stronger, purer love for God's eternal truth, in every professing child of God! How soon would the errors of centuries be swept into the past, and the bride of Christ stand before the world as clear as the sun!

But let us look on the second tree, which stands in opposition, as the work of the Devil, who was a liar from the beginning, and abode not in the truth. This tree, while large, is disproportional, weak, and dead; decayed from the very root; with broken, crooked, and gnarled branches, and dead leaves. As it partakes of

his nature of deception, it stands before every soul who has not "the love of the truth," as a living, beautiful tree, whose branches, as the most beautiful teachings of men, are equal to the branches of the tree of life. Therefore, many to-day are taking branches from both these trees and cementing them together with their own pride, making unto themselves "Christmas trees,"—without trunk, without life, only a plaything to fall to pieces at the sound of God's voice in judgment.

God help you, dear girls, with priceless souls, to stop playing religion; help you to inquire of God and not of men the way of life; and make all the children of God more valiant for every word of God, preaching the gospel of God to every creature.

So we can see that the great benefit bestowed upon us is the truth—the gospel—the doctrine of the Word, the ONE FAITH; for whatever one believes and teaches is that one's faith. So when the Bible says, "One Lord, one faith," it means that God's people are to have one belief, or one pure gospel—"all teach the same things, that there be no divisions among them," which shows that divisions arise from different teachings; and in order to avoid them, each of God's children must teach the pure gospel.

Now, while the standard of truth is high and pure, each one may attain to it, by the help of the Lord, who has made all provisions therefor. When the gospel standard is held up, it should encourage all to press forward, that they may obtain its precious benefits.

CHRISTIAN WORK.

DEAR GIRLS: Now that we have considered the way of life, its blessings and possibilities, we come to this subject, which means work for Christ. From the time the soul is awakened to things eternal, there is a degree of zeal manifest to do what will be for the good of others, in encouraging them toward God and in relieving the needy. As the love of God increases in the soul, it is moved to greater effort for the perishing, as the way opens for service. This means more than to choose some pleasant religious exercise in hopes of benefiting others; for it includes self-denial, hours of sorrow, days of fasting and prayer, and persecution from the world; but through it all, the sweet comfort of the Spirit is more than can be expressed by human language.

There is certainly something for each one of God's children to do, that will honor God and help in the rescue of others from the broad way to destruction. The Spirit must lead and teach each one what is her labor of love and duty. True humility recognizes the fact that all power belongs to God, and he is able to prepare each one for the service required of her. After she has earnestly inquired of the Lord, and left the matter entirely to his disposal, she may trust him to make clear the path of duty, remembering to be

faithful to every present opportunity of doing good. God does not wish us to dream of some great life-work that may come to us in the future, but to do with our might what our hands find to do, as unto God. The enemy of our soul's good will try to defeat every effort for what is right, but the promise is that some seed shall fall on good ground and bring forth a hundred-fold.

I am so glad that there are such precious opportunities for our girls to be laborers in the vineyard of the Lord. They can sing for Jesus, tell of his wondrous love to all they meet, or, entering into the closet, plead the promises of God for the workers in the gospel field, and for perishing souls. By the distribution of pure religious reading, comforting the sick and needy, lending a helping hand to the destitute, by acts of kindness, making home a blessing—by all of these they can nobly fill their places in the body of Christ. And when God calls and prepares, they may preach the gospel of salvation, to open blind eyes and turn them from darkness to light, and from the power of Satan unto God. Then, may you be diligent in spiritual things, that you may be where God can use you to his glory—faithful in Bible study, earnest in prayer, deep in humility, and strong in faith.

Make the best of every opportunity for doing good, and trust results in God's hands. As I look back upon my past life, it is wonderful to see how many ways and how many persons have been used of God

for my instruction and benefit. What is sown to-day in careless hearts, may spring up many years hence, to bear much precious fruit. Let us never grow weary doing well; we shall reap if we faint not. Let the deep love of God prompt you in your labors for others, that they may feel its warmth and seek for the same in their own hearts and lives. Look for wisdom from God for each individual, as some are harder to approach than others, and each one may have some tender spot that may be touched by the Spirit through your words or acts of love.

While God requires us to walk in every ray of light that shines from his precious word, and this may bring us where we shall need to walk alone with Jesus in the truth of the gospel, be sure to keep loving hearts for all the erring ones, that they may be won to the truth. As God has been so merciful to us, may we extend it to others, in deep carefulness for their spiritual good, advancing the truth as they are able to bear it. How well I remember the loving-kindness and care that were used toward me in winning my soul from the deceivings of Satan! Just a few thoughts expressed in deep care for my soul, then time for consideration, then a few more thoughts, until I could begin to see my condition and turn to God. Then strength for my weakness—decision and trust. Does it not mean more than we think, to bear one another's burdens? A soul that is coming to God is as a little babe and must be carefully nourished and cared for. Then let prayerfulness,

love, mercy, and carefulness, direct us in our labor for souls.

There is, in this world of sin, nothing more beautiful to me than to see a bright, loving young girl fully given up to the service of God, entirely self-forgetful, living joyfully in service to others, practicing self-denial, and enduring hardness; not as a martyr, but gladly; not for the good will of others, but because the heart is so filled with the love of God that every act is a spontaneous outflow.

True heroism is needed in the Christian life; for it requires just as much bravery to stem the tide of public opinion and worldly wisdom, as to be truly heroic in times of danger and accident, when the hero wins the applause and admiration of the world.

In times of war the men of the land press forward to honor their country by the sacrifice of their lives, and the world applauds and gives them honor and glory, as they deliver the country from the enemy. But in this battle between right and wrong, how many of the brave ones are enlisting themselves in the ranks of the Lord to "fight the good fight of faith and lay hold on eternal life"? How many can stand the ridicule, censure, scoffs, and sneers of the mighty ones of earth as bravely as the soldier boy faces the foe of shot and shell? Awake! *awake!* ye brave ones. To arms! *to arms!* Take the helmet of salvation and the sword of the Spirit, stand for the right, let the Captain of your salvation direct your steps, encourage your hearts; for

we battle not against flesh and blood, but against principalities and powers and against spiritual wickedness in high places. Leave your flowery beds of ease and fight to win the crown, if you sail through bloody seas.

Those who would have an eternity of glory, must count it of greater value than all the treasures of Egypt; and, as Moses, 'choose to be numbered with the people of God, rather than to enjoy the pleasures of sin for a season.'

Oh, my dear young friends, do you know how you are influencing the young men of the land, when for ease and pleasure you turn lightly from the great responsibilities of life? Do you think how ignoble it is to have mind and heart enraptured with worldly gaiety, and neglect the care of precious immortal souls? Have I not entreated you to turn from thoughtlessness to calm consideration? How many of my own acquaintances have spent days, months, and years, in perfect carelessness of spiritual things, and then in the last hours of life thought to turn gladly to the loving Savior, whom they had slighted and rebelled against all their days!

If the religion of Jesus will be good to have in the closing hours of life, it is certainly good to have from youth to old age. A few have really turned to God in the dying hour and found his wonderful mercy, while many have tried to do so but found it impossible to draw nigh to him in true repentance for a wasted life. Others have been suddenly called for, and, with-

out warning, were ushered into God's holy presence unprepared. No home in heaven, no welcome of love; for its offer was slighted and rejected, the choice was made for eternity; but what does that include? Let us see:

The word of God rejected, the wooing of the Spirit slighted, the preaching of the Word laughed at, the loving admonitions of saints ridiculed, the prayers and tears of loved ones unheeded, the salvation of the Lord counted as a burden, the blood of Jesus considered of no value, the bubbles of earthly pleasure chosen instead of the riches of grace, a wasted life instead of a life of loving and joyous service, sins of unbelief as a mountain piled up and unforgiven, a decided choice of the broad way all through the years of probation, therefore a choice for eternity.

Oh, how the loving Lord is grieved, "but ye would not" come to him, "that ye might have life." What more could have been done to win to the best way, "the way of truth," the way of glory, the way to heaven? Nothing. Therefore "thou art inexcusable, O man," and must bear the consequences of your life-long choice.

Oh, dear girls, why won't you see,
Jesus stands and pleads with thee,
Saying: "Come to me and find,
Treasures great of ev'ry kind,
Riches, honor, saving grace,
Joy of God, heavenly place,
Music rare in courts above?"
Teach them freely, Holy Dove,
That we may united be,
In the land by faith we see.

PRIDE.

DEAR GIRLS: My desire is to help you to see the wrong there is in some things that are not considered evil by those who are not enlightened by the Spirit of God. By worldly people it is not thought a reflection on the character of a person to be called proud. A man of wealth is proud of his riches, and a woman of title is proud of her rank, and a person of fame is proud of his good name; and this extends to the lowest ebb of society, which has many excuses for quite a degree of pride, and often exhibits it in very startling and forcible ways, and with just as much unconsciousness as the highest.

Pride governs and controls every condition of worldly life. The mad strife of the multitude is to attain certain positions and circumstances, in order to gratify selfish and proud aspirations. If any one has certain valuable attainments or possessions, it is considered a commendable trait to be proud of them; but in this as in many other things, the thoughts of man are not the thoughts of God; for he says in Proverbs, "Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Pride

of heart is one of the greatest hindrances to salvation work; for it keeps people striving for worldly honors to the neglect and rejection of spiritual things.

The proud heart and mind cannot condescend to the simple Bible instruction that would reveal the shallowness of human desires and ambitions, and bring them into sweet submission to God's will in all things. Many religious people consider themselves in readiness for heaven, when it is only a proud ambition to continue a life of worldly honor in a life of heavenly glory, and they have not humbled themselves to learn from the Lord what constitutes preparation therefor.

Pride is one of the most subtle of all heart-evils, for it has so many ways of hiding itself in other things, that oftentimes one is entirely unconscious of its existence and would be startled to hear himself termed proud; for, if you will notice, very many things connected with the lives of worldly people, that outwardly appear good and commendable, are entirely worm-eaten with real selfish pride, that spoils the beauty and fragrance. For instance, a dear, kind-hearted lady will be very kind and good to the sick, waiting upon them with tireless energy, winning their love and esteem, until it can truthfully be said, "She is the best loved woman in town." In an unguarded moment she makes the assertion, "I always desired to be remarkable for something, and now I have attained it in being the best nurse and most dearly loved woman in town"—working for self-honor to gratify pride of

heart instead of kindly sympathy for the sick and suffering, hoping for nothing again.

Then, a preacher may be very studious and prepare beautiful scripture lessons, be earnest, watchful, tender, and kind to every one; win many to the services and then to "joining church," with the outward purpose of doing good; but in confidence with other preachers he is free to assert that he has "earned by tireless efforts, a larger and more popular work"—selfish ambition to gratify pride of heart, instead of God-love for precious souls.

Some one asks, "Is there anything man may strive for that does not spring from pride?" Yes, just one thing, and we will let the Lord answer: "Whatsoever ye do, do all to the honor and glory of God," which means that whatever we do must be done in the way that will bring glory to God, who is worthy of all glory and praise, and not ourselves; for we have nothing, only as it is given to us, so have nothing of which to boast or in which to pride ourselves. The heart is deceitful in its pride and ambitions, often deciding to do some great thing to honor God, when he could not bless the effort in any degree, and it could not work for good in any way. The way to honor God is to seek to know his will and then by his grace do it, all to his glory.

It is wonderful how the Spirit of God will search out and make manifest the secret thoughts and desires of the heart, when we say, "Search me, O God, and try

me, and see if there is aught about me contrary to thy holy will." Once in neglecting duty I grieved the Spirit, and pride entered my heart seven times stronger than before, and when I was awakened to my condition by a sermon on pride, it had such power over me that for a half-hour it seemed I should prefer to go down to eternal torment rather than to acknowledge my condition. But the Spirit showed me that if I did not make a surrender then, pride would so increase as to land my soul in eternal woe; for "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." How the Spirit did reveal the awful state of a proud heart; and as I yielded to the voice of wisdom and humbled myself at the mercy-seat, imploring divine mercy and forgiveness, what unbearable sorrow filled my heart, that I should first neglect to heed the voice of God, and then become so proud as to almost reject his love and mercy, when he was so good as to show me my awful state and offer gracious pardon for all transgressions! Oh, how blessed to again enjoy the love of God and realize sweet submission to his will! It means so much to "become as a little child."

Dear girls, did you ever think, when you make some light excuse for not becoming a Christian, that it arises from pride that abounds in the natural heart? Let us see. Here is one who says, "Yes, I know I ought to be a Christian, but if I should become one I would have to give up fashionable dressing and my jewelry,

and how I should look! Oh, I cannot start now. Wait till I am old, and then I shall not care for these things." Oh, the pride, awful pride, that would choose a few fine clothes, and a few golden toys instead of the unsearchable riches of Christ!

Then another one says, "Well, yes, I know it is wisdom to obey God, and I could give up everything, but what would my friends say? What would they think of me? No, I cannot give up my good name." Just think! Cannot give up what others will say, in order to choose a Friend that will never fail us in time or in eternity! A few years, and these earthly friends are scattered, and the ones you now so highly esteem will seldom think of you. Oh, the pride that would please friends instead of God!

Then some one admits, "Yes, I know Christians are happy and are better off than worldly people, but if I should start to serve God I know he would call me to some gospel work, and I do not want to do it." Can you not see that she thinks she knows better what is for her good than God does? So she manifests the deep pride of heart; for all the power is of God, and if he calls he prepares; and what he requires of us is just what will be for our good and his glory.

The root of all rebellion is pride. So no one who rejects any of the requirements of the Lord can be free from pride; for in 1 Tim. 6:3-5 we read, "If any man * * * consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is

according to godliness, he is proud, knowing nothing." Many religious people will be quite submissive to many of the teachings of the Bible, but if certain truths are held before them, pride of heart asserts itself in opposition and contention or in apparent excuse for difference of opinion or belief. If all pride is removed from the heart, there is nothing to hinder the Spirit from revealing the precious truth of God to our hearts and minds, thus bringing us to the knowledge of his will.

Will each one who reads this letter look into her heart, by the help of God, and see if all this bitter root is removed by his grace? If it is not removed, please do not rest until by consecration, and faith in the precious cleansing stream of Christ's atoning blood, it is removed, and you can praise his name from whom all blessings flow.

Humility is one of the most precious fruits of the Spirit of Christ in our hearts; for instead of desiring the approval and admiration of others it seeks only to do and be what is good, true, and noble, because it is right and honors God.

When I have seen girls trying to show off, desiring to win attention from others, or to "hold their own with anybody," endeavoring to "be boss of the situation," as they express it, there has been a deep longing in my heart that they might see the sweet beauty of true humility. Very many love to be thought bold and careless, quenching all the sweet, gentle, and loving ways



PRIDE AND HUMILITY.

that make them truly lovable. Unassuming gentleness, thoughtfulness, firmness, and humble boldness for the right, are much more becoming, even among worldly people. But when we name the name of Christ and profess to be his followers, and do not seek meekness and Christlike humility, we dishonor his blessed name; for he entreats us to "be clothed with humility, for he resisteth the proud but giveth grace to the humble." If we humble ourselves, he will exalt us by giving us the blessings of salvation.

True humility reveals our own nothingness, but receives the promises of God as a full supply for our lack, that in him we can do all things that he requires, for "he strengtheneth us." There is a false modesty or humility that springs from pride. For instance, a young lady is asked to sing for the entertainment of friends; she refuses, excuses herself, and becomes embarrassed and diffident, because some one there can sing better than she can. The woods would be very silent if no birds sang there but those who sing best. The truly humble will do the best they can, not expecting commendation.

Then, dear girls, will you be subject to pride's tyrannical control, or have it removed root and branch from your hearts, that you may obtain the pure humility of Christ and enjoy his blessings for time and eternity?

Yield to God, give up your pride
That grieves our Lord, and tries to hide
In depths of fruit, that outward seem
Quite fair and pure; but as the gleam

Of truth divine shall pierce it through,
Behold, it's wormy, bitter, too,
Has no value and cannot bring
Peace or joy or anything,
But sorrow deep or endless woe—
'Tis true, we reap just what we sow.



DISHONESTY.

DEAR GIRLS: Perhaps some of you think this lesson can in no way apply to girls, but possibly you may think differently before you finish the letter.

The first thought that comes to our minds, when we see or speak this word, is of cheating and defrauding in financial matters, and it generally applies to men, as they are more given to business than our sex; and so we pass the subject lightly by as belonging to them, and only occasionally to women and girls.

Well, it is awful to think how many dishonest business men there are to-day, how many will deliberately take advantage of another in order to increase gain, and of the great number who are using all the intellect they have to devise ways of defrauding the government and the people. But in the highest circles of business society, the man who can "play his cards" in business in such a way as to gain thousands in a day, is honored and respected. Those who are in positions of trust are pitied, if they overreach their salaries and carry off all they can, and are caught, and convicted of embezzlement; but should one unemployed, with wife and children suffering for food, enter some fine residence and carry off a few valuables, no rest is taken till he is brought to justice. So we see the real sentiment of society is, "If you make money, why, make it; if you

cannot one way, try another—any way, so you make it. If you steal, steal largely and we will pity you. If you steal a little, we will convict you gladly; if you steal largely, we will call it embezzlement, but if you steal a little, we will call it by its right name.” “Consistency, thou art a jewel!” If punishment is to be given, let it be according to the magnitude of the offense and the surrounding circumstances.

Some of these poor “rich men” have loving daughters who ought to be aroused to their surroundings. Perhaps your fathers are grasping after means to gratify your incessant demands, or to give you a dowry to set you up in society life. Perhaps you could help them see the wrong and turn from it. Any way, girls, it is your privilege to stand boldly for the right at all times and under all circumstances, and to know something concerning the money you are spending so freely for your gratification. Sometimes the fathers would be very glad to have the girls make inquiries, and be able in some way to arrange for, or to assist in providing an honest income. Better, far better, is it that our girls should earn their own living than to make use of that which is made dishonestly by fathers or brothers. But often these dear ones need the encouragement of the girls to break away from evil habits and associations, and are only too glad to make any change that will bring them where they can truly say they have wronged no man, and are situated so they can prepare for eternity.

Oh, how many dear ones have, by dishonesty, so ensnared their souls that they see no way to escape! But there is always God's way of restitution, acknowledgment, and firm integrity to honest business principles for the future; and God has promised to supply our needs, if we seek first the kingdom of God and his righteousness. Pure religion extends to every part of our lives in association with others, and must have an influence to win them from every wrong way. Suppose we know that our friends are getting gain by fraud or deceit, and we do not use our influence to help them to see the wrong and to escape from it, would we be doing our duty to them? No, indeed; we must do all we can in the Spirit of Christ to lead them to paths of virtue, honesty, and Christian integrity.

But dishonesty does not always mean defrauding in business matters; for a man may labor hard for what he gets, and spend it wisely, and yet be very dishonest, because full of deceit, faithless, and void of principle. These often cause much sorrow and shame to fall upon our sex, because we are deceived by their false professions of love, esteem, liberality, virtue, and fidelity. Any one who will use dishonest means to gain the affections of a true-hearted girl, is doing worse than stealing millions of dollars. Her confidence, love, and happiness have been betrayed as he rejoices that he got her by "fair means or foul;" and so a life of wretchedness is her portion, unless she finds comfort in the love and service of God. Oh, the unhappiness

of a life in union with an unprincipled, dishonest man, who rarely has respect or love for any one but himself, as he uses every deceit to make others serve his purposes!

Then do you not see, dear girls, how our lesson concerns you? Can any of you say that you can detect a dishonest man, and beware of him so your life may not become entangled with his? Are you sure you comprehend all that the word means? And if you observe any form of it, can you tell how far it may extend in years to come? Surely, girls, even for this life's good, you want to know all you can on this subject, and not treat lightly any form of dishonesty in those with whom you associate.

But, in order to do this, one must be perfectly clear herself; so we must examine into our hearts and see if we are truly honest in every way. Are you willing to have every little business transaction known to your friends, to the public, to the people of God, or to the Lord himself? Have you not done mean little things that you are ashamed of yourself, and you try to forget them, and to make yourself believe that you are all right, and if you were to die to-night you would go to heaven, when you surely know that if your heart condemns you, God does also? Is this acting honestly with him, or with yourself? Are you disposed to deceive or cheat in the smallest matters? If so, then *you are dishonest*. How many of you never tell an untruth, never act one, and never wish to? A falsehood

is always uttered to deceive or betray, and generally for our own advantage.

Now I have seen in my life, more people—men, women and children—who were naturally untruthful and deceiving than were truly honest; or few who were not Christians, that could be depended upon at all times for the truth. So I believe it is an evil fruit from the root of pride; because we see there is generally much pride mixed with it, for one lies and deceives in order to attain some object that he desires, because of pride of heart. “Lying lips are abomination to the Lord;” and, “All liars have their part in the lake of fire,” unless they repent and obtain the grace of God that removes the evil nature that brings forth such evil fruit.

There are many ways that we may practice deceit, and hardly observe it unless the Spirit is showing us ourselves by the word of God. Many girls, to be polite to company and to appear well, say very many things they do not believe or mean, oftentimes acting as though they esteemed some one very highly, when their society can hardly be endured. Again, they will affect to despise others when they are really anxious to have them court their favor, and are just waiting to be gracious to them. How sad it is to the children of God to see so much deception practiced among those who surely know better! All hypocrisy is dishonesty, and when one is deceitful with men, he is with God; and so very many lose an eternity of glory because of

it, which is saddest of all things to consider in regard to our subject.

There was a little girl who had a very untruthful and deceptive nature, whose older brother was very honest and sincere. If there were any troubles at school or in play, their father would ask the little girl first to give her story, and then turn to the brother and ask, "Is that the truth, my son?" for he knew he could be depended upon every time. As they grew older, the little girl hated this ugly disposition very much, and strove to overcome it. When she got into trouble and saw she would be apt to say what was untrue, she would begin to pray and ask God to help her tell the truth; but almost always when the trial came, she would forget her good intentions and yield to her nature and try to shield herself from censure by a falsehood; and sometimes it took more than one, and sometimes the truth was found out and she had to be punished for it. But, oh, how many times she went off by herself and had a good cry because she could not "be good like brother!" When she became grown, she thought that was her besetting sin, and would often, for many months, strive against her deceptive nature in many of its forms; but the more she strove against it the more she beheld how it did govern and control her, until she knew she was a slave to it, as it conquered her more than she did it. But when she received the instruction that brought her to the feet of Jesus for salvation, she received the grace

of God in her heart, that gave her such a victory that she had no desire to be untruthful again; and when she saw what the Lord had done for her, she praised him with joyful lips, and wanted all girls to know what the Lord was able to do for them; for he is no respecter of persons.

Now, I expect this same battle is going on among "our girls," and I do believe some will be very glad to know there is a Savior that can save us from our sins, so they shall not have victory over us. If you read the letters on salvation, you may learn the way to come to him and trust, so that you each may have the victory in your own soul, and have a pure, godlike disposition, through the grace of God.

Yes, indeed, it means much to be truly honest with ourselves, with others, and with God. Ofttimes when people think they are strictly honest and are rejoicing in their good disposition, there is (as a sister said) "just a little streak of honesty in their souls," which would show them their true condition if it were not overbalanced by dishonesty that tries to keep them satisfied in themselves. If we are truly honest with God, we will be willing for him to teach us his will, that we may be able by his grace and strength to do it.

Dishonest, Lord? Oh, can it be,
That I should grieve, dishonor thee,
My Maker, Savior, Lord, and King,
By living thus, since thou didst bring
By cruel death—in love to me—
The grace that saves and makes men free
From sin so deep—so subtle too—

That hides in all we try to do,
That seemeth right, and yet is fraught
With pride, dishonesty, that's not
Of God, but springs from inbred sin
That reigns and rules our hearts within.

Dishonest, Lord? I'm ready now
To own I am, and ask thee how
To give myself, that I may be
So saved by grace that thou canst see
No more such vile, imperfect fruit,
But what will honor thee and suit
A Christian life. Yes, now I know
That all shall reap just what they sow;
So, Lord, I come just as I am:
By faith I see the dying Lamb
Bear all my sins, and pardon give,
That I a Christian life may live.

Dishonest, Lord? No, nevermore
Shall heart of mine yet hold in store
The evil seed that grows and bears
Such evil fruit. For now the tares
Are rooted out and never can
Spring forth to cheat, defraud a man,
Myself, or God, as long as I
Do yield myself and always try,
By grace divine, to do his will,
That he my soul may ever fill
With Holy Spirit. Thus the three
In one shall e'er abide with me.



PLEASURE.

DEAR GIRLS: This is a subject that is very attractive to most young people. So I hope you will be interested in this letter and receive all the benefit the Lord designs you should have from a careful consideration thereof; but I must assert that "earthly pleasure, of which we hear so much and see so little, is a phantom that eludes the grasp of those who most carefully seek her."

The young, the middle-aged, and the aged, are eagerly planning how they may obtain the most pleasure out of their lives and surroundings, and so we are led to conclude that this is the chief aim of their existence. So it will be best for us to examine into it some and see what it is, how it is obtained, and if it can be retained year after year, and be a benefit to us along life's pathway.

If we look to its definition, we may learn more than we think for our good, for we find that "PLEASURE is the gratification of the senses, or of the mind; agreeable sensations or emotions; the excitement, relish, or happiness produced by enjoyment or expectation of good."

As our five senses are sight, taste, smelling, hearing,

and feeling, anything that is agreeable to them affords pleasure, and this is all right in its proper place; but should any one seek for continual pleasure in the gratification of one or more of the senses, he would be very unwise. For instance, one who seeks pleasure through taste and feeling will procure such foods and drinks as are agreeable, regardless of the effects produced upon the physical system; and so become intemperate in their use, and win the names of glutton and drunkard. While one who desires to get all the pleasure possible from them all, will fashion his life for their indulgence; and, thinking only of himself, become, instead of a benefit to the world, a moth to prey upon its vitality

The pleasure derived from the use of the mind is of a higher order than that of the natural senses, and yet is so closely connected therewith that it is almost impossible to separate them; for they all may be used to subserve the mind and advance its interests. But those who expect to obtain pleasures from their united gratification will miss the highest and holiest source of purest pleasures and enjoyments—the immortal soul.

Our being is a threefold one, comprising soul, mind, and body. The soul, being the immortal part, stands first in value and importance; then the mind, as the controlling power; then the body, as the “house of clay in which we live.” To live wisely is to choose a life in which every part of our being is brought into proper cultivation and consideration. If pleasure is

sought after through the appetites and faculties of the body, the mind and soul are neglected; if there is a union of mind and body for enjoyment, the soul is slighted; but when the soul is respected and its desires appreciated, the whole being seeks the good of the whole for the glory of God. So the life is raised to the highest plane of pleasure and satisfaction. As the immortal part of our being cannot be satisfied with anything less than itself, there must be immortal joys for it, which are found in the salvation that is provided in Christ, our Redeemer, in whom is found eternal life, forgiveness of sins, purity of heart, and all the blessings abounding from the grace of God. When the will is brought into submission to the Lord and the soul given its rightful pre-eminence, the life is fashioned after godliness, which yields the purest pleasures of soul, mind, and body, in a whole-hearted service to God.

When people of the world seek for pleasure, they look for it in the things of this world, which are perishing and often very fleeting; for what will give pleasure to-day will not satisfy to-morrow. So there is continual seeking for something just before them, to yield satisfaction and happiness.

If one desires a beautiful new dress, she is sure she will be perfectly happy in its possession, and the prospect is delightful; but when it is obtained, she is reminded of something more that is necessary before she can be perfectly satisfied; and so that allures to

sweet prospects. So while there is continual seeking and receiving, the promised perfect satisfaction does not come in these things; for our being cannot be satisfied with the perishable. One may be very happy in this kind of life and yet be conscious that the future holds something better, not realizing that it only comes as the preparation is made to receive it, and that it is of an entirely different nature.

But some are so aroused by the Spirit, to eternal things, that, while they try to make themselves believe they are happy, they are most miserable, but imagine they will have so much to give up in order to be Christians, that they will "enjoy themselves a little longer," not knowing that the religion of Jesus yields the most perfect of all joys and pleasures, to those who do not seek for them, but for the glory of God.

Here is a great difference between the people of the world and the children of God: the first choose a life that appears to them to be full of pleasure, their own way after their own natural disposition, illumined by the false light of carnal hope; but God's people have chosen his way because it is wisdom to do so, and the grace of God has made the change in their hearts so perfect that they now love his way, are brought into harmony with it, so do not seek pleasure, but more of God and his grace; and so the joy of the Lord is theirs. Oh, how my heart has longed to carry the glad news to the pleasure-loving people, that the joys of heaven are realized here in this world by those who

seek for "glory, honor, and immortality," instead of earthly pleasure.

There are so many ways that individuals seek for earthly happiness and pleasure, that only a few must suffice as examples to show the liability of gaining the opposite of what they seek, even in this life.

A young man starts out in life "determined to have a good time." His parents, through much effort and love, have given him a good education, and a fair start in life financially; so he decides to "combine pleasure with business, and make the most of life." He launches out with a few hours daily for business, and the rest is devoted to clubs, lodges, suppers, dinners, parties, dances, and a good time generally. Business does not thrive well under such management, so it is turned over to unprincipled parties "to make all you can, in every way you can;" and for a few years he is happy, swimming along gaily, "a good fellow in our set," until social dissipations and meals at all hours break down the constitution, and soon he is "bracing himself" with that which inebriates; and in order to supply his fast wasting financial resources, he must make a good match with one who has means to supply the increasing demand for the "flowing bowl." Alas, for both! his desires are favored, and two pleasure-loving people are united in the sacred bonds of wedlock, and for a time life is one smooth sea of carnal pleasure. Then comes sorrow to the young wife as the husband is brought home unable to care for himself, let

alone being her support through life. Again and again it is repeated, until shame covers the household, and the attempts at reformation cease in despair. Then comes financial ruin, and the pleasure-lovers are unable to supply their needs, regardless of their extravagant desires; so their bark is launched upon the stormy sea of battle for bread.

The friends of other days mockingly say, "He lived too fast while he lived; *he is not in our set now*; let him fight his own battles." Soon, yes, very soon, the end comes: he fills a nameless drunkard's grave, and must give account for a wasted life and for the sorrow, shame, and wretchedness of a heart-broken wife and suffering children, who find help from those who follow their Master in "going about doing good," "hoping for nothing again," but enjoying his blessed presence and sweet approval.

But you say, "Oh, you have chosen to present to us the darkest picture imaginable, on the lowest scale of pleasure—a drunkard, a common drunkard." I have chosen it because it is low and common. For multitudes of bright, strong, well-educated, and talented young men are choosing the same way, lured by the attractions of society's pleasures, never expecting to reap so sad a harvest in the closing years of life, or to enter upon the great eternity with no preparation, but a worse than wasted life to give account for. Yet, dear girls, do you realize how much of all this rests upon you, when, by every look, word, and action, you

are encouraging them to live gay, careless, and pleasure-loving lives? But this is not the saddest picture that can be presented; there are deeper depths of sorrow and woe to be found as a fruit of pleasure-seeking.

We will look upon another picture. Here is a young man who has lofty aspirations and desires; for he is talented and naturally endowed with strong perceptive faculties. So he chooses the field of knowledge as his sphere of usefulness. He is in college, poring over books, "determined to know all that is worth knowing and make his mark in the world, and prove that a man of means can be a man of sense, in the proper use thereof."

Year after year of mental labor, with college honors; then years spent in deep research and wise treatises on various subjects, bring his name before the world as "one of the most earnest scholars of the day." But that is not enough. He has tasted of the intoxicating cup of pleasure in honor and fame, and he is sure he will surprise the world with his wonderful discoveries in the realm of science.

Years pass, and just as he is about to grasp the honors of the world of earthly wisdom, some one steps ahead and wins the coveted prize; and his years of labor are turned to wormwood. Bitter and discouraged, the sweet voice of flattery allures to other fields of pleasure, and soon the gifted scholar and worldly-wise author is reveling in sensual pleasure, draining the enticing cup to the bitter dregs of licentious shame,

physical destruction, and loathsome disease, an object of pity for the hardest heart—a man of sense, one of the wise ones of the earth, brought low by the intoxicating cup of earthly pleasure. Had he listened to words of divine wisdom, they would have kept him from the “strange woman that flattereth with her words: for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”

And now it is our painful duty to look upon the saddest picture of human life. A bright young girl just home from school, where years have been spent in earnest study, that she may be fitted to shine in her sphere of society life—gay, gifted, and beautiful, she is the center of attraction amid the gay circle of pleasure-lovers; and men of worldly wisdom pay homage to the shrine of earthly perfection, and count themselves honored by her smallest favor. Oh, how sweet to the natural heart is the homage of men paid to the attractive beauty of womanhood! Now she is tasting of pleasure that seems to have no alloy—but wait.

A few years passed thus, and she begins to remember that she must choose her life station, and as pride and worldly wisdom now rule her heart, she chooses for a life partner one who can give her most of what has been so agreeable, the cup of pleasure. She chooses from outward appearance, and soon her selfishness of unloving choice is repaid by years of torture,

abuse, and finally outward shame, as she is abandoned for "another choice."

But she uses her tact and talent to again shine forth, and soon another circle of admirers are at her feet to do her pleasure. But alas! she has decreed she will keep her freedom and be bound to no one, "only at love's sweet will." How fiends rejoice and angels weep over the fatal step that launches her upon the ocean of free-love, amid the breakers of human treachery and hard-heartedness! Soon she imagines she is tasting of pure natural love, and revels in its freedom, but is awakened from the day-dream to the realization that self-honor and virtue are sold for a mess of pottage, the fair speeches and admiring looks of a betrayer of human virtue. But she covers her shame with boldness, and in a few years lives by her shame, in supplying the desires of her faithful followers in deepest sin and degradation. Lower and lower she sinks, until she must walk up and down the streets to allure to lust's destruction all she can entice to her home of boasted freedom.

Now forsaken by friend and foe, a mass of human corruption, she is left to her meditations and misery; and she longs for death to close the dreadful scene. But it lingers, and demons rejoice around her bedside.

But a good Samaritan hears of her wretchedness and visits her retreat to minister to her necessities, and tries to point her to the "Lamb of God who taketh away the sin of the world;" but she moans, "*Too late!*"

TOO LATE! I have lived for pleasure, instead of for God, and now I must reap what has been sown. But you can warn the girls, the precious girls! that they may choose more wisely! Oh, that some one had 'snatched me as a brand from the eternal burning,' before it was too late!" As she lingers on the borders of eternity her shrieks of woe, filled with deep and bitter remorse, rend the hearts of her faithful attendants as they pray for grace to endure for one brief day what she must endure throughout eternity. Shall they cry aloud to warn the "precious girls," or let them press the same pleasure-seeking path to its bitter end unwarned?

Did you know, dear girls, that Jesus loves the sinner? and if any of you are on the downward road of carnal pleasure, he is seeking for you and would gladly give you the pure joys of heaven, even in this life; and in the great eternity, inexpressible joy and glory? Can any one be a Christian and spend time, means, and talent for the fleeting things of this world, when she might bear the words of life to these "precious girls" who are so far from wisdom's way, even upon the barren mountain of sin?

To warn the girls is what we are trying to do as we show you it is not wise to live for pleasure or for ourselves in any way; for "she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6), which means that no one can be alive spiritually and be living for and in pleasure. "The soul is dead in trespasses and

sins," and pleasure-loving people have no relish for spiritual things; so they turn from them carelessly, and do not comprehend their value.

As there are several subjects that border upon this one, that are necessary to present to you, we will close with an earnest entreaty that you give up the pursuit of pleasure, and live for God.



B

AMUSEMENTS.

DEAR GIRLS: In order to supply the demand for pleasure there have been many kinds of amusements invented, some of which are innocent of themselves, and, when moderately used, may be beneficial in certain circumstances; but the danger is in over-indulgence.

Children need exercise while attending school, in order to develop the physical system for the strengthening of mind and body, as the two are so closely connected that both should receive due care. So we love to see them play such games as do not endanger them in any way, and do not become so fascinating that they can hardly stop play when sufficient exercise is taken.

This also applies to older ones who are engaged in mental labor, or confined within the house by indoor industries. But the exercise should be varied according to employment. Walking, riding, boating, skating, coasting, and bicycle-riding may be very wholesome exercise, if care is taken not to overdo in the pleasurable excitement, as the excess is worse than neglect. Wisdom should be used to so change occupation, when possible, as not to overtax any portion of the body, producing a craving for something exciting to supply pleasure.

When exercise is taken with some worthy object in view it becomes doubly beneficial. For instance, a school girl returning from school a few blocks, is met at the door by a kind mother, who requests her to carry a basket of good things to a sick friend who lives a half-mile away. The pleasure of a good deed and of a short call will quicken the steps, lighten the heart, and bring a flush of health to pale cheeks as the frosty air braces the nerves and purifies the blood as it courses through the body. Perhaps if she had chosen her own pleasure she would have entered a warm room and seated herself to some fascinating fancy work, and when meal-time came she would have had no appetite for nourishing food, instead of being "hungry as a bear," as she laughingly asserts.

There are many ways for our girls to exercise within the house, that will rest them from school duties, and every one should bear her share of home labor; for no matter how wealthy one may be at the present time, "riches often take to themselves wings and fly away." So it is wisdom for every girl to know how to care for herself and her home. Instead of taking an interest in home duties, which are considered by many as unattractive, they will devise some pleasant amusement, in which there is neither exercise for the body nor instruction for the mind, and which is so attractive that it is carried to excess, and hours of valuable time are wasted, for which they must give account in judgment.

Again, these amusements lead to emulation, strife,

ill-will, quarrels, and often to betting and to other amusements that lead to ruin of soul and body. For instance, while boys have their game of ball to enjoy, the girls may claim the privilege of croquet, and one differs but little from the other. The girls may enjoy the healthful exercise and acquire a degree of skill that will be a benefit to them; but soon they are not content to play for the good of the game, but for the commendation of others and to beat their friends. Then they will make small bets, such as treats of candy, nuts, etc., and the brothers, who are induced to play, will soon see no difference between this and billiards, and so are led to the gambling table.

If the girls could play a few games and then stop, they might receive a benefit to themselves; but when excess begins, then ends the benefit and commences the harm of what is termed innocent amusement. If each one would say enough is enough and stop there, all would be well; but life is too precious to fritter away on anything that can yield nothing but fleeting joy. Then what a lack of wisdom to use it in any way to the harm or detriment of any one—friends, acquaintances, or ourselves—either for this life or eternity.

No censure can be too severe for those amusements that are carried on for the purpose of defrauding or taking advantage of others through their lack of skill, or from their inability to resist the fascination thereof; or for those which are morally wrong and not only impure for the present, but affecting the soul, bring-

ing it into evil for all eternity. These amusements are snares of Satan for the destruction of the most important part of man—the precious immortal soul. When one person takes the life of another it is murder, and he receives severe censure and punishment by the laws of nations: but those who use every art and device to allure to eternal destruction, the dear ones from our families, are not reprov'd; for each one desires to judge for himself on that line, and so they stand or fall, according to their strength or weakness.

So all manner of evil amusements are abroad in the land to murder the souls of men. Only God's people are crying aloud against them, to warn the people, and show them that a life that has a noble purpose in it does not need or care for the enticing pastimes of this present evil world. Such a life is the Christian life, and we are so thankful that every longing of the soul is satisfied in the Lord our Redeemer.

The craving for excitement and pleasure far exceeds the desire to be useful and good, in the majority of people; and they do all they can to satisfy the longing, not knowing that the more it is indulged the stronger it becomes, until it is a fetter, stronger than iron, that binds the individual to a gay and careless life, that prevents serious meditation and calm consideration of the most important subjects of life, especially those that relate to the welfare of the soul. How often has my heart been saddened by seeing a congregation utterly indifferent while a very

precious Bible lesson was being given, that would have been worth more to them than all this world, if they had received the truth into their hearts; but they just waited carelessly, hoping for some story or lively experience that would afford them a few moments' entertainment: revealing the fact that they were merely seeking pleasure or amusement in eternal things instead of a thorough understanding of God's word, which should yield them all things needful for an entrance into eternal glory at the close of life, and wisdom more precious than rubies for this present time, which should be filled with noble purposes and good deeds, so that there is no inclination for the amusements that attract the worldly-minded. .

For those who must spend most of their days in active labor, a change of occupation for a short time will afford relief and rest, even if it requires just as much exertion. A mother who cares for her home, and sews for the family, will find her life much easier if the forenoons, of most of the days, are spent in housework, and the afternoons in the sitting-room, in neat attire at the sewing-machine. Then our girls may profit by mother's example, and when tired of certain duties, choose a suitable time and make a call upon some friend, or spend an hour in the orchard, garden, or flower beds, or in a brisk walk to the woods; and so change occupation that the longing for amusement will not arise.

There are many little ambitions that are worthy, and

are to the glory of God in bringing happiness to others and in fitting for greater usefulness. It is right for each girl to desire to become a good scholar, to learn all she can that is useful; to become a good seamstress, able to make all kinds of garments; and to be a good housekeeper, able to care for a home and keep it in order at all times. But wisdom must be used not to crowd one upon another in too great haste to accomplish all, for years of trial and patience are often necessary to produce the required fitness for surrounding circumstances; but continual effort with real thoughtfulness will work wonders in home labors, as in everything else that is worthy.

Oftentimes young people overlook great opportunities for usefulness in their great relish for something especially fascinating to their peculiar temperament. One of the purest and most satisfying amusements is to see some one's need and by our own exertions supply it; and it is surprising how many opportunities of helpfulness one may find if eyes and ears are opened by true kindness of heart, or how far it may extend by encouraging others to like efforts.

To those who are serving the Lord to the best of their knowledge, we would ask you to get all the satisfaction possible from natural sources before indulging in any amusement of which you are the least doubtful. The beautiful in nature may claim our earnest attention and care, and be a means of lifting our minds and hearts from nature up to nature's God.

There are many homes that might be brightened by the cultivation of a few flowers, at least part of the year, and sometimes, with a little more care, through the months of ice and snow, when many are snow-bound within the four walls of home; but in this, as in everything else, moderation must be used, also wisdom; for there are so many circumstances surrounding individuals that no rule holds good in all cases. Let our hearts be filled with love to God and those around us, and our time and thoughts will be filled with sweet ministrations of good.

I was a great lover of pretty things, and had put forth great efforts to beautify home by plants and shrubs, which needed much time and care to protect them from the ravages of farm stock and drying winds; but when God filled my heart with love to himself and others, I saw that much of the effort was a vain strife for the unattainable in present circumstances, and that time could be much better improved in prayer and reading of his precious word. So with a small flower bed and a window full of house plants, my love for the beautiful is satisfied, and these take a few moments of time in the cool of the evening as a change from the confinement of indoor labors, and awaken in the hearts of the children a love for the handiwork of God.

For Christians, a daily walk in the country, alone with God, will give place for sweet meditation, or in company with others, will open eyes and ears to new

beauties and curiosities of nature. An hour in deep quiet within the closet will rest the mind and body, and encourage the heart to press forward in life's great battle, looking to God to supply our needs, and find sweetest joy in true abandonment of ourselves to him in all that is good, pure, and noble.

So you may draw this conclusion from this letter: Let amusement be within the bounds of good to soul, mind, and body; let it be in moderation, remembering "temperance in all things;" let it be for the good of others, or found in nature's beauties; let it be for the glory of God.

"Let each day be a day spent well,
Then, its beauty no tongue can tell."



FASHION.

DEAR GIRLS: An intense longing has filled my heart that you might see the beauty of a higher life—one in which self and selfish purposes have no part, but where each day is an honest effort for the best good of all with whom you associate, and thus for the glory of God.

Some will wonder if they cannot live such a life without being Christians. No: it is impossible to find so pure, so holy, and so noble a life as the one God has planned for us, or one where we can do as much to help others; for Christians not only help others in their cares, troubles, and sorrows in this life, but are instruments of the Lord to help them toward an eternity of glory. If you can see the purity of this higher life, you can never be satisfied with one below its standard; so we pray God to show you the littleness of the earthly pleasures and aspirations of worldly life, and the glories of the heavenly.

When we come to this subject of fashion, knowing what a great goddess she is to the young ladies of the world, we know that unless God shall help us to write, this letter will fall on ears that are dull of hearing and minds that are already decided in regard to it. But we believe that our loving Father does want to speak

to you through this letter, and so we do trust him to inspire our heart to write you a very important message, and to let it fall upon some good ground that shall bring forth fruit to his glory and praise.

What is fashion? We hear ladies talking in regard to their clothing, and one says, "Yes, this is the latest fashion; is it not lovely?" Another one says, "When you cut my dress, be sure to cut it the very latest fashion; for one might just as well be out of the world as out of style." If we investigate the matter, we find that somewhere in this wide world a few people decide how different garments shall be made for a short time, and that style of make becomes the fashion; and those who wish to move in the highest circles of society life must have their garments made in that style.

All over the country, into nearly every home comes the fashion book to tell all its followers how to make their garments so they can be fashionable. So we see bright young girls poring over the books, very anxious to ascertain all the information that is possible to make attractive and fashionable every article of their wardrobe, whether it be great or small. Those who have abundance of money at their command and whose wishes are gratified as soon as expressed, have no idea of the turning, twisting, contriving, scrimping, on everything needful, that is practiced among those whose income is limited, that they may keep pace with fashion in her various meanderings.

Oh, ye fashionable mothers and sisters, do you think

of the many fair girls who are selling themselves, soul and body, for the privilege of following you in dress, because you are so lovely in their eyes, dressed in richest garments of exquisite make? Do you think how much your clothing costs you in one year, and how many sick, needy, careworn, and troubled sisters you could relieve by the extras placed upon yourselves for adornment and style? Will you or I be guiltless, if others are influenced toward wrong by our example? Will we obey Paul's teaching—eat no meat if it make some one to offend?

If we think how heavy the burden of fashionable dress has been upon each of us, and then estimate the number of beings thus burdened, we will find that fashion is one of the most grievous burdens that rests upon the shoulders of worldly people. Yet they love her, because they are made happy in the approval of her subjects and in the assurance that they are just as good as anybody; for they are fashionable. And each one will give reason upon reason why it is wisest and best to keep up with the styles. But all these reasons sink into waste of words when we remember that great command, "Thou shalt love the Lord thy God, and him only shalt thou serve."

If you think of all the money wasted by simply changing from one fashion to another, of the time wasted, of the great labor, chiefly falling upon weakly women, of the great anxiety of those who cannot afford it, and then of this change year after year for a

lifetime, can you not begin to see what fashion costs its subjects? And after all this expense and effort what have they to show for it? How much better will they be when they stand before God in judgment for every deed done here in this life?

Will you be asked: "How have you lived?"

"For fashion."

"How have you spent your time?"

"For fashion."

"How have you spent your means?"

"For fashion."

"For what have you labored?"

"For fashion."

"Have you loved your neighbors?"

"The fashionable ones."

"Have you supported the gospel?"

"A fashionable one."

"Have you loved God?"

"Yes, the goddess of fashion."

Who is she? A goddess of this world. "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, mind, strength, and soul, and thy neighbor as thyself." Weighed in the balance and found wanting! Serving a god of this world instead of the true God of heaven, who loves all of us and does not wish one overdressed, with every desire and whim gratified, while others lack bread, and clothes to protect the body from the winter's cold or the heat of summer.

Many will do for fashion what they will not do for God; for she tells you, "Now you make your clothes this way and we will all honor you, and you shall be one of our set; but if you do not make them just as we say, we will ridicule you; and no matter how wise, how good, or how much you love God, you cannot have any of our benefits." "You might just as well not live, as not to live in fashion." So you will heed her teaching and conform to her ways without the least opposition. But when the Lord in love and great mercy says to you, 'Repent, believe, and be baptized, and thou shalt be saved,' and, 'If ye love me, keep my commandments; and I and the Father will love you, and will come unto you and make our abode with you,' you say: "He makes the way too hard, by expecting us to do just what he requires; and so, as we want an easy time and to enjoy ourselves, we will just take our own way." But, dear girls, it is Fashion's way you are taking, and she is putting dreadful burdens upon her subjects and finally sending them to the judgment unprepared for the glories of heaven. Is it possible you will let a deaf and dumb, blind god control you, and refuse to honor and obey the One who is maker of earth and heaven and all that in them is?

Looking at it from reason's point of view, what good does it do to have fashion? Would not the world be far better off if each person would dress just as she wishes, choosing the most becoming style for face and figure? for you surely know that one style of dress is

not becoming to everybody. Would there not be greater liberty for taste, ingenuity, and expression, in *no fashion*? Yes, indeed, humanity would be much better off if fashion were "pitched overboard" from this beautiful world of God's creation.

Once more we must say that man's thoughts are not God's thoughts. He has told us we are to eat and drink to the glory of God, and if we must do that, then it is wisdom to conclude that we should dress to his glory, which is included in the next sentence— "*Whatsoever ye do, do all to the glory of God.*" How can fashion honor or give glory to God, when it is the very essence of intemperance in dress, and people are just as much intoxicated by its influence as by fermented liquors? for their perception is dulled; their hearts, seared to the suffering around them; and every power of mind and body, engaged or controlled thereby.

There are some fashions that are a disgrace to the beautiful human form, and others that are so injurious that physicians of both sexes condemn them; and if they do, surely it is time for Christians to give the people warning from God. If we do anything to injure our bodies, which are God-given, we will be held responsible by him.

The people who do not love the gospel harness, and claim their freedom to "do as they please," will very readily let fashion put upon them the little harness of steels and stays that is worn around the waist, with undue pressure upon the vital organs, deforming the

body and mispacing and deranging the organs that are most essential to health and happiness. Oh, wise of the earth, where is your wisdom? Do you not know that whatever injures the body will give cause for sorrow before you reach the grave? Oh, how much misery, woe, and earthly trouble this one little fashionable garment has brought to this world! for not only do the wearers suffer for the wrong-doing, but also the innocent little ones, and the companions, who do not know the cause of so much trouble to the "wife of their bosom," but who have ignorantly encouraged them to look like others, because of the pride of heart.

The body was formed in wisdom for all its natural duties, and in its best condition can perform each and all without harm to itself or others. But if we in our pride attempt to improve its appearance, we bring it into a shape and condition where its natural offices become so laden with suffering that many wives and mothers refuse to fulfill their God-given obligations, because of the unnatural distresses to which they have subjected themselves by the lack of godly wisdom in blindly following fashion's devices. The part of the body that is compressed by the wearing of this instrument of torture is arranged to expand and contract as we breathe, so that a proper amount of pure air may strengthen it and build it up. If by a band it is held in a compressed condition, this is prevented, and the body in some of its parts is weakened.

Many will not admit that they wear their corset tight, and therefore think it does them no harm; but by experiment it is found that a band around any part of the body just a little "snug" will weaken the muscles, and cause them to decrease in size. So that is the reason one may not be conscious of undue pressure, and yet decrease in size, and lean upon it for support, for what she considers her natural weakness.

A girl who has not worn a corset until her natural size is attained will be a great contrast to one who has begun its use in childhood; and upon attempting to wear it just as loose as possible, will throw it aside in disgust, as a "horrid thing." But should she be pleased with her appearance and continue its use, because she "must look like other folks," she will soon think she is falling off in weight as she becomes more and more slender-waisted. But the fact is, the decrease is chiefly where the fashionable garment is worn. If one, regardless of consequences, uses undue pressure in order to obtain the desired shape of waspish beauty, the internal organs are pressed out of shape and into other positions and places, until they cannot perform their required duties, and disease soon preys upon the deformed body.

The weakness of our sex is chiefly due to lack of care and wisdom on our part, though we may often hear God reproached for laying such grievous burdens upon us, "the weaker vessels." By laying aside every prop and band that is not of God, we come where we may

#

obtain help from him in every time of need, and bear these same burdens joyfully and in comfort and sweet peace, proving the wisdom and grace of our God.

Another instrument of torture is the high-heeled shoe, that throws the body into a position that is uncomely and extremely injurious, as it causes internal misplacements, affecting the spine and head, with all their delicate attachments of organs.

One of the greatest objects of pity in this world of sin and folly, is a fashionably dressed, reformed, high-tilted, weakly, nervous, and petted woman, who lives only for the eyes of a fashionable world, disregarding every call to duty, even love to God and to mankind.

The change of fashion is absurd and ridiculous in the extreme; for sometimes she declares that tight sleeves showing the shape of the natural arm, above a ruffled and bedecked skirt, is a real model of beauty; then follows the fullest of sleeves, ruffled and trimmed, over the tightest and plainest skirts—the exact opposite of the first model of beauty, but declared by the followers as “too lovely for anything.” But some one says, “We get tired of one thing, and want a change.” Then why not make the change to suit yourself, whenever you desire? What change is there in every one dressing alike for a year or two? There is a strong belief in my soul that if some knew there was a way of escape from this folly, they would declare their freedom, renounce their allegiance to such a cruel, variable, sacrilegious god of this world, who casts contempt

upon the God of love, by deforming, abusing, and controlling the noblest work of his hands, the children of men, sending them before the great judgment seat, unprepared for the purity of heaven.

So I am glad to tell you all that there is a way of escape provided by our loving Father, through the atonement of Jesus, and every one who will, may avail herself thereof, and obtain a blessed freedom from all the bands, chains, and allurements of fashion. It is found in the way of the Lord, by repenting of and forsaking all folly and wrong-doing, confessing the same to God, and then believing for a thorough change in the heart, so he is loved and obeyed. Then by a perfect consecration to his service the soul can trust for the complete cleansing that purifies the heart, removing the very disposition that causes the devotion to fashion, and giving in its stead the joy of the Lord.

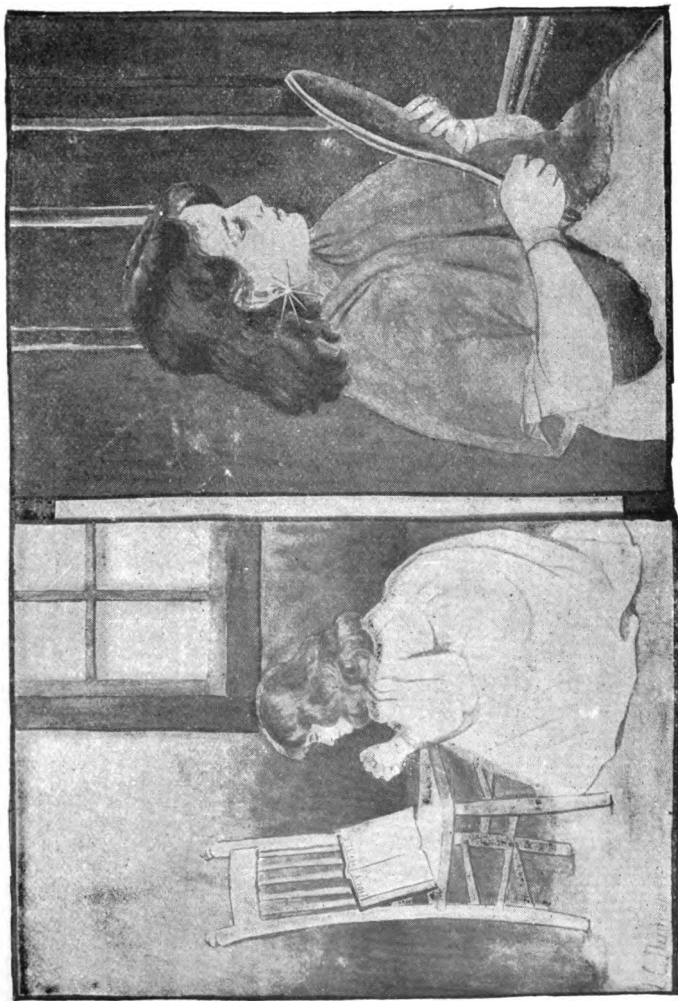
Some one asks if we think the great God notices our dress every hour, and all our thoughts, words, and actions. Certainly we think so, for he who numbers the hairs of our heads and notices a sparrow's fall will surely watch over each one of us constantly, and observe the things that shall decide our fate for the great eternity. Then, as he has given us such careful instruction on all these points of behavior, this makes us to understand that they are not little, trifling things in his wisdom, but of great consequence, as indicative of the true condition of the heart.

The religions around us that do not enter into every

act, thought, and emotion, are not to be depended upon to take us to heaven; for they are counterfeits of the genuine. The true Christian must not be conformed to this world in fashion, in adornment, in wearing costly array, gold, or pearls. Oftentimes precious souls deceive themselves and others, by not receiving the instruction of the Bible on these things as well as on greater things. God requires teachable and humble hearts to live and reign in, and brings them into that state by his marvelous grace obtained by faith in his Son Jesus.

I will give you an incident recorded in the writings of a holiness teacher, some years ago. E—— had a friend who did not believe that the injunctions, "Come out from among them and be ye separate," "Be not conformed to this world," and similar passages, have anything to do with the external appearance of the Christian. She was united with a denomination that does not recognize these things as important, and she would speak contemptuously of those views that would induce one coming out in a religious profession to make such a change in external appearance as to excite observation. She was what would be termed a liberal-minded professor, and was no more insincere than thousands who stand on an ordinary eminence of religious profession.

The wasting consumption preyed upon the vitals of this friend, and E—— went to see her and was much concerned to find her friend as much engaged in the van-



WISDOM MORE PRECIOUS THAN RUBIES.

ities of the world and as anxious to conform to its customs as ever, and she ventured to say, "I did not suppose you would think so much of these things now." Her friend was somewhat indignant at the remark, and observed: "I do not know that I am any more conformed to the world than yourself, and the denomination to which you belong regards these things as wrong, but our people do not think that religion has anything to do with these little matters."

The hand of withering disease continued relentlessly laid on E——'s friend, and as she drew nearer eternity, her blissful hopes of immortality and eternal life seemed to gather yet greater brightness. Her friends felt that her piety was more elevated than that of ordinary attainment. Again and again they gathered around her dying bed to hear her last glowing expressions and to witness her peaceful departure. Such was her composure that she desired her shroud might be in readiness, so that she might, before the mirror, behold her body arrayed for its peaceful resting-place.

Her friend E—— was forced to leave for the city a day or two before her death, and called to take her final farewell. "We shall not meet again on earth," said the dying one, "but doubtless we shall meet in heaven. On my own part, I have no more doubt than if I were already there, and I cannot but hope that you will be faithful unto death. We shall then meet." Then they bade each other a last adieu.

The moment at last came when death was permitted

to do his fearful work. The devoted friends had again gathered around the bed of the dying fair one, to witness her peaceful exit. Respiration grew shorter and shorter and at last ceased, and they deemed the spirit already in the embrace of blissful messengers who were winging it to paradise. A fearful shriek! and in a moment they beheld her that they had looked upon as departed, sitting upright before them with every feature distorted. Horror and disappointment had transformed that placid countenance so that it exhibited an expression indescribably fiendish. "I can't die!" exclaimed the terrified, disappointed one. "I won't die!" At that moment the door opened, and her minister entered. "Out of the door, thou deceiver of men!" she again vociferated, and then fell back and was no more.

Oh, the sadness of such scenes, and the pity for all who are so unwise as to heed the teachings of men, when in direct contradiction to the word of God! Oh, how awful the punishment of those claiming to be sent of God to lead souls heavenward, but who refuse to teach the pure Word, warning the people from God, that they depart from every evil and worldly way!

When the gospel on this subject was first preached to me, my heart was stubbornly set against it, as I tried to make myself believe that no man ought to censure the weakness of women, when they were so apt to have worse faults themselves. But when the gospel revealed my need of salvation, my proud heart was

humbled, and the decision made to obey God in all things. So when I knew what God's will was on the subject of dress, although it was a severe trial to stem the tide of opposition from friends and loved ones, the Lord helped me to be true to him in laying aside the great weight of worldly conformity, and to begin to dress to please my loving Lord. How well I remember the great conflict! How often the closet was sought to obtain grace for the time of need, and then when the victory was won, what rich blessings rested upon my soul! Do you not see, dear girls, the beauty of a quiet, plain, and economical attire, for those who are seeking after eternal things? for those who are loving others, as Christ has loved us, that every effort be made for their rescue from the paths of evil; and time, means, and life be consecrated to the Christlike service? Jesus did not seek the approval of men or conform to their ways, but sought to win them to God's way of truth.

After the battle was fought in regard to the wearing of gold, and I realized the approval of God therefor, I was so afraid of being overcome by the enemy of my soul, that the determination was made to "burn the bridges" behind me, so that retreat would be impossible. Therefore the jewelry was collected and disposed of as old gold, and the amount received applied to the mission work. The Devil never caused a retreat on that line, and my soul has rejoiced in the precious victory.

This experience is told to show you the way of 'escape from this evil of worldly conformity, and we hope and pray that the readers may consider it in view of the endless eternity that stands before us.



SOCIETY LIFE. .

DEAR GIRLS: Many of you have doubtless entered society, and are looking forward to endless joys and gay entertainments, believing that if ever you should be joyous and happy, it is now. But instead of abandoning yourselves too freely to all that has a pleasant appearance, I hope you will examine into every condition of this life and see if its course is wisest and best.

There are many grades of society, and each one has its aims, aspirations, and requirements, some of which are apparently wise and beneficial, and others extremely the opposite: but if every aspect thereof is compared with the word of God, we will find that it is widely deficient of heavenly wisdom. Thus it will ever be as long as there are those who serve not our Lord Jesus and obey not the gospel of God.

While there is often a great show of culture, refinement, and personal dignity, there is beneath it all a strata of corruption, deceit, and unworthiness, that would shame the name of the lowliest child of God. The tricks, maneuvering, and ceaseless energy of the impure to rule and reign, bring unmeasured corruption and dishonor upon that which appears so attractive to the ambitious society-lover.

Oh, how many fair ones are longing, dreaming, and striving to gain admittance to society circles above

their present position, imagining that this can bring them unalloyed happiness! How often self-respect, independence, and virtue are bartered for the gay bubble of society honor! The girls, in the humble circles of life, look longingly, with deep admiration, upon those who have every wish gratified in costly residences, beautiful attire, and grand social distinctions; but they do not realize that all this increases temptations that allure to eternal destruction. The pride, arrogance, selfishness, hard-heartedness, foolishness, and extreme worldliness of the rich, gay circles of society, are appalling.

According to the word of God, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction."—1 Tim. 6:9. "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15.

We are astonished to see how many with cultivated minds, capable of wise thought and consideration, will move along in the fashionable round of society foolishness with no thought of anything better. For instance, days, months, and years spent in fashionable calling upon acquaintances, merely to pass a few remarks and fill society's requirements—no real friendship, no hearty concern for their welfare, no interest in their trials—just a passing acquaintance with hundreds.

How different this life from that of the King of

glory who sought out the needy, relieved the suffering, and loved the sinner, seeking to save him from that which would destroy! In questioning some of these society butterflies, I was told that in the gay concourse, in the great entertainments, and in the fashionable drawing-rooms, all subjects of real interest are avoided; religion, politics, art, science, and literature, are relegated to their devotees in clubs and societies, and the fashionable conversation is society nothings, heartless flatteries, and brilliant anecdotes—everything to drive away seriousness and encourage levity and thoughtless gaiety. All this discourages thoughts of God, Christian devotion, obligations to others, and the great eternity, thus causing a vast multitude to go down to endless destruction.

There are those circles of society that try to combine religion with fashionable life, and imagine that they have found a pleasant way to journey to heaven, concluding that God is too loving and kind to wish to deprive them of any earthly comfort or pleasure; and so numbers are choosing their own way instead of the way of the cross, vainly hoping to secure all that is promised to those who strive lawfully, laying aside every weight and the sin that doth so easily beset them. But oh, how sad the great mistake! for the Lord has told us to choose whom we will serve; for he delights not in the death of any, and has given each one the privilege of serving him and finding in him more than all the world can yield, a thousandfold. But

we cannot serve two masters; when we choose God, the god of this world must be given up, and the true God receive the service of our lives, which will yield deeper, purer joys, than the world ever dreams of.

One of the most deplorable features of society life is the indifference paid to the poor and humble, who as brethren are entitled to love, care, and sympathy, with a supply of needs. If we see them in need and have not compassion upon them, the love of God does not abide within us. If the Bible was obeyed by those who have the wealth of this world in their possession, there would be no hungry and half-clad, homeless, suffering poor. Do you realize that when you pass the needy by in careless indifference, you are doing it unto Him who has laid down his life to redeem you from your enemies, and to give you an eternal inheritance with all that are good, through his marvelous grace? Can you comprehend the ingratitude of such proud hearts? Oh, the awful selfishness that loves to revel in luxury, ease, comfort, and all earthly good, while others are wretched, miserable, forsaken, and destitute! Can any one have the Spirit of Christ and look upon these things indifferently? But when we think of the great reality—that precious, immortal souls, for whom Christ died, might be brought to God by the rightful use of all this hoarded or wasted wealth, then we can realize the enormity of the offense, and see as God does that the natural “heart is deceitful above all things, and desperately wicked.” How many

with a formal profession of religion are passing these things carelessly by, while engaged in the most trivial affairs of society life!

Oh, dear girls, I pity you who are so intoxicated with earthly joys that you cannot hear the voice of God calling you to a life of holy devotion and self-sacrifice for the good of souls! If these words shall reach the hearts of some and cause them to yield to God and let him use them to his glory, my prayers and loving effort shall not be in vain, but blessed of the Lord, to whom shall be given all the praise. If individuals would only calmly consider life with all its responsibilities and privileges, they would not "follow the multitude to do evil," but would soon see the grandeur and beauty of God's holy way. So we love to think that among the vast numbers, who are sailing gaily along in the careless go-easy way, are some who will be brought to comprehend their obligations to God and man, and, nobly forsaking all that is the opposite, bravely stand for the right.

There is, however, a natural tendency to try to avoid the unpleasant reality, that "the world lieth in wickedness," and make excuses for most of the evil by explaining away the scriptures that condemn it, and in vainly trying to devise ways whereby the multitude shall be enabled to gain heaven with all its glories. But no matter how man may try to reason, this fact is evident, that he who created all things has wisdom and power to establish a way that far excels man's vain

attempts. So if he has made a way, every other way is a false one, and it is wisdom to be strictly honest and be decided to find the one right way, and close eyes and ears to everything that is false.

By turning to the Bible we hear the loving call: "Whosoever will, let him take the water of life freely." "Repent ye and believe the gospel." "Whosoever heareth my words and doeth them, he it is that loveth me." "If ye have not the Spirit of Christ, ye are none of his." So again we learn that God's way is straight and narrow, and "few there be that find it;" not because it is not plain, for a "wayfaring man though a fool shall not err therein:" but because the natural heart is too proud to see the blessed way bought by the death of the Son of God, and too rebellious to be willing to be taught of him.

If you think of all the extravagant ways of this society life and then of the simplicity of the life of Jesus, how humble his birth, how plain his attire, how frugal and simple his meals with the fishermen by the sea—no home of comfort, no place to lay his head—then you can more clearly comprehend the vast difference between a Christian life and a gay society life. But the Spirit of truth is "convincing you of sin, of righteousness, and of the judgment to come," and seeking to win you from this life of vanity.

Let us listen to the testimony of one whom God has saved from such a life, and may he help you to see the blessedness of the change, and induce you to let him

work this glorious change within your heart. We quote from Sister Fink's testimony in "Divine Healing of Soul and Body":

"It was during a severe attack of illness that I promised to yield to God's Holy Spirit, if he would spare my unworthy life; and his blessed hand raised me up that I might fulfill my promise. In February, 1891, I was stopping at my father's home, when Bro. D—— began a series of revival meetings in an adjoining building. It was only a few steps from our door to the saints' meeting-house, and I could hear the songs of Zion and the prayers of the redeemed, as they ascended to the throne of grace.

"For the first time for years I came to the full realization that it was the blood of Christ my hungry soul was yearning for. After struggling against conviction for so long, I attended an ordinance meeting, and there resolved to spend eternity with Christ. Many of the saints were present, and as I, the chief of sinners, knelt at the mercy seat, a chorus of hallelujahs poured forth in volumes to the throne of God. Oh, praise his name forever! * * * The dear ones labored with me until their strength was exhausted; but I did not meet God's requirements, and still remained a captive. * * * The following day my peace was made with God through faith and repentance, after which I presented my body a 'living sacrifice, holy, acceptable to God, which was my reasonable service.' I consecrated my time, talents, friends, property, character, and will, in

connection with every earthly tie, all that I could think of and all that I could not think of, every earthly joy which had formerly afforded me pleasure in a worldly way—all were placed on the altar, Christ Jesus. Then and then only did his blessed word assure me that the altar sanctified the gift. Oh, praise his holy name! All that I have and all that I am I owe to Christ, and to his blessed name give all the glory; and I know that he has not chastened me for his pleasure, but of necessity, that my soul might be saved from eternal doom.

“I not only accepted this wonderful Savior as the great Redeemer of my soul, but also as the divine Healer of all physical ailments. * * * At different times the dear Lord has raised me from a bed of affliction, when I was so weak and ill it seemed that I should die. Oh, how can I praise my God enough!

“He has redeemed my unworthy soul, and gives me a pure heart. He has given me grace to stand beside my mother’s coffin with heavenly resignation to his blessed will. He has enabled me to endure persecutions with perfect victory, which were sufficient to make me insane. He has removed all pride and worldly conformity from my heart as far as the east is from the west. He has, by a bitter past experience, pointed out to me the great necessity of lifting up my voice like a trumpet to cry against the vanity of this world, which in former years was dragging my own wretched soul to eternal ruin. He has enabled me to make wrongs right, and has filled my soul with peace, love, and rest.

“One hour of sweet communion with my God I would not exchange for all the former years of my life of worldly pleasure. What is society but a deception? What is vanity but a curse? What is wealth but a transitory comfort? which in most cases has a tendency to plunge souls into eternal ruin. Let us therefore be satisfied with such things as we have; for when time shall be no more, will the great Ruler of heaven and earth award everlasting life to those whose soft, white hands, decked with glittering gems, have been idly folded on richly embroidered satin and damask all through the fleeting years of their worthless lives? Nay, verily, the horny-handed reapers, who come from God’s great harvest field, bringing the fruits of their labors with them, these are they whose voices shall blend in grand harmonious hallelujahs, when these words are spoken: ‘Well done, good and faithful servants, enter into the joy of thy Lord.’ Amen and amen.”



NOVEL-READING.

DEAR GIRLS: In every station of worldly life we find the novel-reader: so a word of warning to you is necessary, if love is manifested to you in faithful counsel. Those who have suffered from the habit, and have seen its evil effects, can most clearly reveal its hidden poison.

At first thought, it seems reasonable to suppose that the mind needs recreation as well as the body, and so many, when too tired to appreciate reading that requires mental application, will turn with relish to a story that excites the imagination and entertains with pleasant circumstances, emotions, and prospects. But a very serious mistake is made; for if the mind is tired, a total rest is much better than only a partial one, where excitement prevails and emotions are stirred that tend to exhaust both mind and body. The mind is subject to habit, the same as the physical system; and if light reading is indulged in at certain times, the mind refuses to act when that time comes, and easily drifts into a partially inactive state, that appreciates a light diet, and finally has continually a greater relish therefor than for a more substantial and invigorating one. So we usually see that where novel-reading is begun,

it gradually increases, until intellectual improvement is neglected, and it controls life with all its precious prospects.

How sad to see the listless, inactive novel-reader living in a world so unreal, visionary, and vain, that the interests, duties, and loving service of this present one are neglected, slighted, and rejected, to the sorrow of loving friends who are powerless to hinder the sad results!

Sometimes it takes another form and produces a feverish unrest that seeks gratification in vain imagination of romance in personal life, causing wrong impressions and desiring for themselves what has been so highly appreciated in the novel: generally the love, devotion, and appreciation of one of the opposite sex, to whom they attribute many romantic virtues and noble qualities that often are removed by closer intimacy in married life, when too late to be remedied; or cause the ever sorrowful sight—the separation of those joined by sacred ties of marriage vows. How much of earthly sorrow, sin, and wretchedness is caused by this unwise habit, can never be estimated. But when the great judgment opens hearts to their own deceivings, how many will have to lament their eternal ruin from this soul-destroying evil that prevents all relish for divine things, so the soul's great interests are at first neglected, afterward rejected, and then scorned, until too late to see the great reality and turn to God in repentance.

How often we see wives and mothers neglecting home and family, friends and neighbors, to waste sympathy, vital energy, love, and respect upon some novel hero or heroine who occupies some unreal position in romantic life. Can you see any wisdom in shedding tears over something imaginary, when many around us need our love, sympathy, and kindness to help them bear the burdens of life? Can we compliment ourselves on tenderness of heart, because our emotions are stirred by the recital of sorrows imaginary, when we put forth no effort for the relief of the genuine? Or do we truly appreciate pure love, that we apparently admire, if we withhold it from our dear ones in faithful efforts for their temporal and eternal good?

There are many things we may do that are a real injury to the body and mind; and one of these is the reading of that which is of no value to us in any way, and which is expected to be speedily forgotten. To cultivate the memory, one must make a continual effort to retain the knowledge obtained from mental effort: so if anything is read to be soon forgotten it has the opposite effect, that of weakening the memory, which is a very serious fault, as it decreases our usefulness. Every faculty of the mind should be improved as a very choice gift that demands loving care in respect to the great Giver.

How many bright, intelligent children, of both sexes, begin this habit, not knowing its evil effects, because parents and friends are often glad to see them amusing

themselves in a quiet way—not thinking or knowing how it leads to greater evils, that destroy soul and body. It is far more necessary to have pure food for the mind than for the body; and no loving and kind parent will be willing to set before his or her children a dish that contains something attractive and pleasant to the taste, but which has an ingredient that burns and destroys the digestive organs. Just so, no affectionate protectors of children and young people should set before them such books as contain the deadly poison of untruth and impure language, or sentiment that creates impure thoughts, feelings, and actions, or stimulates the desire for excitement and adventure, or increases the imagination so that life becomes unreal and visionary.

How sad to see a girl starting in society life with her mind and heart filled with vain thoughts and desires, seeking to be some wonderful heroine, with an undreamed-of romance, trying to attract and bring to her feet in love's devotion all the young gentlemen of her acquaintance, and then imagining herself in love with the one most unsuited, because of some romantic ideas drawn from her novels!

How often we hear the sad story of some mother's daughter who forms the acquaintance of some one whom she knows would not meet the approval of her parents, but for the pleasure of the romantic she meets him clandestinely and attributes innumerable virtues and talents to him through a wrought-up imagination,

until she finally agrees to a secret marriage or an elopement, or to improper, immoral relations, until something wonderful shall transpire that he can take his rightful place in society and cause her to shine in brilliant circles of society's fashionable life. But she awakes to the reality when she is left destitute with hungry mouths to feed, or in shame and sorrow to find her way back to the despised and forsaken home of parental love.

Oh, dear girls, you need clear, undefiled minds and hearts to choose the one with whom you are to make life's journey through years of toil, sorrow, and care. Yea, you need more than that; for only the grace of God and the Spirit of Christ can give the wisdom needed for such a very important matter of decision.

There are novels that attract the pure-minded because of their elevated tone and deep morality, but which so largely teach false ideas of religion, that souls are deceived and drawn deeper into the snares of Satan. Then there are those which clothe some immoral thought or act in such beautiful and deceptive language that before the reader is aware, she is countenancing an evil that should not be tolerated even in thought, let alone in act. Thus her sense of right is lowered until another step down is more easily taken, and in time her character is undermined, and in the hour of temptation she yields to the destroyer. Then there are those which are not only immoral, but low and vulgar, and cause impure, immoral, and lascivious

thoughts and actions, thus degenerating the readers and causing shame and immorality to abound.

Dear good girls, step by step, have been brought into habits that held them as slaves, until liberated by the grace of God. The sexual life, given of God for a holy and wise purpose, is lowered beneath that of the beast in unholy defilement, and the body, made for the temple of the Lord, becomes the hold of every foul and unclean spirit.

The only safe rule for novels is, *Touch not, read not*; "for at the last it biteth like a serpent and stingeth like an adder." If any one cannot give up the habit of herself, there is always help to be found in Jesus, for this, as well as for all things else that bind and control mind, body, and soul.

We look upon the drunkard as the greatest slave to his appetite, but the novel-reader is often just as drunk and just as much a slave to light and unwholesome reading as the drunkard is to intoxicating liquor, or the tobacco-user to his tobacco, pipe, or cigar; and there is very little difference in the results, as all lead the soul to eternal destruction. Words really fail to express the harm that exists in this pernicious habit, and I do hope each reader of this letter will forsake it and turn to the Lord, that your joy may be in him.

I will try to give my experience in novel-reading, and pray it may be a help to you, as it is full of sadness to me as I think what might have been but for this great evil that has had such a victory in my life;

but it is now a conquered foe, by the grace of God.

Living in a lonely country home in my childhood, my pleasure was early found in reading, and everything readable that entered the house was read with delight. But being of a nervous, excitable nature, I soon learned to love that which brought excitement and anticipation of better things, in the form of continued stories. As I went about my home duties my mind was dwelling on the incidents last read and imagining how the story would be continued in the next number of the book or paper. My parents began to think I ought not to read so much: so they would allowance me by letting me read so long at a time; but they did not know how fast I could read and how I was stimulated, by the restraint, to greater effort, and while they thought I was reading one continued story, I was reading as many as there were in the paper, the *New York Ledger*. This continued some time, until I became weak and nervous, and had such sick spells that my parents stopped receiving the loan of the papers, for my sake. In these sick spells all the foolish reading would come to my remembrance and life would seem so dreary, so dull, so commonplace and unattractive, that the wish often came that I could pass out of it. The awful depression was similar to that which the drunkard experiences in recovering from a drunken spree, and I verily believe I was drunk on novels; for I could have read my life away with delight.

When at home I would hurry through with my work

to have more time for reading, which occupied the spare time; for under my mother's watchful eyes duty must not be neglected: but when away from home teaching school, whole days, and hours of night, were spent in reading all that came within my reach; and the appetite was never satisfied.

After being convinced that it was wisdom to serve God, and I was trying to do so in my own way, I tried to lay aside the reading that was immoral, and read mostly religious stories or those that had some good moral in them; but this, I have found since, only encouraged me in the effort to be religious in my own way, without pointing me to the Lamb of God, who alone can save guilty sinners and deliver them from the error of their ways.

As I became older and saw the necessity of being more diligent in study, in order to succeed in my business of teaching, the truth dawned upon me that my mind was indifferent to application; that is, I was intellectually lazy. I did not enjoy study, or even application to common interesting reading. This aroused me to the fact that novel-reading had spoiled me for the best part of my life. So I determined not to yield to the allurements of light reading, and applied myself quite diligently to mental improvement; but there were times when every aspiration of life became unattractive, and despite many good resolutions the intoxicating cup of novel-reading was drunk to its bitter dregs of remorse, and almost despair.

But when salvation came to my poor heart there was a wonderful victory; for my soul was so anxious to attain to the deeper things of God that I looked away from present enjoyment to that which is far better—eternal glory. Sometimes the enemy would bring the old discouragement and oppression back again: so a few times I lost sight of my Savior, and tried to find consolation in the old way, by turning to story-reading; but the repentance that followed was so bitter that I longed for a greater deliverance. When consecrating for the baptism of the Holy Spirit, the Lord showed me that my time belonged to him. So the covenant was made never to spend another hour in reading anything that would not help me spiritually. As long as the consecration is kept, God delivers me from the desire for such reading, and gives me joys that far exceed these earthly ones.

As my soul has taken hold of eternal things I have been conscious how much harm had come to me through this evil, and for a time the enemy held it before me as a discouragement to active labor in the service of the Lord, and in the study of the Word, as memory was so impaired that it seemed almost impossible to retain the scriptures in readiness for use. But within a few years the Lord brought me to see that he was able and willing to destroy the work of the Devil. So I asked him to restore what was lost in evil-doing, and I can praise him for answered prayer; for "no good thing will he withhold from them that walk uprightly."

If you could taste the bitterness of this great evil, or understand it from my experience, you would do as a brother did when a bundle of story papers entered his home. To impress his children with the impurity of the papers, he took the stove-tongs and carefully lifted them therewith, opened the stove, and tossed them in to be speedily turned to ashes by the devouring flames. Too impure to handle, let alone to enter the sacred citadel of heart and mind to drive out the good and establish the evil!



TWO VIEWS OF A NOVEL.

FIRST VIEW.

Oh, just a book in story form!
 You need not weep or hotly storm,
 For through its pages gaily flows
 The tale of Bennie's earthly woes,
 To make you laugh or make you cry,
 As he designs you should, or sigh
 In deep distress at troubles great,
 That end so well, in joyous state.

SECOND VIEW.

Oh, just a book in story form!
 To bring your soul beneath the storm
 Of holy wrath, that justly flows
 From him who gave eternal woes
 To those who laugh, but never cry,
 At sorrows real, or even sigh
 At deep distress or troubles great;
 Enjoying well the novel's state,
 By turning from the holy truth
 To tales of folly, sins of youth,
 That burn the heart and shame the life,
 With impure thoughts and actions rife
 With sin. And thus, impure in heart,
 You careless live, from God depart,
 And enter not that blissful home,
 But shall in darkness ever roam.

DANCING.

DEAR GIRLS: Now I am afraid some of you, while enjoying dancing so well, have never quietly considered it in all its bearings upon your life; and so, by the help of the Lord, I wish to help you to see the wrong there is in it, and try to induce you to give it up. "Oh, I'll never do that!" some of you exclaim, "for I love it too well to give it up, even to please my own dear mother." Is that true? Are you going to dance when mother is sad and sorrowful, and has done all she could to induce you to give it up? Then surely you must care more for it than you do for your best earthly friend.

Now what is there about it so attractive and lovely? Can you tell me? One says, "Oh, I love the music so well." Then why do you not have the music brought to your home, or learn to play it yourself? Another one says, "Oh, I love the motion with the music." Then why do you girls not get together and have a good time every spare afternoon? Another one says, "Oh, we want our gentlemen friends to help us enjoy it." So we come to the conclusion that dancing-music and dancing-motion, unless both sexes partake of it, is not pleasant. Then there must be a cause for it, and to those who are only spectators it is not hard to discover; for we see attitudes and liberties taken

that are very suggestive of the peculiar enjoyment found therein. Although some may be innocent of its nature, there are others that are not, but try to cover the shame with many excuses.

Yes, dear girls, the tendency of the dance is to immorality through the sexual passions, and many a girl has dated her downfall from virtue to its corrupting influence. In some of the dances there is accomplished in excitable, susceptible natures "all that lust could desire, except an overt act of crime." Three-fourths of all the prostitutes of New York attribute their downfall to dancing. The whole system is contrived for the purpose of sexual enjoyment, and is therefore unclean in every aspect. Why will ladies allow gentlemen to assume positions and take liberties in a public dance that would not be allowed in their homes? They think, because it is done so boldly before so many, that there is no shame in it, or that others will not attribute evil desires to them, because of its publicity; but keen eyes can detect the lustful looks, though coated by loving and flattering words.

How awful to think of innocent and pure-minded girls awakening to this true condition of affairs while in the embrace of vile deceivers and betrayers of human virtue! Many a man who desires to accomplish the ruin of some fair, innocent girl will induce her to accompany him to the public dance, and when her moral energies are relaxed she more easily surrenders her person, virtue, and happiness to the destroyer.

Public places of amusement are the haunts of the hardened ones in sin, who come to seek new victims among the innocent. Thus we see dancing is not fit for the pure-minded and virtuous girls, but should be left to the wicked as one of their allurements to the broad way of destruction.

Some will say, "Oh, I do not believe in the public dance, but I see no harm in those conducted in the homes of our friends, where every one is well known." No, indeed, you cannot know all, for friend invites friend, who may be far removed from good and virtue. Many are the accounts we hear of unprincipled men gaining the confidence of some circle of society life, only to betray it by some indecent act that brings disgrace upon its members. Should they be known ever so well, human nature is too weak to expose it to such severe tests as are found in the ballroom.

Another reason for the disapproval of the dance is its extreme intemperance in time, in exertion, and in dress. If all the girls who attend the dance were made to work as hard and as long at some employment at home by their mothers, they would soon think it time to find a better home; or, if they were provided with no more clothes than they wear to the ballroom, they would think father very hard-hearted in not giving them a better supply.

How often we hear the sad story of severe colds taken in the change made in clothing in order to appear just right in the dance or at a party; or in the change

from heated rooms and active exertion to outdoor activity in returning home in an exhausted condition of the physical system. One lady told me of the flannels left off in cold weather, that had caused untold misery for many years, and unfitted her as a wife and mother.

All such amusements as dancing, novel-reading, flirting, and play-parties, drive away the Spirit of God, and cause the young to be careless about spiritual things, thus causing death to the soul. "For she that liveth in pleasure is dead while she liveth."

Many girls who desire to be religious are troubled over the question "Should Christians dance?" Some carry it to their pastors for settlement, and abide by their decision, and some approve of it and some disapprove; and so we find those who love dancing, seeking refuge with those that approve of it; and then as they hear little in regard to it, among their associates, they drift on year after year and are carried with the multitude of amusement-loving people over the vortex of ruin.

Dear girls: "What all amusement-loving people are seeking is pleasure—happiness. A good man has said that all true happiness and nobleness is near us, yet often neglected by us; and that until we have learned how to be happy and to be noble, we have not much to tell even the Indians. Shall we tell the Indian squaw that the highest pleasures are found in the delights of horse-racing, of hunting, of assemblies in the night

instead of the day, of costly and burdensome dress, of chagrined contention for place and power in the eyes of the multitude? that happiness is found in dancing, in card-playing, and in adornment of the person? This is the very realm in which the squaw is most at home.

“Philosophers tell us that perfect happiness comes only from a pleasure attractive to our moral nature in its purity and perfection. If we receive happiness from other than such pleasures, our moral natures are degraded. Is dancing or card-playing attractive to the moral nature? Are you proud to rank yourselves on the plane of the Indian squaw? Will you come down to this plane for the gratification of the moment? Did it ever strike you that there was something incongruous between the practice of dancing and the profession of piety?

“The question is asked, ‘Is it right for young Christians to do this?’ I had hoped that the time would come when this subject might be raised above allowance to that plane where principle would settle the question, but I see no difference in the feelings of the young as the years go by. They dally with the subject, and haggle over the matter, anxious to go as far as they can toward the world and yet not cross the boundary line, and these thoughts give tone to their language and govern their lives. These amusements are absorbing and fascinating, and if one allows herself to yield to their power, they will run away with her judgment, principle, and conscience.

“Who are now the pillars and workers in the church? Who are the ones bringing souls to Christ, in our own and foreign lands? Is it those who have a knowledge of and a love for a personal and holy God—those who so love him that they delight to show their love by keeping his commandments? Is it those who visit the opera, the theater, the card and the dancing parties? Every true disciple of Christ ought to cast behind her this question ‘How far can I go toward the world and yet be a Christian?’ It is not our place to go over to sinners, but to bring them over to Christ. We promised God that we would come out from among them and be separate; and even if our hearts are not inclined that way, does not our common sense, our reason, and our sense of duty teach us that Christians should imitate their Master—their great Example? Irreligious people understand this, if some of us do not; and if you, my dear girls, would only remember with what contempt you once looked upon weak, worldly, wavering professors of religion, you would never seek to win the approval of your friends by yielding to temptation to please them.

“Do you find real pleasure in these amusements? As you look back over your life, are the hours spent in the ballroom and at the card table the pleasantest hours you remember? I do not believe that they are. Certainly not if you are a Christian or ever have been a follower of our Savior. A spiritual-minded person can certainly have no interest in these things. They

are to such a one simply childish and weak. Do you now enjoy childish reading and the sports of children? But you did once. So the person born of the Spirit puts away childish things; and 'if any man be in Christ, he is a new creature; old things are passed away;' and if your conversation and your desires *have not* changed, there is a possibility that you are deceived in regard to the hope within.

"My dear young Christian girls, do not go drearily loitering, stumbling along toward the kingdom, constantly saying with an inward groan, 'Must I do this for the Lord?' 'Why need I do that?' or, 'Why can I not do this?' But instead, run the race with joy, and delight to do and sacrifice."—*Extracts from a letter to girls, by Mrs. C. F. Wilder, Manhattan, Kan.*

We have quoted from the above letter to religious girls, as it gives good teaching to those who look upon dancing and other amusements as innocent pastime pleasures. But God has revealed to us the hidden iniquity of the same, and so we must warn more forcibly by exposing its depths of sin.

Since beginning this letter we have received from the American Tract Association, Chicago, a little book entitled, "From the Ballroom to Hell," giving facts in regard to dancing, from an ex-dancing-master of the Pacific coast, T. A. Faulkner. This book reveals clearly the awful work done in professional dancing. If teachers will acknowledge and renounce and denounce and try to undo the work in which they have

been engaged for years, it is time that others use tongue and pen to awaken souls to the awful destruction going on in the land, under such a pleasant-appearing and popular amusement, among all classes of society. Many are seeking to know the truth in regard to the evils of dancing, and many thousands ought to have the knowledge, if they are not seeking it.

We here give some extracts from the book above mentioned:

“Here is a beautiful young girl. Let me take her for an example. She is the daughter of wealthy parents. They have been called to mourn the loss of two of their children; and this is their only remaining treasure, their darling, their idol almost, whom they love more than their own lives. They wish to bestow upon her every accomplishment which modern society demands. So when it is announced that Prof. —— will open his select dancing-academy, they hasten to place her under his instruction.

“At first she seems shocked at the manner in which he embraces her to teach her the latest waltz. It is her first experience in the arms of a strange man, with his limbs pressed to hers, and in her natural modesty she shrinks from so familiar a touch. It brings a bright flush of indignation to her cheek as she thinks what an unladylike and indecent position to assume with a man, who a few hours before was an utter stranger; but she says to herself, ‘This is the position every one must take who waltzes in the most approved

style—church members and all—so of course it is no harm for me.’

“She thus takes the first step in casting aside that delicate, God-given instinct, which should be the guide of every pure woman in such matters. She is very bright, and learns rapidly; but a few weeks have passed before she is able to waltz well, and is surrounded by the handsomest and most gallant men in the room, who flatter her until her head is quite turned. She has entirely overcome her delicacy about being embraced in public for a half-hour by strange men; in fact, she rather likes it now. She wonders all day, before dancing-school, if that handsome man, who dances so ‘elegantly’ and says such nice things to her, will ask her to dance with him to-night, and finds herself dreaming of how delightful it would be to feel his arm around her.,

“The evening at last comes. * * * Her partner is the Apollo of her day-dreams. He presses her close to his breast, and they glide over the floor together as if the two were but one. When she raises her eyes, timidly at first, to that handsome but deceitful face, now so close to her own, the look that is in his eyes as they meet hers, seems to burn into her very soul. A strange, sweet thrill shakes her very being and leaves her weak and powerless and obliged to depend for support upon the arm which is pressing her to himself in such a suggestive manner; but the sensation is a pleasant one and grows to be the very essence of her

life. If a partner fails, through ignorance or innocence, to arouse in her these feelings, she does not enjoy the dance, * * * and wastes no more waltzes on him. [This is corroborated by the testimony of religious women who in order to warn girls have given their own experience in dancing, stating that this pleasurable sensation became their great attraction toward going to the dance, and they would always choose as partners those who could most perfectly arouse these feelings.] * * *

“Thus the waltz becomes one long, sweet, and purely sensual pleasure. The more profitable things upon which she has been accustomed to spend her time and thoughts, lose all attraction for her, and during the time which intervenes between dancing-school evenings, she feeds her romantic passion on novels unfit for any person to read. She graduates from the academy and is caught in the whirl of society, and her life becomes what is called one round of pleasure. * * *

“This evening there is to be a ball of unusual grandeur; the last of the season of gaiety and the closing of the dancing-school term. Our lady friend will surely be present, so we will attend. What a scene of beauty, gaiety, and splendor! It must have been just such scenes that the poet wrote:

‘There was a sound of revelry by night,
And Belgium’s capital had gathered then
Her beauty and her chivalry.’

“But see, there is our friend of the dancing-academy just entering on the arm of her devoted father. * * *

She is much changed, yet one can scarcely see in what the change consists. The face is the same, yet not the same. There is just the shadow of coarseness in it, a little less of frank innocence and true refinement, and a trace, not exactly of ill health, but a want of freshness. This last is, however, well concealed by the use of cosmetics, and she is still a very beautiful girl, and the fond father's heart swells with pride as he sees the handsomest and most fashionable gentlemen of the ballroom press eagerly forward to ask her hand for the different dances of the evening.

“Her father remains for a few of the square dances, but soon retires, knowing that his fair daughter will not want for attention from—gentlemen whose attention he is sure must be most desirable, certainly desirable, why not? Are these admirers not rich and handsome, and do they not move in the highest society? Ah, foolish father, how little he knows of the ways of ballroom society!

“Let us turn our attention again to the dancers, at two o'clock next morning. This is the favorite waltz, and the last and most furious of the night, as well as the most disgusting. Let us notice, as an example, our fair friend once more. She is now in the vile embrace of the Apollo of the evening. Her head rests upon his shoulder, her face is upturned to his, her bare arm is almost around his neck, her partly nude, swelling breast heaves tumultuously against his; face to face they whirl on, his limbs interwoven with hers,

his strong right arm around her yielding form. He presses her to him until every curve in the contour of her body thrills with the amorous contact. Her eyes look into his, but she sees nothing; the soft music fills the room, but she hears it not; he bends her body to and fro, but she knows it not; his hot breath, tainted with strong drink, is on her hair and cheek, his lips almost touch her forehead, yet she does not shrink; his eyes, gleaming with a fierce, intolerable lust, gloat over her, yet she does not quail. She is filled with the rapture of sin in its intensity, her spirit is inflamed with passion, and lust is gratified in thought. With a last low wail the music ceases, and the dance for the night is ended, but not the evil work for the night.

“The girl, whose blood is hot from the exertion, and whose every carnal sense is aroused and aflame by the repetition of such scenes as we have witnessed, is led to the ever-waiting carriage, where she sinks exhausted on the cushioned seat. Oh, if I could picture to you the fiendish look that comes into his eyes as he sees his helpless victim before him! Now is his golden opportunity. He must not miss it, and he does not, and that beautiful girl who entered the dancing-school as pure and innocent as an angel three months ago, returned to her home that night robbed of that most precious jewel of womanhood—virtue!

When she awakes the next morning to a realizing sense of her position, her first impulse is to self-destruction, but she deludes herself with the thought that

her 'dancing' companion will right the wrong by marriage, but that is the farthest from his thoughts, and he casts her off—'he wishes a pure woman for *his* wife.' She has no longer any claim to purity; her self-respect is lost; she sinks lower and lower; society shuns her, and she is to-day a brothel inmate, the toy and plaything of the libertine and drunkard.

"How can I picture to you the awful anguish of that mother's heart, the sadness of that father's face, or that dreadful gloom which settles over that once happy home? Neither their love nor their gold can repair the damage done. Their sighs and tears cannot restore that virtue. It is lost, gone forever. Ah, better, yes, infinitely better, would it have been if instead of placing their only darling in the dancing-school, they had laid her in the grave by her little sister's side, while her soul was pure and spotless.

"But how is it with her ballroom Apollo? Does society shun him? Does he pine away and die? Oh, no! he continues in the dancing-school, constantly seeking new victims among the pure and innocent. Like flowers, the choicest ones are plucked first, and most admired; but their beauty soon fades and they are cast aside for new ones. Parents, do not discredit my statement. There is no mistake; I know whereof I speak when I say that just such villains as I have described are to be found in, and leaders of, the select dancing-school, in the ballroom, and at the parlor dance, figuring in what is called the best so-

ciety, as the most refined and highly polished society gentlemen of the day. Nor is this ballroom scene an imaginary one; I have seen it, just as described, hundreds, yes, thousands of times, and have known of many and many a case with the same sad ending. Do not delude yourself, my dear reader, with the thought that such scenes occur only at low public dances. Some of the lowest and most disgusting deeds of which I have had any knowledge, have occurred at and in connection with the most fashionable parlor dances."

Now, dear girls, perhaps some of you will not agree with this teacher in regard to the evils of dancing, but remember, you cannot know so well as one who has been behind the scenes. The conclusions drawn by an unprejudiced looker-on are in perfect accord with the illustration and example given. And then, the dancers themselves often give the same experience, as a warning to others. May the time soon come when eyes are opened and hearts made willing to acknowledge the evil, by abandoning it once for all.

I quote again from T. A. F.: "The matron of a home for fallen women in Los Angeles, says: 'Sevenths of the girls received here have fallen through dancing and its influence. * * * And yet ballrooms, where the corruption germinates, flourish, and are countenanced by many preachers, and attended and encouraged by many church members whose pastors have not the moral courage to condemn the evil, for fear of offending some of their members who dance.

The ministers, in a great measure, set the standard of morality in our land, and when they will rise to the occasion and make a long strike, a strong strike, a strike altogether, against this ballroom curse, Christian people will strike with them. * * * It is at the cause and not the effect that the strike must be made. In some cities the advisability of closing all the houses of prostitution by law has been discussed. * * * But to stop this great tide of sin we must begin at the source. To close the doors of the brothel, close first the doors of the dancing-school. * * *

“A girl is often ensnared into intoxication and thus into greater sin by vile men, but she is not wholly excusable. If she goes to a ball she must take the consequences. Every woman has a God-given instinct which teaches her right from wrong, and she cannot but know that to indulge in such emotions as the modern waltz fosters is wrong. It is a horrible fact, but a fact none the less, that it is absolutely necessary that a woman shall be able and willing to reciprocate the feelings of her partner before she can graduate, a perfect dancer. So, even if it be allowed that a woman may waltz virtuously, she cannot in that case, waltz well. It matters not how perfectly she knows and takes the steps, she must yield herself entirely to her partner's embrace, and also to his emotions. Until a girl can and will do this, she is regarded a scrub by the male experts.

“I would that young women who dance could just once be ‘behind the scenes’ when young men meet after an evening’s dance to discuss it together, and hear such remarks as * * * Remarks unfit to publish even in this plainly written book are made, my fair young ladies, after the ball, about you, by the very young men who, at the dance, you thought so nice, and who are so considered. I am ashamed to say that in by-gone days, I have been among these young men myself, and I know that to hear them give free expression, loose-tongued, to the lewd emotions and sensual pleasures in which they indulge while in your embrace, is almost as common as the waltz itself. I repeat what I have said before; that I do not refer to rough, uncultured men, but to those who are looked upon by society as most polished, refined, desirable young men. If it be true that a woman, however innocent in thought, is the subject of such vile comment, if there is the barest possibility that it may be true, is it not also true that if she is possessed of a remnant of delicacy, she will shrink from exposing herself to such comment, and flee from places of dancing as from a den of vipers?”

Now, dear girls, one more word of exhortation. Suppose you fear no evil for yourself—will you not admit that some do fall into awful sin through the dance? and will you not give it up to shield them, and find in so doing the recompense of a good deed done?

FLIRTING.

DEAR GIRLS: Human affection is one of the purest and most sacred emotions of the natural heart, and should be held in high esteem and carefully guarded by every one. But how much it is abused, disregarded, and foolishly slighted can only be known by the careful observer. While many profess to regard it highly, their actions contradict the profession.

Girls and boys look forward with pleasure to the time when they shall keep company, and find one of the opposite sex they can love and cherish with all the affections of their loving hearts: but soon they begin to mingle together and are changing their attention from one to another, merely for the amusement of the present, not seeking to know the ones who are worthy, by reason of their nature, wisdom, and purity; but simply to have a gay time.

One of the saddest sights that meet us daily is young girls living for and caring for nothing else but the pleasure derived from association with all the gentlemen of their acquaintance, trying to allure them by looks, words, and actions until they shall be won by their charms, and profess their love and attachment. Each one does this that she may have the pleasure of enjoying a quiet engagement, with all its favors and gifts, and then with some slight pretext

send him away, no doubt with an aching heart, and surely with wounded pride and less respect for our sex; then gaily turn to another, or, perhaps, keep several longing, each to know if he is the favored one. Of all the despicable acts of decent people this is one of the worst, as it is simply fooling with the tender affections of others, which should be held sacred.

Many a man with a loving heart and noble purpose has been turned aside by the fickleness and unworthiness of women who were only playing their part to attract and draw to themselves all they could for the pleasure derived therefrom, and in numbering him with the "refused suitors," to gratify their pride. It is not to the credit of any one to boast of her rejected lovers; for it shows the pride of heart, hard-heartedness, selfishness, and unworthiness of the one who does.

Sometimes girls think they must keep company with all who offer, for the sake of having company, and to become acquainted and to have a good time. It is far better to be engaged with the duties of life, and entirely unconcerned about the future and what it holds for each in regard to love and a life companion, knowing that real worth is surely appreciated by the same. There is a modest, becoming behavior in regard to these things that is very praiseworthy, and the noblest and best of the opposite sex hold it in high esteem. A girl of principle and virtue should not keep company with one of doubtful character, with

faults and failings plainly seen, for such ones cannot retain respect and love from the pure-minded.

There is much in this world that is counted love by its possessors that is only the lust of the sexual nature, which should be held in subjection. Love springs from the heart and is pure and true, seeking only the best interests of the one loved; while lust seeks self-gratification at the cost of the one thus desired.

How often the little love dream of some dear girl is shattered by improper proposals, and when these are rejected with indignation, she is told that "this is a love desire, and others as good as any one need be, are thus enjoying their courtship." Well for that one if she is forewarned, and knows something of the way of the world to deceive and lead astray. Oh, how many unhappy marriages are caused by the uniting of two upon the plane of lust instead of love; and this is too often true of those who flirt with every one who will, encouraging in themselves and others the natural passions, which should be in subjection to mind and heart. Late hours, embracing, kissing, and caressing in the way these are carried on between young people, are not conducive to purity of thought and action.

The immorality of the young, as well as the old, is appalling, and needs careful consideration in order to know how to meet it in its various forms; but one of the greatest causes for concern for our girls is their confidence in their own ability to know what they are doing, and their consequent resistance of the efforts

made to warn them of different troubles. For instance, we say to some dear girl, "Do you know you should be very careful, when in the company of young men, to use the most becoming language and the most circumspect motions, in order to have them pay you the same respect, and avoid all improper thoughts?" She replies gaily, "Oh, yes, I know how to take care of myself." Then again I say to another, "Do you know the world is very wicked, and men are waxing worse and worse, are truce-breakers, despisers of the good; and you need to be very careful in your company with them?" "Oh, yes, but I am not afraid of any of them; for I can hold my own and care for number one."

You see, in their self-sufficiency lies their greatest danger; for, feeling strong in themselves, they rush, as it were, into the very jaws of destruction; for in their innocency and ignorance they have no idea of the awful corruption they must meet. Deceivers with faces and actions of gentlemen lie in wait to ensnare, seduce, and destroy virtue, character, soul, and body, for time and eternity. It is only step by step that the work is done, but just as surely as the spider ensnares and feasts upon his victim, so surely does this human destroyer prey upon the one in his power.

So much evil is brought upon our girls by carelessness, indifference to instruction, and childlike unthoughtfulness of coming results, that I have a deep pity and concern in my heart for every one of them,

and for the dear mothers who are suffering untold troubles on account of their own unfaithfulness in not more carefully impressing home instruction upon their minds and hearts in early years; or for not having exercised greater diligence in winning them to the way of the Lord before the allurements of the world drew them so far from the right.

I want to tell you a true story as it was told to me by a sister who knew the sad circumstance. This dear girl thought there was much amusement in keeping company with young men just as she pleased. So after enjoying the society of one for some time, she turned him aside and received the attentions of number two, which made the first one very angry, so that he avowed his determination to be even with her in some way. After a while she rejected the companionship of number two and shortly afterward again received the attentions of the first, who had not forgotten his anger, but was planning his awful revenge, which was carried out by feasting her on dainties, so drugged that he could with ease accomplish her ruin while she was unconscious of her surroundings.

While language would fail to express our contempt for such an awful act on the part of a man, no matter what the grievance was, we wish you to see that she did not know the awful danger she was in while amusing herself in this way of flirting. There is not often one that does not suffer in some way for her folly on this line. Sometimes it is found in an unloving com-

panion for all the years of life; again, it is in the slanders of offended suitors, or the ill will of lady friends; sometimes the life is so corrupted that evil habits are formed that bind with Satan's fetters, and that can only be broken by the grace of God, in the salvation of the soul.

Did you ever think of the time, strength, and good wasted by many in their year-after-year flirtations? Suppose a girl begins this business when sixteen years old and continues until twenty-six years of age—she has given just ten years to foolishness, when the Bible forbids it; for it cannot be followed to the glory of God or for the good of any one. Ten years of life! how much good could be done, how much learned, and how many snares avoided by a proper use thereof! Sometimes good girls do not care to enter upon this kind of life, but are almost forced into it by the comments, jests, and even sneers of friends and acquaintances who are expecting every one to follow in this way of the world.

I remember a girl who would not receive the attentions of her acquaintances, because each one had some fault. Some drank occasionally, others used tobacco, others talked disrespectfully of the girls with whom they kept company, others were foolish in conversation, etc. She had her standard set for her company, and as no one there measured to it, she was left to herself for some time. This aroused her brothers, who taunted her with becoming an "old maid," because she

was so particular. In making a change of home for a short time she met a young man who had none of these evil ways, and so was soon receiving his attentions, while busy in her avocation. Still there were depths of character that had escaped her observation, and were the cause of much sorrow in after years. So I say to you, dear girls, that you cannot be too careful in the company you keep; and I hope many of you will see the evil of flirting away the precious years of life. To those who are Christians, or desire to be, I would say, let this matter of marriage rest in the hands of God; be satisfied to have his will done in this as in all else in life; and he will keep in perfect peace all whose minds are stayed on him.

The Christian finds enjoyment in the service of Christ, and so has no need to seek it in this way among the unbelieving; for there is no harmony, no fellowship between the righteous and the unrighteous. Many a girl has lost the grace of God out of her heart by becoming affected with the ways of the world in regard to courtship and marriage. While the word of God says marriage is honorable in all, it also says that those who enter this state shall have trouble in the flesh. As it is something that cannot be undone—for those who marry are married *for life*, either for better or for worse—each one needs the wisdom of God in making the choice of a companion. Those whose minds and hearts are seeking their own way in the matter, and are filled with false ideas concerning that state, are not in

condition to act wisely. Very few look further than their present enjoyment; but one who can be amusing, joyous, and entertaining for a few hours at a time, or make rapturous declarations of love and fidelity, is not always the one who can really prove himself able to sustain the same through sorrows and trials of many years of life.

So, dear girls, for your own good, even in this present life, be very careful in your associations; for while you may only desire to amuse yourself with others for a short time, their evil ways may become less and less displeasing to you, until you may overlook some very serious wrong, that may bring upon yourself very much trial and trouble.

Men with good moral character are not anxious to obtain a coquettish woman for a wife; as they admire traits of character that are not found in one who seeks admiration from the multitude. I remember once thinking that a friend of mine would more likely think well of a certain girl if he knew how many worthy young men had paid her attention. In speaking thus to him, he replied that he should like her better if he knew few had kept company with her; for she would more likely be pure-minded, and possessing qualities of heart, mind, and character that met his ideal of a true woman. If one is a careful observer, it need not take years of courtship to reveal the prominent traits of character or to ascertain the true state of the affections. I will give you a couple of experiences on this

subject, and hope they will be profitable to some of our girls.



DEAR GIRLS: I want to give you a little of my experience, as it may be a help to some one. I began to keep company with young men when quite young, and was very careless and inconsiderate, although my parents desired me to be more particular and more steady. I paid no attention, going on in my own way. At the age of seventeen I was converted, and my father had me promise him not to keep company with a certain young man. But the Devil deceived me, and made me think it was the Lord's will that I should marry him: so we went on deceiving my father, but I did not feel right about it; for I knew I ought not to deceive my father, but honor him by doing as he wished me to do. So I lost my experience of salvation, but kept up the profession.

Sometimes we would decide not to keep company, but wait till the Lord showed us clearly what to do; but it seemed we could not carry out our resolutions, and, oh, what I suffered only the dear Lord knows; "for the way of the transgressor is hard." This worry and anxiety went on for about seven months, and then one of the Lord's ministers came here and preached the straight word of God: quick and powerful and sharper than any two-edged sword, it proved to me; for I saw where I stood. Heaven was before me if I would give him up, and hell if I would not. It was a

hard battle, but the Lord helped me to do right, and now I am praising him for being willing to "pardon a rebel like me." By his help I have straightened up my past life, and desire to be sanctified and do all his holy will.

I used to say that young people ought not to keep company unless they intended to marry; but now I believe they should not unless they know it is the Lord's will for them to marry. I thank God for taking my feet out of the mire of sin and placing them on the rock Christ Jesus, where I hear and do his blessed will. Yours in Jesus' love, ANNIE M. ABBEY.

DEAR GIRLS: May God bless you and open your hearts to receive instruction. I want to help you by giving my experience in several worldly things.

Nine years ago I was a young foolish, frivolous girl, participating in all the worldliness my surroundings could afford. But now I am a wife and mother, enjoying the blessings of the Lord, all through his great mercy and love in answering my dear mother's prayers; for she daily for many years carried me to the throne of grace in earnest prayer. Can you imagine her joy as she stood on the banks and beheld me buried with Christ in baptism, which occurred on my nineteenth birthday?

For three years I had danced, and partaken of all worldly amusement, not giving our dear Savior a thought; for Satan had me in bondage. I would powder, paint, and flirt, and engage myself to some young

man, then with some trifling excuse break it, and repeat the same with some one else—never loving with a true womanly love, of course; for that does not run on such a low level. I was very vain, and thought myself pretty. But just stop and think what a sin we commit when we spend our time, strength, and means to beautify ourselves, when others are suffering for daily bread. Besides, when we fix ourselves up to be fascinating in the eyes of our male associates, do you know what sins we lead them to commit? The Word says when a man ‘lusts after a woman, he has committed adultery with her already in his heart.’ So we are responsible to some degree for such sins of those we sometimes love best, but from whom we would turn, if we knew they were guilty in acts; yet to Jesus they are just as guilty, and how will it be with us? Shall we be excusable, if by word, action, and appearance we lead them to sensual thoughts?

Again, we are just as God made us, whether beautiful or the opposite. Then should we try to improve God’s work by the use of artificial means? Poor worms of the dust at his feet! should we not be satisfied? If we are not beautiful, it is for some good reason—perhaps that we may desire the beauty of heart that shines forth in a beautiful character, which far outshines the beauty of form and feature so much admired by the worldly-minded. This beauty of heart is what we should desire and strive for, that we may be pleasing to God; for he says he will “beautify the

mEEK with salvation." Indeed, dear girls, I do think that the most homely faces are transformed into beautiful ones by the grace of God in the heart, that shines forth in love, sympathy, devotion, and noble purposes and aspirations. Yes, some of the blackest faces, lit up with the glory of God, are more beautiful than many of those who are rich and fair of form and feature.

I want to tell you how the Lord showed me the evil of dancing, when I did not have the proper instruction. After I was converted I was so sure the people danced in Bible times that I decided to dance until the Lord showed me differently, believing "all things were good until man should make them bad." I did not realize that man had already made dancing bad.

As I went to the dance I asked the Lord to convict me of its wrong, if he did not want me to dance. I got to the hall, where I had danced many times, but it did not seem the same; for it was depressing; lights, dim; and every one seemed to point the finger of scorn at me. As the music began I commenced waltzing; my feet were so heavy that I could not step quick enough, and my partner seemed to be the poorest I ever danced with; the music, harsh; and my heart grew so heavy and sad. Oh, how glad I was to get home and down on my knees to ask God if it was his teaching! So I felt a stronger and deeper conviction that there was no place for me any more at the dance hall. Jesus was not there, and my heart was heavy

when he was not with me. I felt perfectly sure then that Jesus had taught me to separate myself from the world; for I could not serve two masters. So I made up my mind to do no more dancing, for his dear name's sake.

But, oh, what a tempter Satan is! When one way failed to turn me from God, he tried another. A friend wanted me to go with her for company, as she could not go unless I went also. Well, I thought, it is not for myself, I will accommodate her just this once, but I will not dance. Well, I just disobeyed God; for he showed me it was not his will, and I seemed to be more willing to please a friend than to serve God. But I learned a severe lesson; for I made a remark that caused me much trouble, and to this day a family near by will not speak to me because of that foolish, thoughtless remark. That was my last mingling in worldly pleasure. Oh, praise God for his great mercy to one so wayward; for he has kept me from temptation and led me by his Spirit.

When I thought of matrimony, I said to the Lord, "When I marry, it shall be to the one thou shalt send." The first one who came was to try me. I had not seen him for three years—one to whom I had been engaged before I was converted—but my answer now to his proposal was, "Will you give up worldliness and serve God?" He refused to become a Christian, as I was almost sure he would; for he was a most hardened sinner.

Then the Lord sent me the one he willed should be my husband—a Christian, and one to whom I could give a true woman's love—and oh, how he has blessed this Christian union!

So, dear girls, when you marry, be sure to be Christians; then, according to the word of God, "marry in the Lord;" or, better still, not at all, but be married to him in loving, devoted service in his vineyard; for the field is white unto harvest and the laborers are few to hasten the work; for Jesus will soon appear to claim his own. Your sister in Jesus,

MRS. GREENSTREET.



SECRET SINS.

DEAR GIRLS: Many individuals try to live an outward life of irreproachable morality, seen by friends, loved ones, and acquaintances, while the inner life, known only to themselves and God, is full of impurities and secret evils. But such a life of secret shame will after a time make itself manifest in various ways in the outward life. So in reality, while much of our lives is lived beyond the sight of men, and many would not have the world or their friends know their secret thoughts and actions, for love or money, yet the time comes when the depths of the heart are unveiled by outward appearance and actions. A young man may be very careful in procuring an occasional glass of wine or a cigar, that friends may not have the knowledge of the fact, but as the habits increase in strength they are soon discernible. The young lady may indulge in impure thoughts and actions in private, but soon her blushing face, as shameful scenes are recalled, and the unguarded language of impurity reveal the inward darkness.

As there is so much evil in the secret life, we realize that our girls need to be carefully instructed thereon; but as some consider it improper to mention these things publicly, we need the wisdom of God to do so in

a way that will be for good to every reader. When God created all things, he looked upon the work of his hands and pronounced it very good. As we are his workmanship, we must be very wisely formed, for good purposes. And so we are; every faculty of our being is for holy and wise use, although some are so seriously abused that often they are looked upon with contempt and censure, when they, as the uncomely parts, should receive more abundant honor.

To most mature individuals are entrusted sexual life, power, and organs, intended for the wise purpose of procreation, that mankind may be fruitful in bringing forth sons and daughters in health, strength, and life. This work is a very important and sacred one, requiring much thought, care, and self-denial, in order to be properly discharged with best results. There is, however, greater carelessness in this direction than in anything else concerning natural life, as individuals are more often moved by their desires than by wisdom.

Abuse of any member or faculty of the body brings the system into trouble in various ways; therefore it is not surprising when the sexual life is wrongly used that its influence extends through the nervous system to every part of the body, bringing weakness, disease, and shortness of life.

Each child inherits from its ancestors a certain disposition, individuality, and temperament—to be encouraged or discouraged by surrounding circumstances. So, while in each one this sexual life should become de-

veloped in early years, the time varies according to the inherited nature. It often appears from almost infancy, and so is very ignorantly abused; for little ones, observing pleasurable sensations from the handling of the secret parts of the body or from different attitudes and motions, will amuse themselves by repetition, until habits are formed and development made that causes untold injury to the individuals, physically, mentally, and morally. Little children should be taught that there are great evils in the world, and they should do nothing that they are ashamed for mother and father to know; for it is astonishing how soon they learn to hide their evil ways from parents, guardians, and friends. Therefore, they should be carefully watched, and all signs of evil firmly reprov'd.

Instruction becomes very essential, as children advance in years, and the mind seeks for knowledge upon secret things. How beautiful to see a pure-minded mother guarding the thoughts, expressions, and feelings of the children entrusted to her care! As inquiries are made concerning hidden things, wise answers are given, and the impression made that she is so glad to be the one to counsel and help in these things, so there is no need to speak to others who might not talk wisely about them. Surely, the parents should be the ones to receive confidence and give instruction. From a lack of it, many children have had to look to others to satisfy their curiosity; and from a lack of purity and wisdom in the instruc-

tion, they have been led into secret sins. It takes wisdom from above, courage of purity, and conviction of duty toward the children, to give the lessons needed in order to have them comprehend its importance in their own lives.

How many hours of wondering and wishing to know certain things, might be avoided by a few wise words! For instance, when little children are looking lovingly upon the new baby brother, and little eyes are full of questions that little lips try to form into words, how sweet and strong the assurance from mother's lips, that "the Lord has been very good to us in giving us such a sweet little baby." How the little hearts rejoice as the lips reply, "I knew aunty did not find it in the woods; God gave it to us, so we will take good care of it and love it, oh, so much!" As years roll along, the quiet assurance that "God has a good way for all things, and as you get old enough mother will explain it to you," quiets the mind and turns it to other things.

Then, how sweet and precious as mother takes the oldest one alone and tells her, "Now I think you are old enough to know something of God's ways; so I will tell you some things, which you must not talk about to others, but you can always come to me to know what you want to know concerning these secret things." And so she unfolds little by little the hidden things of life, impressing by look and tone the sacredness of the trust imposed upon her. Then how quick the child is

to resent all familiarity from others upon this subject; for mother will tell her just right. Oh, the importance of heavenly wisdom in guiding children, and from the lack of this how many have drifted into evil ways that bind soul and body in chains of darkness and death!

It has been thought by many that secret vice belongs only to boys, and that they can do as they please and still make good men. Some try to think that women and girls do not inherit as strong sexual life as the other sex. But this is not true; God created them male and female, and gave each a part to fulfill thereby; and abuse of it is just as easy to one as to the other, and deserves just as severe censure, as one has just as much right to expect purity as the other. Let us think a little upon this fact.

Supposing a girl has been carefully raised, in a pure atmosphere of parental love and wisdom, and has shunned every impure thought and action, and therefore expects the same from one she honors and esteems, how sad the reality as she finds her new companion has yielded to both, and has not kept his body in subjection, but speaks lightly of evil deeds, and wonders how she could "be so particular." So she either falls into his way of looking at it or else loses her respect for him—sad, indeed, whichever it is. Again, we find a pure-minded man, who has looked upon sexual corruption with displeasure, and, having a high opinion of the opposite sex, has endeavored to keep himself worthy of their esteem, and the companionship of a pure wife.

But, alas! his eyes are not clear to discern, and the chosen one soon, in the privacy of home life, exhibits her impurity.

Oh, the heartaches of an ill-mated pair! Then, dear young people, will you keep yourselves as pure as you wish your chosen one to be in later years? Often the chains of a licentious life are forged in early years by the practice of self-abuse, which is the self-use of the sexual organs, producing the sensations of enjoyment designed only for the sanctity of married life, where the unity of sexual organs is complete. This abuse of a sacred service brings untold suffering into the world, and all along life's pathway we see human wrecks and objects of pity, as well as many who have in part spoiled their own lives and that of others thereby.

We look into the face of an innocent girl, and from the depths of a pure life the eyes look back into ours, as windows of the soul, and our hearts rejoice. A few years later we again look into the same countenance, but, alas! the innocency of purity is gone; a blush of shame suffuses the cheeks, as evil thoughts pass through the mind, and she cannot bear the searching gaze that pierces the heart and beholds its corruptions. A year later a change so sad, so deep, and so strong appears, that one almost involuntarily shrinks from the object with horror; and later, her shameful depths are unfathomable. But it has been only step by step, coming so gradually for years that no alarm awakens the slumbering mind and soul.

To sound an alarm to all the dear girls who are bound by the chains of this evil practice and to warn the innocent, is the object of this letter. Sad, indeed, are the consequences of all sin; but saddest of all, is that which destroys the body, thus plunging the soul more speedily into eternal ruin. As woman is the weaker vessel and more delicately formed for her duties of life, a violation of the laws of her being brings her sooner into deeper and greater distresses.

Many diseases peculiar to our sex are brought on by secret evils, and many wives and mothers are reaping in years of sadness, weakness, and pain the fruit of ignorant or willful wrong-doing in early life, and which often clings to them even to death's door, increased, as it were, by the weakness extending to the will, unfitting it for the resistance needed in order to obtain victory; and thus Satan seems to hold in fetters of iron those who would be free from his service. So now I am so thankful to point each sin-sick soul to the great remedy for sin, Jesus the Savior; because he saves his people from their sins. Yes, in Jesus there is help for every need; in him all fetters are broken, evil habits are conquered, and even the results of sin in the body are healed by a look of faith.

Then, dear girls, do not go on in bondage to these great evils, but come to a Savior who will deliver from the dark chains of slavery, and make you "kings and priests unto God," and heirs of eternal glory, and give you joys that are as far above these fleshly pleasures as

heaven is higher than hell. Oh, the sorrow, wretchedness, and woe that might be remedied by coming to Jesus, in his own way, for salvation; giving up sin, seeking him as a mighty Savior, with godly sorrow for sin. You all may come where you can trust him as *your Savior from your sins*; and he is faithful to forgive and give grace to keep from all evil, and then cleanse the heart from all unrighteousness in his precious blood.

I will now give you several sad stories from the lives of those once bound by sin. As you now see the remedy for evil, you will not be excusable if you continue therein another day. As soon as these dear sisters found the way of escape from the bondage of sin they took it. Will you do the same and prove to yourself and others that you do not love sin more than righteousness? Oh, may God help each sin-bound soul who reads these words, to escape to the "Rock that is higher than I!"

✿

DEAR GIRLS: Nothing but the love of God in my heart would induce me to reveal the secrets of my life; and may it help some dear ones to give up evil ways while they may.

My mother was very innocent and ignorant in regard to the great evils in the world, and did not dream that her own dear children were going in wrong ways; therefore, no instruction was given in secret things. When about eight years of age, it became my duty to

care for the little ones, while mother was at work caring for a large family. Often I would sit so long holding baby that my whole being seemed in revolt, and so by different movements I found pleasurable feelings that relieved the tiresomeness for a time by quieting the nervous system with a slight prostration. As this continued throughout the day, with very little relief, it was no wonder that disease soon preyed upon the body, requiring the skill of physicians, who seemingly did not comprehend the nature of the case, or were fearful to disclose it to my parents.

Outdoor exercise was prescribed, which relieved me of the severe strain of holding baby: but evil ways when once begun will find some way to continue. While outdoors, secret places were found, where with no eye beholding, but the eye that never sleeps, the evil practice was continued, until there was no strength or inclination for any of the duties of life, and days of sickness were my portion at various times.

As I grew older, in some way I became conscious that this habit was self-abuse, and a very injurious and evil practice, and I tried, oh, so hard, to give it up. Time after time strong resolves were made never again to be guilty of it; but, as I lay down to sleep, demons seemed to crowd around my bed; and sleep fled away, until the battle seemed to take strength and almost life; and evil spirits held sway and conquered the body, while the will seemed unable to cope with so strong a foe, but desired to be set free. Year after year of such battles wore life away, and I sank under

nervous troubles, until life was a burden. Then I tried to be religious, and would ask God to help me to resist the evil and do good, but as I still regarded iniquity in my heart, the Lord could not help me. So the battles were to the strong, and I was vanquished in the fight.

So strong became the evil that while in company an unseen power would hasten me away to privacy to yield to the destroying lust. Yea, more than that, although shame covers me as I remember the sad fact, when it was impossible to leave the company, by a little shielding from observation and in a secret way, the evil was practiced. I avoided the company of the other sex, fearful lest they should find me out and accomplish my ruin. I determined that if ever I married, it should be to one who would pity my weakness, and not take advantage of it.

About this time health seemed to be somewhat restored, and, though old in years, nature became natural after the manner of women, and old desires partially subdued. Therefore, when a good, moral man sought my companionship and every effort of my being was put forth to be worthy of his esteem, there was a great calm, only broken a few times by the fiercest of storms, which showed the strength of the secret foe.

Now, dear girls, while this part of my life was so corrupt and so strong, there were traits of character that endeared me to others; and while I loathed my-

self for this evil, I was so glad to be dear to some one; so sought to be in many ways a good woman. Then my heart was glad when a kind and good man manifested his regard for me and desired me as a companion for all the years of life, while I trembled for fear of what might be made clear to him in marriage privacy, but was determined to be true to him in any acknowledgement that might be necessary, and hoped that marriage might be a cure for my evil habit. In his innocence and purity, the signs of impurity in sexual life were not discerned, and so, while he was in ignorance of his wife's secret sin, she has spent hours of deepest remorse and sorrow, and shed bitter tears that there should have been any cause for a secret from him.

At first marriage seemed to be a remedy for this secret sin; but as years passed and the body became weakened, the evil appeared in greater force, and at times lust was only satisfied in self-abuse. Oh, the terror that filled my soul! Was there *no* help? I became more diligent in religious duties, and tried to be so occupied that there would be no time for evil, but from hours of prayer I would arise to yield to the destroying sin. But help was at hand.

As I beheld my bondage, I at last saw the remedy in a perfect salvation in Jesus. My religion had been powerless to deliver from bondage, because merely a formal, intellectual faith. But now, as I laid my sins on my Savior and trusted him to deliver and save me from them, a change so wonderful and mighty was

wrought in my heart that it gave me sweet and blessed victory over them. Within a few years it was my privilege to hear of "the fount opened in the house of David for sin and uncleanness," and as I again trusted in Jesus, a work was wrought that cleansed me from every desire and inclination toward the great evil.

So I am free! liberated from a darker and more dreadful bondage than that which bound a million of God's creatures in our fair land, a short time ago, who were set free by the life-blood of freedom-loving men, shed on the battle-field. This bondage was only in regard to the body; for while it was bound and held as chattel property, the soul was free to serve God. But the bondage that was mine was far more severe, as it held both soul and body obedient to the most cruel master, who longed to make that bondage eternal by casting both into hell. But in mercy God stayed his hand, and revealed the freedom bought for me, over eighteen hundred years ago, by the great King of glory, when he tasted death for every man, that all might be made free.

Yes, the death of Jesus upon the cross has purchased for each of us freedom for soul and body. Will you, my fallen sister, have it, and be raised up from the plane of sensual joys to that of the heavenly? May the Lord help and deliver each reader thus bound in sin, as he has delivered me, is the earnest prayer of your loving

"AUNT JANE."

DEAR GIRLS: I have often wished I had the opportunity of impressing upon your minds the great injury done to these bodies (which God created for his temple), when the secret vice is indulged in. When a very little girl, I learned of this great evil and how to practice it, but did not know what a great sin it was. I continued its practice to some extent for several years. Then an agent came to our house selling a book called "Plain Facts for Old and Young." My parents bought one, but kept it carefully concealed, lest their children should find out some things which they thought were better for them not to know. But I was very desirous to know what was in the book that they were so particular about; so I kept watch over it, and as every opportunity afforded I read it; and there, for the first time, I was told what a dreadful effect this sin would have on us, if continued in. I stopped the evil practice at once, and kept perfectly clear for a year, but becoming a great novel-reader and being with evil companions, I was again ensnared. But, oh, the bitter remorse that stung my conscience each time the Devil's chain grew tighter!

I finally married, hoping the chain would then be broken. But no! it only grew worse; and as time moved on, I found I was in the future to become a mother. Oh, the awful thought of this sin hanging to me, over which it seemed I had no power! By bowing almost daily to this tyrant, I became a physical wreck. My nervous system was shattered, my sleep

was almost gone, and what I did get was almost worse than none, being attended with terrible dreams.

Imagine, if you will or can, where I stood, with the thought that perhaps my child, if it lived, would inherit this awful lust and vice, and the effects of mine on its physical system. It seemed I was powerless in the hands of the enemy, "led captive by him at his will."

Finally, I gave my heart to God, and cried mightily to him to save me from this evil, which I found was fast destroying my body. Sometimes I was very weak and sorely tempted of the Devil; and I remember once yielding, and God let the chastening rod rest very heavily upon me for about a week. I plead earnestly for his forgiveness, but it seemed he would never answer; he wanted to teach me a good lesson. The Devil tempted me hard, and then said, "It is no worse to *do* this than to *want to*." So I yielded, and this scripture, in Jas. 1:15, was fulfilled: "Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." So, when I conceived this evil in my heart and went about to do it, it brought forth spiritual death. The Lord forgave my transgression and gave help in time of need. But since I am sanctified wholly, and the blood of my Redeemer has cleansed me through and through, I can look back and sing,

I was a captive, but mercy released me;
I was in bondage, but grace set me free.

I do realize that these words are true; for "whomsoever the Son maketh free is free indeed." I am as free from this vice to-day, and have been for years, as if I had never known it. Yet it is nothing that I have done, only to resist the Devil and draw nigh to God, and he has done the rest.

You ask if I was ever tempted after I was sanctified. Yes, sometimes, for a while, but I resisted the Devil and God made him flee. Then when he could not make me yield this way, he would sometimes come in my sleep and tempt me. But God gave the victory; so I am free indeed, praise his dear name! and he has also healed me of that dreadful nervousness.

Dear girls, if any who read these lines, have fallen a prey to this dreadful monster evil and do not know how to get out of its clutches, just come to Jesus. Ask him to forgive all your sins, and then believe with all your heart that he does forgive. Then pray the prayer of David, "Cleanse thou me from secret faults." Believe that he will and does; for he says, "Ask, and ye shall receive; seek, and ye shall find."

"Watch and pray" much, "lest ye enter into temptation." If you have been a reader of novels, abandon it at once, as it leads toward secret sins. In place thereof "search the scriptures," and "do good to all men." "Rejoice evermore; pray without ceasing; in everything give thanks." May God add his blessing and help you all. Lovingly your "FRIEND."

DEAR GIRLS: As I have a great desire to do all I can against sin, and hold up purity and truth, I will give you briefly a sketch of my life of secret sin; as I was led from the path of virtue almost in the beginning, although much against my desire, and which has brought me lifelong trouble.

When I was engaged to my husband, he asked me questions in regard to my past life, and I made him believe I had lived a life of purity, when I had been guilty for many years of one of the worst of secret evils, which defiles and pollutes the body and destroys mind and soul. Since I was married, I confessed my wrong to my husband, and have done all I could to atone for it; but still we are not happy, and it seems that we never can be [unless he can forgive you as Jesus has. J. C. R.]. If we have ever loved another before we meet the one we intend to marry, we ought to tell him all about it, and not keep any secrets from him, not even about our age; for you know often girls, when they begin to grow old, will leave off a few years from their age, and afterwards joke about it carelessly, or carry the deceit all through life.

Oh, if I could only live my life over again, how different it should be, and how much more useful I could be! But if this little sketch of my evil-doings will only keep some other feet from walking in the same evil way, my life shall not be in vain, and this thought shall cheer me in my sorrows of life, as I pray that no reader of this may ever taste the bitterness of an un-

happy life caused from her own wrong-doing. Your
loving "AUNT MARY."

DEAR GIRLS: I pray that God's blessings may attend this little letter, and that it may be burned home to your hearts by the love of God.

When I was a child eight years old, I learned this evil practice of self-abuse from another little girl two years older. This evil I kept in practice nearly every day for years and years. And since I have found out what a shock it is to the nervous system, I have wondered many times how it could have been possible to retain the right use of my mind, or how I ever could have borne such strong, sound-minded children. Surely, the Lord was very merciful to me because I did it in ignorance; and when I became enlightened in regard to it, how I did desire to cry out against it—such a sin, an awful besetting sin, it had proved to me! At the age of twelve years I began novel-reading, and my parents being both unsaved permitted me to do so unreprieved. So I read so freely that I imagined myself one of the subjects of love, even in my dreams. This went on, with secret vice, until at the age of sixteen I was married to a young man seven years older: but my love for him, and his for me, was only lust, which time has proved to our sorrow; for we have not lived a happy day together since the second week after our marriage. I can see it all now, but did not then. My spirit of lust drew out a lustful feeling from him.

and the Devil made us think it was true love, just as he counterfeits all other good.

Yes, girls can practice this evil just as well as boys, and bring themselves sooner into deep distresses. This evil, instead of being removed by marriage, grew upon me and made me become indifferent to my husband, until it led me into adultery with others, and caused a very unhappy home.

But shall I not love much and serve faithfully, when Jesus has forgiven so much, and has given such sweet peace, joy, and comfort; and above all, has cleansed my wicked heart, and abides there? Yea, indeed, I will tell to all what a dear Savior I have found. In much love to all sin-bound souls, I am your

“AUNT ANN.”



SOCIAL EVILS.

DEAR GIRLS: How sad you must feel as you read the dark pages from the life book of so many sad and troubled ones, who have carelessly entered the paths that lead to such fatal results in after life. Will any of you turn in scorn from the objects of pity that throng life's pathway, and remember not the loving looks and words given by our Lord to those who were so deep in the mire of sin and woe? Have any of you the right to throw a stone at any one in sin, unless you yourself are without sin? If you were without sin, you would have no such desire; for love would cover the sins of others.

God help us, dear girls, to raise the fallen, cheer the faint, and comfort those in need. Suppose this one that may be in shame beside our pathway, were your dear sister, who through the many changes of life had been left to the care of strangers, and who had been led astray by the smiles, flatteries, and evil ways of associates, would not the sister-love in your heart prompt you to some effort for her protection, comfort, and rescue? Yes, indeed. Many have borne the shame, have suffered the sneers of others, to carry off in their arms of love a fallen dear one; and life seemed of little value only as it could be used for her deliverance

from the foe that was trampling her under its feet; and many times love has conquered, and the dear one has gone forth with new purposes, strength, and life, and has battled bravely, and ever afterward lived an honor to the one who sacrificed for her good. Truly, this is praiseworthy and suitable for imitation.

If this is true, and real God-love fills our hearts for all the children of a loving Creator, then we cannot pass a poor unfortunate one by in indifference, much less in scorn or derision. May our hearts become more like our Lord's, and beat with love, sympathy, kindness, and mercy, for every sin-cursed, oppressed, discouraged, and storm-beaten creature, who shares with us his favor. Are we like our Father in bestowing good upon the thankful and the unthankful? upon the just and the unjust? Is there not often more of the righteousness of the Pharisee about us than of the good Samaritan?

Now, while our hearts are aching to think of the deep impurity that has been before us in our other letters, and some dear ones have caught a glimpse of deeper corruption than they ever did before, and have wondered, Are these things so? but have been assured by the earnestness of the writers, and their sorrow for the wrong-doing, that there is certainly much truth and very bitter experience of evil in these sad lives; while others from the forcible illustrations may behold their own polluted and sinful condition, and desire the great remedy found in the blessed Savior of men: we

still desire to show you deeper evils and the great wickedness of the earth, which is fast hurrying it to the great judgment day. "Oh, no!" cries one, "do not speak of these things; for our minds should be directed to what is good and noble, and not to the unpleasant."

Dear friends, that is just why so many drift along in a pleasant, go-easy way, unconcerned about the welfare of those around them; because they shut eyes and ears to every unpleasant, unattractive sight and sound, and so pass through life without an effort to meet the needs of a perishing people.

We should understand our surroundings and the different conditions of life, that we may steer life's frail bark, and stem the tide so as to avoid the precipices, the quicksands, and the great ocean of destruction that lies before the one who drifts at ease. Ignorance is not innocence. We may have a fair comprehension of the iniquity that fills the world, and yet be perfectly innocent in regard to partaking of it. For instance, in many places it is a very common sight to see a drunkard reeling through the streets, which is both painful and shocking to the better part of our nature, and so the young are warned of it as a great evil, though the object lesson is not attractive. But let something come up which is unknown, mysterious, and which promises a degree of pleasure with no appearance of anything the opposite thereto, and the pleasure-seeker enters therein with readiness.

Of course, the warnings of the wise are disregarded, and dear ones, taking their own course, reap a sad harvest—perhaps in this world, anyway in the next, unless the escape is made by way of the cross of Christ. But, oh, how sweet to think at such times, we have “done what we could” to hinder the sad result! How many, when they stand before God in judgment, will realize, as they hear, “Inasmuch as ye did it not unto one of these, ye did it not to me,” that we are truly our brothers’ keepers.

Oh, the selfish goodness of the many who give a small pittance from the many dollars they handle, for the relief of the suffering, when God would have them “sell that they have and give to the poor,” that their treasure may be in heaven! Often has my heart been saddened as I saw how lavishly money could be expended for the vanities, gaities, and greed of life, while neighbors lacked daily bread. Will not our God visit, for these things, his righteous judgment upon the evil-doer?

Now that we see more clearly our obligation to the distressed and needy, and trust our hearts are warm with sympathy and love, we will continue our lesson on sexual abuses—not to cast the erring ones off, but to strive to draw them to a better life.

As I have before affirmed, marriage is honorable in all, and is designed for special purposes; but as mankind have so abused and perverted many things, we find they have carried the privileges of married

life among the unmarried, and there is often found more freedom of sexual life among the unwedded than among the married, which is one of the greatest evils in the world, in its uncleanness and the perversion of right principles, laws of health, propriety, and righteousness, which cannot be trampled upon without great injury to many, not only to those most closely connected therewith, but to the remote. There are so many ways that sins and evils may affect others, even to future generations. How few families there are who do not have in some dark corner of their memories the sad life-story of some dear one who fell in an unguarded moment of temptation, or, becoming enslaved by evil, has spent this life in shame. Yea, we call the proud happy; but, oh, the misery, woe, and pain hid away in the depths of proud hearts!

When we look upon man and woman in the strength and beauty of true manhood and womanhood, we wonder how it is possible for them to stoop to the indignity of sexual corruption. But when we see how many ways there are to withdraw prudence and self-restraint, and let down the bars of integrity to right and principles of virtue, through the direct influence of the deceptions of the enemy of all righteousness, and also through the cunning and well-laid plans and devices of those under his control, and the ignorance of the young, coupled with their preference for that which allures, through its promise of pleasure, we are made to feel that surely God alone can give the strength

needed to gain the perfect victory for true manhood and womanhood.

The great things of life are not often accomplished in a moment, but are the work of many hours of steady toil. So the great evils are not often committed in a moment, but require hours, days, and years of preparation, either by the individual or by parental influence. Thus crime and immorality come upon us step by step, and when in just the right condition to receive it, some great temptation falls like a thunderbolt from a clear sky, and accomplishes its purpose in the deeper degradation of the fallen. Then the only safe way to escape the dangers around us, is by fortifying ourselves by the grace of God in our hearts, and a steady upward move after the things that conduce to a strong, pure Christian character. Then we have the promise of our Father, that we shall not be tried above what we are able to bear, and that the fiery darts of temptation shall be quenched by the shield of faith.

I am sorry to have to again refer to the ignorance of children as one of the factors in the corruption that darkens the world, but truth is truth and facts are facts, although they are stubborn things to deal with, in many of the problems of life. Untaught children finding out for or among themselves, many of the secrets of life, begin to put them in practice between themselves, having no understanding of the vast injury done their bodies, or the great wrong for which they are responsible as the years pass away.

The great evil of self-abuse, which is practiced alone in secret, is put to shame by the intimacy of boys and girls, who in nooks and corners are doing all possible to carry into their lives the privileges of the married, and boasting of their proficiency, until whole schools, towns, and communities are corrupted with a plague more fearful than that which lays waste at different times some portion of country. Yea, it is a deeper and blacker plague than any disease, as its roots are deeper, piercing the soul; its bands are stronger, reaching beyond the help of man; its stench and miasma are more offensive, as they reach an offended God, and bear before them the sighs, tears, and heartaches of the weak but loving parents, who dream on, about "the innocent days of childhood," until they are rudely awakened by the moral destruction of their darlings.

But we hear the plaintive cry on every side, from parents, friends, teachers, and preachers, "What can we do?" You can throw false modesty aside and give the instruction needed for their defense. Let the cry be, on this subject as on many others, "Educate, educate." Let them know the influence and effect of each wrong act, and the shame, censure, and punishment thereof. Let there be no compromise therewith in the hearts and minds of those having the care of children. Shall we permit them to throw themselves in ignorance over so great a precipice and we fold our hands in indifference, or in our greater wisdom and

strength say, "We can do nothing," but mourn and weep over the sad situation, while the sorrowing parents carry their burdens to the loving Lord, who comforts them in love and mercy, but would have them cast aside their weakness, and in his strength and wisdom command their children from the paths of destruction?

Deeper and deeper must become the loathsome pollutions of the land, unless parents arise to their responsibilities as parents and bring up their children in the way they should go, by requiring obedience from the earliest years of life until they leave the parental home to battle with life as men and women. We know this is not the fashionable, or, as they say, "up-to-date" teaching; but we also know it has the Bible ground of truth to rest upon. Alas, alas! how sad it will be to know in years to come that we as parents have hastened our children toward evil by our silence regarding it! "Oh," says a dear little girl, "surely that is not naughty! if it were, my mamma would have told me about it; for she says so many times, 'My child, do not do that, it is naughty.' " Have you told the little ones of the naughty things that surround their pathway.

But not alone to children, are confined the many unwise and evil acts; for as they become older, and have knowledge of right and wrong, they think it is nice and smart to keep ahead of others and live a fast and gay life, and that it will be time enough to settle

down and take life in a humdrum way when they are too old for all this pleasure. Often they are brought to believe that immorality is the rule, and virtue the exception, and that it is a sign of weakness to try to be good.

Oh, the enemy has so many ways to deceive and hold in bondage his captives! Often a man tells some virtuous girl that love is marriage, and as God is the fountain of love he has bound them together by a stronger cord than ceremony; so they need not tarry for that, but enjoy themselves in that love (which is only a term to cover the vilest lust); and when he has tired of his victim, he leaves her to herself and sorrow, and flees to other fields of mischief. Again, he tells another that what is right for her parents to do, is right for her, and she need not trouble about it, for he will bear all the responsibility of the action. And so with many deceits he continues to draw many into his net of destruction, till our fair land is dishonored by lives of darkest hue among those truly capable of better judgment.

If it is sad to know of the evils of youth, how much worse to know of those among the wise who abandon themselves to that which they know will bring them to shame and destruction! Think of the houses all over the land that are carrying on their business with the persons of our daughters and sisters, selling them body and soul for a mere trifle, to satisfy the lustful desires of those who trample our sex under their pol-

luted feet, in claiming their right to do as they please.

Dear women of the land, arise in your true womanhood and save the sisters from the hands of their enemies; for many of them are tired of their lives of shame, but need help in many ways, to break the prison bars and chains of slavery that bind them there.

Many have not sought such places nor entered freely, but have been ensnared in many ways by men and women sent out for the purpose of alluring the innocent or needy. Many, when unable to procure work, tired and faint from lack of food, have been deceived by the promise of a good home, only to find themselves in the very jaws of destruction; and when more dead than alive have been given into the hands of wicked men, who rejoiced in the evil committed to them. Then when virtue, self-respect, and loved ones were lost to them, they have turned in despair to drink the dregs of fleshly pleasure before the time should come when life would be one ceaseless pain, and then the dark eternal night.

Was there no way of escape? Yes, if they had sought it in tears of repentance, and found a friend in Jesus, he would have sent an angel and opened the prison doors. Oh, how much each dear one loses in not accepting the gospel of salvation, ere the evil days come; or, if in trouble and sorrow, failing to remember her privilege and accept it while still there is place for repentance.

I want to give you a true story of the salvation of

one of the worst women ever known. She had once been a mother's "baby dear," rocked to sleep in arms of love and watched over by tender care. But when death came and summoned the mother to a better world, the child was left to the protection of an only brother, assured that as long as he lived she should know a tender father's care. But in the many changes of life she was at last left to charity, and through her surroundings she learned evil practices that encouraged the development of lust.

She at last went out into the world to engage in the battle for bread. Entering a great city, she deemed it an easy matter to procure suitable employment, and so began to answer the advertisements desiring efficient home labor; but not finding the place she desired, she continued to seek until her means were almost exhausted, when she again tried, and was conducted to a pleasant home and met by a very pleasant and kind woman, who desired her services in the care of a portion of the home.

Her time not being filled with labor, she became enraptured with the many fine novels that lay upon the stands and tables, which fed the flame of vanity and ambition to become some wonderful heroine, and strengthened the already developed fleshly lust. Soon the attractive company of young people, was alluring her into gayer scenes than she had ever witnessed, and she soon was reveling in the attentions paid to her by the stylish, well-educated, and aristocratic gen-

tlemen that thronged about her pathway, until she fancied she was the most favored of women, because of some unknown or unrecognized virtue or attainment, and that hers was to be an enchanted life, filled with all that was desirable.

But all this was only the working of cunning men, making the home the gateway to the house of shame, where she was carried, in the arms of strong men, when in the hour of greatest weakness she yielded to the destroyer, in the person of the one most respected, esteemed, and confided in of all her gentlemen friends. Yes, in that hour of lost virtue, lost reputation, crushed aspirations, and deceived affections, she yielded to the entreaties of would-be friends, and permitted them to do their pleasure in opening still further the house of shame to her entrance, from which she could not escape until all that was good was swallowed up in lustful desires; until the once loved baby was an unloved and unloving woman, with an almost insane desire to lead astray as many pure-minded men as possible, in her thirst for revenge. No ray of light pierced her darkened heart, nor one moment of sweet recollection stayed her in her application to her soul-destroying business.

Hearing of a camp-meeting near the city, she sought it as a means to accomplish her purpose, and fixing her desires upon a young, devoted preacher, she made her way to the altar, as though to seek for spiritual good; but when this preacher sought to instruct her

in the things of God, she made such a bold request that in horror the preacher exclaimed, "God will damn your soul in hell!"

She staggered from the altar and sought a lonely place to think; for those few words had cut to the heart by the Spirit, and had revealed the awfulness of her condition. There she stayed until solitude became unbearable, and she sought out a few acquaintances to express to them her sorrow of heart, and to ask their forgiveness for the wicked life she had led, and for all the wrong she had done them individually. Then the earnest Christians gathered around her and counseled and prayed for her until her conviction for sin was so vividly manifest in face and action, that strong men looking upon her distress, bowed their heads, while tears of sympathy flowed over their cheeks, as they moved from her presence overcome by the assurance of the pangs of hell, as manifest in this poor woman. The sisters led her aside to a tent, and in mighty prayer to God plead for her salvation, though all hell should be moved to hinder her approach to mercy.

Now, with tears falling like rain, and groans of agony, deep and full of despair, she begins her confession, how in her vanity and love of pleasure she had entered the snare of the Devil, and when robbed of her virtue had turned like a tiger upon the innocent, and had enticed the noblest and best to her snare—sending the proud boy in shame to his mother's home,

a wrecked character, after years of mother's watching and training; and had lured the true and faithful husband from the side of his wife, to sow division, strife, and final separation between them, and then when hopes, health, and wealth had flown, mock with demon voice, as he wept over the desolation; and then of the cruel rejoicing when she could humble the proud heart of the tender and true sweetheart, by winning the lover from her side to send him back a broken toy, crushed by the iron grip of lustful vengeance.

One after another, of the wicked deeds of her awful life would be revealed, and again a cry go up from many hearts for mercy for the chief of sinners. But before the plea was finished, again the black volume of confession would pour forth, and ears not used to the recital of such awful deeds would be covered in horror, and the plea for mercy ascend in double earnestness and power. Then the body would writhe in the torments of hell, and in the most intense agony of voice would the horrors of another confession come forth.

At last a great calm seemed to follow the tempest, and all wondered what next. But the calm only preceded a fiercer storm, until friend after friend forsook her, unable to endure the sight, and only those whose love was rooting down into the sufferings of Christ remained to hear the mother's confession of the murder of her little babe, that she threw as a thing of hate into the flowing river.

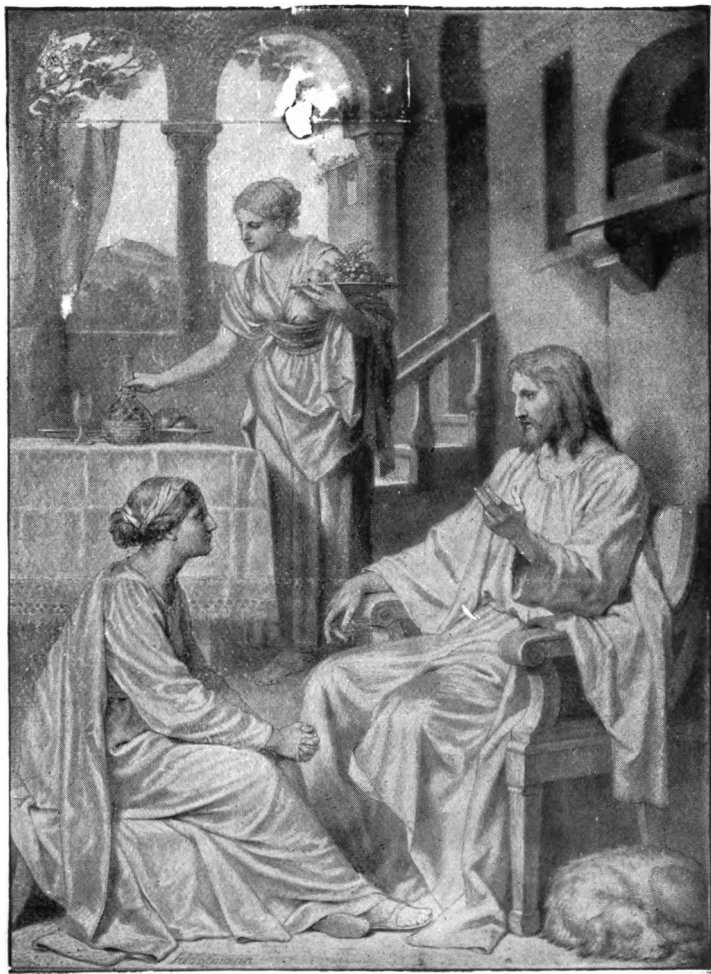
Then she raised her face of distress to the faithful

ones, saying in deep despair, "Now you too must hate so vile a creature and forsake me. Oh, Jesus, wilt thou also forsake me, eternally, and leave me to this awful remorse and despair? Wilt thou hate me?"

. Look! a wonderful change! The Lord is looking upon her in love and mercy, and she, beholding the look of compassion, is transported into ecstatic joy as she praises him with joyful lips, her face and figure transformed into heavenly beauty by the glory of his grace, that makes her a new creature in Christ Jesus. Set free! a captive no longer, but now loved and loving, clothed and in her right mind, "sitting at the feet of Jesus."

Was it real? Did it last? Yes, and after a few years of earnest Christian life she closed her eyes gladly upon the scenes of this world, to open them in the presence of the one who so loved her as to give his life for her when in sin. Is it true that he loved her while in sin? Oh, yes, indeed, his love followed her all her days, remembering she was one for whom he had suffered and died; but she would not look to him for help, so he could not help her: but in the hour of her greatest need, as she looked away to his love and mercy, forsaking and despising the evil of the past, he met her in wonderful love and mercy. And so, dear wandering one, no matter how far away in sin, return to the Lover of your soul.

Do you know that often the most hardened in sin are more easily brought to the foot of the cross than



"SITTING AT THE FEET OF JESUS."

those who have prided themselves upon their morality and goodness of heart? because they do not know that their goodness cannot recommend them to God, but they must accept Jesus as their Savior from sin; for he is the way, the truth, and the life.

Then, dear girls, as I think of you now, I remember the impure, those enslaved to evil habits of lust, those not virtuous, those sold in sin, those ensnared for the destruction of virtue by wicked men, those who have known the gospel of Christ—with words of love I would entreat you all to give up sin, and choose the way of life. Oh, that this letter might bring forth fruit in the salvation of some dear girls from this awful sin of Sodom, that destroys the soul and kills the body!

Did you ever see a victim of the cruelty of Satan? Then follow me into a darkened room, foul with the odor of decaying flesh, and look upon the bed of white linen, cooled by the breeze that fans the cheek of the weary sufferer who moans and groans in restlessness, pain, and terror. See the wild eyes, the brazen face, and hear the harsh and ugly tones as she utters inces-sant commands to the patient nurse, who in mercy is sent to care for her by an earnest band of workers. Now, note the weary look, as we ask permission to pray and sing for her; and as God stirs our hearts and melts us before him in love, and the Spirit maketh in-tercession for her according to the will of God, see how quickly she turns from the thoughts of her soul's

welfare to the care of the body; and as we sing the beautiful songs of Zion, how far away it seems to her! how little of reality! only a passing amusement to while away the weary time.

Now the nurse asks us if we would like to see how she is afflicted, and as we wish to know just how awful are the ways of sin, we express the desire, and in great carefulness the soft linen clothes are lifted, revealing great ugly wounds or eating sores, so painful that the least pressure brings a cry of pain. We say, "Mary, do you know that this is the result of your sin? Do you know that if you had been a good girl and had done right, your flesh would be as perfect as ours, and years of life and strength would be before you?" "Yes," she says, "but, oh, I have had so much fun—yes, I guess I must pay for it here and hereafter." The heart is so hardened by sin, that words of love, the gospel invitation, and the warnings of future punishment, fall unheeded upon dull ears.

Is it possible, dear girls, that any who read these letters of counsel will thus end their days with this loathsome disease, which is the wages of sexual abuse, without friends and home, and with the awfulness of the darkness of eternal night before them, yet put forth no effort for their salvation? Again, we entreat, be wise; do what is wisest and best, seek first the kingdom of God.

LOVE AND MARRIAGE.

DEAR GIRLS: There is generally among our girls a very romantic, visionary, but decided, opinion regarding "falling in love." This has originated mostly from the reading of love stories and novels, that have pictured the unreal in glowing colors rather than the real in life and human nature.

While the natural heart is capable of strong and sincere friendship and attachments of affection, it has also very strong propensities that generally modify love in many ways. A person with a strongly covetous disposition will love his wife and children so far as it does not conflict with his natural weakness. Again, a proud woman will love her husband and children so far as it does not conflict with her pride of heart. Yet, by an effort and a willingness to let love rule the heart, and an understanding of the weakness thereof, one may overcome the natural disposition, and love conquers.

I remember reading an incident that will illustrate this point, and be a good lesson to others, as it was to me. The title of it was, "Love, Selfish and Unselfish." A young married woman was continually demanding from her husband all the devotion, attention, thoughtfulness, and consideration, that a selfish heart could

desire, not considering that he could have any desires or aspirations apart from her demands. It was not long until there was quite an apparent dissatisfaction between the young couple, and the young wife was often found in tears, while the husband made excuse for his many lengthy periods of absence.

At last, one day the wife in her meditation was struck with the beautiful attachment of her husband and his mother, who lived near, and she wondered how it could be thus, when she so desired his affectionate consideration, and he seemed to be drifting further and further away from her. So, after a struggle with her pride, she visited his mother and desired her to explain to her how it was that she was so loved, respected, and kindly considered by her son.

The mother was astonished, but soon her keen eyes discerned the real intent of the inquiry, and so in kindest words of sympathy, she stated the plan of her actions toward others that had so won to herself more than she could have imagined. It was this: Not to let any selfish desires for her own comfort or happiness interfere with the happiness of her loved ones. That is, she would sacrifice her own happiness for the sake of her dear ones, and find in so doing a deeper joy, that of an unselfish act. In this way she manifested her deep affection, which begat the same in the hearts of her children.

The wife quickly saw the difference between the unselfish love of the mother and her own selfish, demand-

ing love. She resolved to put it in practice. At first there was a great struggle, as selfishness is a great tyrant; but as she persevered, and manifested in various ways the deep desire for her husband's comfort and happiness, his waning affection was restored and partook of the same nature as hers, and that brought them much mutual joy in future years of trial.

True love delights in self-sacrifice for the object loved. So often do we see shipwreck made of domestic happiness, by the continual demands made upon one another in the name of love. Love seeks the best interests of the one loved.

Many young girls look forward with eager expectation to the time of love and marriage. It is to them the great event of life, and they weave around it many a bright and glowing fancy, and dream beautiful day-dreams concerning it, or build fairy aircastles about it. Some make very strong decisions regarding what they intend to do and not to do, when the wonderful time comes. Nearly all see many failures in the married lives of their friends and acquaintances, and intend to make great improvements upon all, in their own.

It is well to learn all we can from our surroundings and to apply our knowledge for good in every way possible; but to lay down rules of action, and make plans concerning anything, where there are others to be considered, with different dispositions, desires, and aspirations from ours, is not advisable. A single lady may do as she will, but a married one must do as she can.

Girls generally imagine that if there is love in marriage, all will be well, and they can mold and fashion the dear one as they desire. They see how anxious lovers are to please their lady love, and they think it will be thus all through life, but a great mistake is made; for men will do many things to obtain love that they will not do to retain it. This is a wrong principle, but it exists, nevertheless; and our girls should be very careful that they do not do the same things. Many very serious mistakes are made in regard to marriage, because each party generally tries to appear to the very best advantage when keeping company, and they are very desirous to hide their faults and weaknesses; but it is not very long, in the quiet of home life, before the faults appear, and sometimes become as mountains in the way of a pleasant and loving married life. We can see how much better it would be for all to act naturally, and not try to hide their natural disposition.

How sad it is to see a girl just as sweet, tidy, kind, gentle, and loving as possible when in the company of gentlemen friends, and in her home life appearing in her natural way—sour, untidy, unkind, rough, and hateful! Is it possible to be thus double-acting? Yes, indeed; when everything is pleasant, and people have their desires gratified, they may be very nice; but when trials and discouragements come, or when their wills must be yielded to others, then comes out the real disposition.

But some think that if pure love exists, it will cover all else, and life will still be happy. Surely, love does cover many things, but human nature is too weak to always forbear, when the heart is deceived in the object of love; and sometimes when the deception has been very great, and the person is the opposite of the ideal of love, an utter revulsion of feeling ensues, and love is turned to dislike. Sad indeed, is the consequence in a lifelong estrangement of hearts, when individuals abide in the same home, and occupy such close relationship as that of husband and wife, and father and mother of the same dear children. Well would it be for all such sad cases, if they would come to the Lord, and have all the wrong made right, and hearts filled with God love, so they could obey the command to love one another. It is a wonderful triumph of love when the unlovely are loved because of their position as husband or wife, and all the hard places of life are made smooth by this oil of love.

There is nothing more severe upon married happiness, than for either one to continually look upon the failings of the other, and give some evil spirit the opportunity of magnifying them, and causing variance and strife, where they might be passed over by the thought that we all have some faults and weaknesses, and perhaps ours are as much a trial to our companions as theirs are to us.

So, dear girls, I hope you will not look for human perfection in the one you love, and, when you find he

is not all you thought him to be, begin to look upon the faults instead of upon the good qualities he possesses. If we accustom ourselves to look upon the dark side of life in any of its aspects, we become disheartened, bitter, and morose. Take life as it comes, and make the best of it, looking for the bright side in every circumstance.

But while we may not expect to find one without a fault, we should carefully consider the character of the one with whom we are to spend the greater part of our life; for there can be no true love unless it is grounded upon respect for real beauty and strength of character.

Emotions that are stirred by outward appearance, bewitching manners, or from selfish purposes, are very superficial, and must surely fail to give the lasting joy and satisfaction that the natural heart craves in its companionship. Those who marry for beauty, for wealth, for fashion, for a home, or from lustful desires, fail to see the beauty of love and marriage.

Those who go blindly into this sacred fold, depending on the mystical "falling-in-love" theory, are very apt to repent at leisure for such an unwise act. This theory is, that when two who are designed by fate to marry are made acquainted, they at once, at first sight, fall in love with each other, no matter how unsuited their natures may be, and life would be a failure with both unless their short and sweet courtship ended in matrimony. But when we follow these couples

in after life, we find much that indicates a failure in marriage; for it is more often the spirit of lust that attracts together, than real respect for character, and only on this latter line can there be enjoyment together.

Some think it is too cold and prosaic to consider the character, the disposition, and the fitness of the one to fill such a place in life. But in other circumstances of our lives it is considered wise to carefully consider all sides of a question before making a decision. Then let all be consistent and use wisdom in getting married; for all will need it afterward, in order to make the bark of matrimony glide smoothly over life's rough sea.

I believe in love, pure, deep, and true, that springs from the heart awakened by careful consideration and respect for virtue, beauties of character, and ability to fill well such a station in life. How often we see a man depending upon his own exertions to support and sustain a home, marry a lovely woman, who is incapable of guiding a home, let alone performing its various duties wisely, and who delights in her ignorance, as an excuse for an indolent life, while the husband must put forth double effort to meet the deficiency of the wife. This may do for a time, but human nature asserts itself, and finally she is told that if she does not do her part, she need not expect him to provide for her; and so a stormy time ensues, until one or the other yields or withdraws from the scene of strife.

Again, we see a bright, active girl "falling in love"

with a handsome man, who dresses well and talks like a book, but who visits among his friends until the eventful day of their marriage is past, when the visions of wedded happiness flee away as she finds out he makes his living by his wits, and they are not sufficient to support both, so "she can help along by giving music lessons, or teaching a few of his friends' children." Alas, alas!

"Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;

"And, in the hereafter, angels may
Roll the stone from its grave away!"

Well, some one says, cannot love surmount those obstacles and bring order out of chaos? Do you not see that a woman fails of being a woman unless she can fill a woman's sphere, and a man fails of being a man unless he can support at least two, and both of them bring themselves into such trouble by lack of careful consideration of the character? While pure love might be able to bridge the difficulty, the poor material of this kind fails to stand the strain, and both frail barks are out upon the broad sea of trouble, upon which they have brought themselves by a lack of wisdom.

Of course there are troubles and difficulties in the lives of many, where true love exists, and reigns and rules. Sickness, death, accident, and deceit of men, often bring about sad changes; but in these troubles pure love shines brighter, and cheers the rugged way, and no thought of the "might have been" mars its

brightness. There is no trouble half so hard to bear as that which we bring upon ourselves by our willfulness or lack of wisdom, when we might have known better. Then, dear girls, be sure your friend is worthy of your love before you pour out its sacred stream either to mar or to bless your future life.

Often we hear, "Well, I cannot help loving him, although I know he is not near so good as many others I know and respect; but I shall have to marry him, even if we go to destruction together; for fate has decreed it in making us love each other." What foolishness! You might just as well say, "Well, I am obliged to love this friend's husband, because I cannot help it. My love runs right toward him continually." Do you not see that such love is not of God, for he would not have you love another woman's husband? Neither would he have you love some one you do not honor or respect; for he tells the wife to see that she reverence her husband. Yes, there is a counterfeit love, that comes from the Devil; it is "free love," and goes where he sends it, whether the object is worthy or unworthy, free to be loved or not.

Among Christians, God would order their lives on this line, as well as on all others. And so each one should seek to be led of him, either to marry or not to marry, and in the choice of the one that will best glorify God. He will do for each of us all we trust him to do, and do it so perfectly that there is no room for regret; for he doeth all things well. How precious

to know the leading of the Lord, and to realize his blessing upon each act of our lives, when in harmony with his will.

While we can praise God for the blessings of married life, and the victories granted through it over a life of selfish ease and unholy purposes, we must not forget that this life is for those whom God shall choose to call to it, for his glory and our individual good, and that there is also a life of holy service to God, where this relation, while held in honor and highest esteem, is freely yielded to the will of God, that he may have an undivided service, the entire "body and spirit" being held free to do his bidding in all things.

My heart has often been made sad to hear those who choose such a life for these reasons, contemptuously termed "old maids" and "old bachelors"—as though they fell short of true womanhood and manhood. If we look carefully through God's word, we will find that this unmarried life is highly commended in those called to it by the Lord.

You see, dear girls, that we must give honor wherever it belongs; to the married life, because of its sacredness, obligations, and holy duties; and also to the life of holy virginity, that is received for its blessed privilege of "waiting upon the Lord without distraction." 1 Cor. 7:35. You will easily see the difference between such a life and the one of opposite desire, where only self is regarded in ease, comfort, and worldly pleasure. Also, note the vast difference be-

tween a holy wedded life and one entered simply for convenience.

We see many girls who expect to marry to have an easy, pleasant life, and imagine that all after time must be as joyous as "love's sweet morn" with cloudless sky, a brightly shining sun, and sweetly singing birds, to make life one beautiful day-dream of exquisite joy. Would it not be better to comprehend that the wedding day is the entrance to life's responsibilities, to greater cares, to higher duties, to greater sacrifices, to a plane where the best part of our being is called into active service and loving ministration?

It has become fashionable for women to refuse to perform the service of married life, to use every art and device to secure to themselves an easy time. This is not true womanhood. It shows moral weakness and cowardice in the shrinking of God-given obligations. Every girl who does not wish to taste the joys and sorrows of motherhood should never enter married life; and mothers, instead of desiring to shield their children from every hardship and sacrifice, should encourage them in endurance while in youth, that the daughters may be brave to bear their part in life's great battle, and the sons brave and able to protect women from over-exertion and trial during their times of need.

Yes, indeed, married life needs a strong, pure love to bind together and make as one those called to parental duty. How much a brave, considerate, and

loving husband may bear of his wife's trials, can only be known by those who have experienced the strength, comfort, and loving-kindness of a true and faithful companion who loves his wife as his own body.

God intended that the marriage relation should only be severed by death: therefore, he says the wife is bound to the husband as long as he lives; but if he be dead, then she is free to be married to whom she will. As man in his natural state of heart is not subject to God, the wise Creator has provided for his unfaithfulness by permitting adultery to be the ground of separation, but not for the severing of marriage ties, as they are bound as long as they both live. Man in his waywardness has substituted different teaching, and many excuses for a complete separation that permits either or both parties to marry again.

But, oh, dear girls, will you not heed the teaching of God, and turn away from the deceptions of men, which will destroy the soul? Will you not remember, as you make your choice, that it is "for life," and "only death part thee and me," is true devotion and love?

The Devil is working in every way possible to make trouble, and bring souls into deeper and deeper bondage to him, in order to destroy them eternally. And one of his best ways is through the marriage relation. If he can get two persons wholly unsuited for each other to marry, then he knows he can easily bring strife and separation, then a second marriage, and thus

bind more firmly his subjects to sin and to himself, for while many see the evil of divorcing and re-marriage, few of the guilty ones are willing to undo the wrong and make restitution. Thus he has them led captive at his will. I will give you the sad experience of a sister, showing how slyly the enemy works to ensnare souls. May it be a warning to every reader.



DEAR GIRLS: I will endeavor to tell you how I felt into sin, after I had made a start to serve God. I was young, and it seemed to me I had so much trouble, and I had in my girlhood days looked forward to a life of happiness with the one I loved. I became acquainted with a young man who seemed to be a good Christian, and I wanted a husband who would help me on in the service of the Master. As we kept company together he made promises of a good life, and so we were married. I dearly loved him, but it seemed that he quit showing the love for me that he did before marriage, and it bothered me very much. Then he began to find fault with me, and as I was quick-tempered I did not always keep silent, as I should, and I now see I was very much to blame.

Well, I heard the pure gospel preached, and again made a start to serve God. I wanted to do what was right in everything, but was very weak, and I was soon in bondage to the enemy through his deception.

There was a man who seemingly made a start to be

a Christian, shortly after I did. He would pray, testify, and read and explain the scriptures so well, in the meetings, that I wished I had such a talent. Well, he got to coming to our house, reading the Bible and explaining it to me, and by perverting the scriptures to suit himself, he little by little drew me away, and I did not seem to realize where I was drifting until almost past help; for he made me think that it was not the Lord's will for me to stay with my husband, when he was not kind to me, and seemed to regret marrying me; and he even persuaded me that I was making myself unhappy and those around me, by staying with him. So by his sinful and flattering words he won the love that should have been given to my husband, and I became so blinded I thought he was right, and while under his influence, I left my husband and went to live with my parents, and stayed about a month. His intentions were to at last get me to marry him. Oh, what awful sin and deception!

My dear brother was a true child of God, and he talked to me so kindly, and by God's help showed me my condition, by the word of God. As I saw how God looked upon me, how I did suffer! It seemed to me it was many times worse than death. Then I became willing to make everything right. I went back to my husband and am doing my duty by all, and the Lord saves and keeps me from sin, and my life is devoted to his service. I have made a decision for heaven and eternal glory, while the one who caused me to sin,

is saying by his actions that he will not serve God.

Now, dear girls, while you are unmarried, I would advise you to be careful and not marry too young; for girls are apt to think themselves in love while in their teens, and *soon get over it*. Then be careful and do not be in haste to marry, or you may cause yourself much trouble. But should your husband not be what you expected, you should do your duty by him just the same, knowing that in heaven we shall receive reward for the good done here. I write this as a warning to others; do not let anything cause you to take your love from your husband; for the Devil is seeking to bring into bondage in that way. The Lord is the only way, and through him we are made free. Oh, what a precious, blessed Savior! for he saves and keeps us *free from sin*. May the Lord bless these lines to the good of the readers, is my prayer. Your sister,

MARY P—.



May this awaken some to greater carefulness in regard to love and marriage; for if girls realized the responsibility of choosing a *life companion*, they would be much more considerate, and would rather tread life's pathway alone than "marry the first one that comes," or "some crooked stick" that was rejected by others, or one who "needs a wife to keep him straight," or to prevent some one from "killing himself" because of his fancied affection. Oh, how trivial are the reasons for many marriages! and what sad times result therefrom!

and worse than all, how terrible to send forth children born of such a union!

Another thing, dear girls, pity is not love; for we may pity a man for his evil habits and sad surroundings, but that is no reason we should marry him to help him out of trouble. Instead of accomplishing that, it only serves to help ourselves into trouble. Some girls marry men to reform them from drinking and other evil habits, but it proves a failure, and brings themselves and dear little ones into the snare of destruction.

“The married life, though entered never so well, and with all proper preparation, must be lived well, or it will not be useful or happy.” It requires carefulness, watchfulness, and wisdom to pass a happy wedded life. “Forbearance, patience, and kindness, with an earnest effort to keep love bright, will develop other essential qualities, and help to make life smooth and pleasant.” There is nothing like kindness; it is the very principle of love, an emotion of the heart which cheers and gladdens, and should be carefully encouraged in domestic life.

Home life without the religion of Christ in both hearts falls short of the divine standard. The husband as the head of the household must be subject to Christ, with a heart of love—gentle, kind, considerate, giving honor to the wife as the weaker vessel, and heirs together of the grace of Christ, loving her as Christ loves the church, laying down his life for her

good. The wife as companion stands by his side giving reverence to him in sweet submission, as unto Christ the head of the church. And both together require obedience from the children that bless their union, bringing them up in the nurture and admonition of the Lord.

Dear girls, I am sure many of you desire to gain heaven; but do you know that if you marry before you become a Christian, you lessen your chances of obtaining your desire? The one you marry may be more inclined to seek the pleasures of the world than the kingdom of God, and will exert that influence over you. Again, if you become Christians before marriage, you have the privilege of choosing Christians as husbands; but if you wait till afterward, they may not be willing to walk with you the narrow way, so there cannot be the harmony and happiness that there is in a pure Christian union; and how sad it is to see one putting forth earnest efforts for eternal glory, and the other hindering in every possible way every upward step.

May God help you to escape this sorrow, and gain heaven by yielding now to the voice of wisdom, in seeking first the kingdom of God and his righteousness.

How earnest is our desire that each reader of these letters, who enters married life, may find in it all that a wise and loving Lord intended for her good, and that your heart may prove the wealth of pure enduring love that brightens life, and opens to view the great eternity of endless love and glory!

LOVE.

Love—yes, love pure and sweet,
Strong and true—lovers greet.
Give—yes, give more and more;
For the gift holds in store
Joy and peace—life of bliss.
Guard it well; even this
Cannot live without care—
Always sweet, ever fair.

Love—yes, love, give and take
Each to each; then you make
Eden here for a while.
When you frown, always smile;
For the frowns cannot last,
When each deed as it's past
Shows a love, firm and true,
Guiding each, binding two.

Love—yes, love never grows
Old and stale; for it throws
Round the one that is dear
Every charm, bright and clear.
Virtues rare, guide to this;
Gifts of heart never miss
Bearing fruit; so the ground
Honor true we have found.
Then we'll build firm and true,
Strong and deep, thorough too;
Then our love upward springs,
Far above earthly things.

Love—yes, love—it can do
Many things fair and true,
But the best's never told;
But our eyes seek the gold
That is hid ev'rywhere.
This it is—love doth bear
Burdens great, with the joy
That is pure, cannot cloy;
For it seeks all that's good
For the one who has stood
Faithful, true, always dear
And in love ever near.

MOTHERHOOD.

DEAR GIRLS: Perhaps you may smile as you read the subject of this letter, and wonder if girls need counsel on such things. Indeed, they do; for many of them do not realize that marriage should in most cases lead to motherhood, with all its joys, sorrows, and cares. She who shrinks this part of married life, proves herself unworthy the title of wife, and misses the greatest blessings of life, and the sweetest emotions of a true woman's heart.

The obligations of a wife to her husband are sacred and pure, and designed for sacred purposes. The very close intimacy and dependence upon each other for sexual privileges, should be cause for binding more closely together in love and unity of desire and aspirations, the two who are bound by legal ceremony to marriage loyalty. That inclination that leads individuals to scorn or hold in derision or dishonor, that part of our nature that is designed for such holy purposes, is not of God; for he honors the work of his hands, and so should we in due reverence to him. How wisely and well we are formed for all the duties of life, proves the wisdom and love of our God.

Should there be ought to hinder the performance of life's duties or privileges, it is some freak of nature or result of disease, and may be remedied in answer to

prayer of faith, as when Hannah prayed for the favor of bearing a son to lend to the Lord. How different it is to-day! Women in every station in life are wishing and working in various ways to keep from bearing children, because of the trials and cares of motherhood. Many are supposing that a deficiency of sexual life is a mark of refinement of nature, or a high spiritual attainment, when it is only the deception of Satan to cause separation, strife, and discontent between those who are not to defraud each other of one of the privileges of married life. The perfect man or woman is the one who has a perfectly developed sexual nature, kept in control or proper use, by the grace of God, through faith. The injunction is, to "keep the body under;" that is, bring all its appetites, faculties, and organs into perfect subjection, by the grace of God, to his honor and glory.

Some of the letters received from sisters on this subject, have made me astonished, distressed, and perplexed by the variety of opinions and the abhorrence of sexual duty and privileges, as expressed in different ways. Can it be possible that the real love and instinct of motherhood is fast passing away, and "the new woman" is indeed a mannish one, without desire for maternity or a possibility therefor? Will woman's rights be carried so far as to refuse to do aught but manlike deeds?

The assurance comes from every side that woman, in her present state of health and strength, is not able to

discharge life's duties as in past years. Granted, she is not so strong, whose fault is it? Has she not used such means of prevention, of destruction, and of lustful desire, as have brought her to her present condition of weakness? and has not her manner of life, of dress, and of exertion, had great effect? Shall any one reply against God by accusing him of lack of wisdom in giving man and woman their place and duty in life?

While we would cry aloud against uncontrolled sexuality in male and female, we must also warn the girls of the great evils in married life from the refusal of maternity. In all classes of society are human wrecks from the use of different means of prevention that are not natural or wise, but very injurious in many ways. Then there are those who do not hesitate at the destruction of the unborn, and boast of their little "graveyards" in the back lot. Can anything be more inhuman or wicked? Will God hold them guiltless of murder, when they hated their unborn little ones with such cruel hatred?

Oh, the awful sin abroad in the world—anything for selfish ease and pleasure! Wives shrinking from a few hours of suffering, and husbands from the responsibility of supporting a family, unite their efforts to defeat God's plans and purposes, and so bring upon themselves untold misery and just punishment. How often have we heard mothers declare that nothing under heaven would induce them to be guilty of such

awful things. But in a few years they had "found a way to get around the trouble," and were using some "harmless medicine" to bring them "around naturally each month," thus hardening their hearts against their God, in asserting their own will in the matter.

The true Christian must be consecrated on all lines of duty, and the wife must be just as willing to bear and to care for a family, as to have it otherwise; for the choice is with the Lord and not with her, and her part is to say amen to the will of God.

But some one asks, Is there no help on any line? Must we just let things go as they will, whether it is of God, of nature, or an impression of the enemy? No, indeed! We have the plesed privilege of prayer in every circumstance of life. How beautiful the earnest entreaty of Hannah, when her burden was so great for the privilege of motherhood! And should any one be severely tried or burdened in the opposite way, she may find help just as freely, by taking it to the Lord.

How many Christian mothers are really measuring up to their privilege in taking all their trials to the Lord in earnest, effectual prayer? He who in answer to prayer, stayed the clouds from pouring down their floods of water, and then again, in answer to prayer, permitted the clouds to arise and water the earth—can he not speak nature into submission, until every irregularity be brought into accord with his will, for each individual, according to her circumstances and calling in life?

How awful to think of professing Christians, when in trial and trouble on this line, resorting to the destructive ways of the wicked, instead of trusting the Lord for help! The fact is, the majority of religious people do not put into practice their own belief. Often they will read the 139th Psalm, and comfort themselves with God's wonderful love and care for them, from their earliest existence, and yet, will turn right against the teaching of the same scriptures, and declare that God has nothing to do in the birth of children, and they will have their own way about it, and often work for the destruction of the unborn. How many mothers withhold from themselves the wonderful help of God by not becoming Christians!

God is a present help in every time of need, and words fail to express how much he is able and willing to do for every mother, who will trust him. He is the Great Physician for soul and body, and will bear the burden through the long weary months of trial, and in the hour of greatest need will give deliverance. Many mothers suffer more from fear of an unnatural and severe birth, than from actual trouble; but when they learn to cast all this care on a loving Lord, and trust for a perfectly natural deliverance, and then for special help in the hour of need, surely, motherhood becomes a joy in the precious knowledge of his loving-kindness.

Now, dear girls, will you not arise in your strength of womanhood, and take a firm stand for the gospel

standard of wife and motherhood, and if God calls you to such a responsible position, take it willingly, looking to him for help in all its needs?

The joy of motherhood overbalances the sorrow, as it is forgotten in looking into the face of the dear little one that is bone of our bone, and flesh of our flesh—a part of our very own existence—and noting day by day the precious unfolding of its God-given powers.

Like a beautiful rosebud that gradually unrolls its petals, increases in size, and finally is before us a perfect flower, having received through the parent stem the care and nourishment needed for its perfect development, so a little child must receive from its parents the sustenance required for a proper development of body, mind, and soul. This is not a small part of a parent's obligation; for it requires patient instruction day by day for many years, precept upon precept, here a little and there a little, careful pruning to remove some wrong tendency here, and careful budding there, to encourage a well-proportioned character.

How little the real responsibility of paternity is comprehended by the majority, and yet we see oftentimes the gracious influence at work, almost unrecognized by the parents themselves. Mother love! what is equal to it? Pure, true, unwavering—unfilial conduct may try it, still it stands true; dishonor may shame it, it abideth faithful; pride may disown it, it loveth still, and prays for blessings upon the loved.

Our mother! how sweet the sound! and though we

may have slighted and rejected her counsel in days of yore, how sweet to think of childhood, when she noted every want, and counseled and comforted in need and distress!

If God chooses such a place in life for some of you, will you seek to be such a mother as will honor the sacred position? Patient, watchful, diligent, faithful, kind, true, loving and godly,—how much it means! A mother's influence for the good of her child extends back of its birth; for "pre-natal influence" is a power that far exceeds our strongest conception. The father gives a portion of himself; perhaps, a strong sexual nature, an uncontrolled temper, a love for intoxicating drink, or for tobacco, etc., while the mother impresses her own ungoverned feelings; perhaps strong aversion to the father, dissatisfaction with her maternal condition, fretfulness, ill-temper, and, as some express it, "a general hatefulness in every direction." How sad to think that so many dear parents excuse themselves for such things, and do not try to have a proper pre-natal influence upon their children!

Suppose that every father would stop to think what kind of little ones he is giving existence to, and would clear himself of his evil habits, in love for them; and the mothers would consider the great responsibility resting upon them, and would not yield to depressing influences and natural evils, but consider the obligation of motherhood one of the greatest given to humanity: do you not believe there would be far better

and happier people in the world? But suppose every father and mother would come to the Lord for salvation, and be perfectly cleansed from all sin, have every disposition to evil cleansed away, and then their hearts filled with love and the Spirit of God, do you not think there would be a glorious change? Yes, indeed! tongue cannot describe it. As this will never be, let us not be discouraged, but claim it for our own little sphere, so far as we are able. The mothers may clear themselves, and thus extend their influence for good.

It is not every one that can fill a mother's place as it should be filled, but yet every one may find much help and wisdom from God, and an earnest and careful effort will do much to attain to it.

Now, I want to give you a sister's letter that has many precious thoughts on several different subjects, especially upon this one; so we will let it fill this space.



LEAVES OUT OF MY LIFE BOOK.

DEAR GIRLS: I am now going to spend a little time to converse with you freely about things which are of great importance *now*, and shall be through the countless ages of eternity. I shall talk to you as to my very own dear children; for I expect in God's hands that the instruction will be such as will shape some lives for endless glory, and will be a blessing to all who read. I think of nothing more interesting to you than some of the leaves out of my book of life experience.

I write it regardless of the frowns of some, as I know to others it will prove salvation.

How glad would I be if my dear mother had in the early years of my life taught *me* what I shall, by the grace of God, point out and make plain to you. I was one of eleven children. My parents were poor, but well thought of, especially my precious mother, who never seemed weary of her devotion to the children whom God had given her. She carried cheer and love into every part of her home life, although there were some cloudy days brought on by my dear father's neglect. Let me say it softly, for he was my own dear father, and a kinder heart never seemed to beat without grace than his, but "he loved the wine cup," and was vacillating in all his life; and though he shed many bitter tears, and made resolutions with the sterner part of his nature, that he felt sure for the love of wife and children he never would break again, he had under temptation been overcome. And she—dear, patient mother—had silently and calmly submitted it to God, and quite hid the otherwise disgrace from the family.

As I grew to mature years, I saw how many times he had most bitterly deceived her, and how hope in his case had been deferred, which "maketh the heart sick." Sometimes she failed to hold steady in the trials, and a few times was so far backslidden as to give up family prayers, but only for a short time, when the Spirit of God would push her out to diligence in the things that make for peace. She seemed

ever conscious that it took the heavenly powers in addition to hers to control her flock, so that in early years we were all taught the need of the saving grace of God. Her devotions to my father, whom she truly loved, despite her sufferings, made her so amiable and kind, that I do not remember of her ever leaving undone one thing for his comfort.

It is in God's word that "love beareth all things;" also, "one sinner destroyeth much good." These sins, which I mentioned in my father, had their fruit, and in some cases bore abundantly. Hereditary sin is a great evil to contend with. Not only are we, by the fall of Adam and Eve (our first parents), possessed with a fallen, carnal nature, but we also bear the sins of our parents, unto the third and fourth generation, if unsaved; and so no one can tell how much is lost by a failure to seek God while young. Heb. 6:18-20.

My elder brother was born while father was saved; and was converted in early years, and became a preacher of the word of God. I do not know that he ever willfully neglected his duty. Some others have been remarkably devoted to God in early years. One dear sister saved in childhood, was transplanted into the family above, when fourteen years old; she and a baby sister were taken up to the paradise of God, within one week of each other. I remember how sad that time was when God talked so loudly to the dear ones, and called a halt in some of their lives, which were sinful.

But it is not in man to direct his own paths, and soon this stroke was by some forgotten, and the downward course pursued. Three lovely brothers were now grown, and, unlike my father, they sometimes—yes, I fear many times—went to their homes to make trouble, and not peace.

“Whatsoever a man soweth, that shall he also reap.” Father’s reaping-time had now come, not alone in the sorrow of his children following in a way not good, but old age came, and with it the effects of his sins, as slow paralysis laid him low for three years; and though God forgave his sins, he was unable to exercise a steady faith for the healing of his diseases. His suffering was ended in his sixty-eighth year. But not so with his sin; for it has been visited upon children’s children. The drink habit is not single and alone, but fires every other appetite and lust, so that the results are always ruin to the soul and body. “Look not thou upon the wine when it is red: * * * at the last it biteth like a serpent, and stingeth like an adder.”

We, as children, were called “wide awake,” but, oh, the secret power in sin! Surely, “man looketh on the outward appearance, but the Lord looketh on the heart.” Now I want to call your attention to the sin of sins, which seems to be akin to the drink habit, and not only brings death and blight to the adult, but our dear children, who would otherwise be noble youths, are disfigured and made impure. I refer to the sin of secret vice.

I was but a child of perhaps six when another child brought me to understand this evil, and after that, until I was converted by the grace of God, I remember different times, when in company with rude girls, I misused my God-given powers, and merited the great displeasure of my Creator.

I had an illness, when about twelve years old, that would have resulted in death, had not my praying mother felt she could not see me die, and, throwing herself at the feet of Jesus, she plead for my life, telling him that she had not warned and entreated me to seek him as she felt was her duty; and in answer to that prayer he spared my life. I seem to see the bending form and sweet face, as she leaned over me to warn me of my lost condition, confessing her own unfaithfulness to me; but now she would leave the responsibility with me, I must seek God or be lost; and for this she had asked God to spare my life, when the doctor had said there was no hope—a few hours at most must close my eyes on earth to open them in eternity.

Oh, the awful responsibility of parents, who must meet the "Come, thou blessed," or "Depart, thou cursed," of the Almighty, for their children! It was joy to my mother when she could pay her vow to the Lord, and impress upon me the need of getting right in my soul, to be ready to meet God at any time. She told me Jesus had become Healer to me, and now I must take him as my Savior, by repenting of my sins and believing on the Lord Jesus for the pardon of

them all, and he would receive and deliver me.

I soon sought and found him as *my Savior*, and went on my way rejoicing. Oh, how richly was my soul blessed! It seemed to me everything was new and changed, when in reality the change was all in myself.

I doubt not but that this sickness was brought on by self-abuse, and I want to warn you against any temptation that might lead to this awful uncleanness. Beware of an impure thought, which may suggest itself to you from very many sources. Not only are we living with people who are loose in their conversation, but in their morals in general. Do not keep company with those who would lead astray from virtue and heaven. Shun those who would tell you secrets, and beware of your own hereditary weakness or sin. Learn early to cherish pure thoughts, actions, and people. If you do this, you may have cause to rejoice; but if you fail to heed counsel, you will have many thorns in your pillow here and hereafter.

Few children are born without inheriting this sinful sexual lust; and in a large experience with children I have found few but had need of being watched—some, too small to have it seem possible. Some of you who read may be of those who have begun life, or rather death, thus; for it must lead to an awful death. I met with a first-class school-teacher who went insane, and she told me she did not doubt but it was the cause, although she had not been as vile as many are. If you have not been told the terrible results of such

abuse, let me now say to you that no tongue can tell the suffering and sorrow of one thus given up to this habit.

One small boy in our care, who was only eight years old, was in a condition of weakness through heart failure, which it seemed would end in death, but for God's tender care, bringing him to those who could rescue and bring him to Christ for healing. Small girls, three and four years old, had begun this degrading, viceful habit.

God used us to help these dear children; so we can tell you that you too can find deliverance from this sin, if you turn away from it, and ask Jesus to forgive you and save you from it, and make you Christians.

The Psalmist David said, by inspiration of God, that we are fearfully and wonderfully made; so let me say a few words about this wonderful work, the house we live in—our body.

In 1 Cor. 6:15, 19, the apostle speaks about this temple; also in the 12th chapter, about the body as a type of the precious building of God, his pure church. You can read these and other scriptures, and see how God expects your lives, which he has given, to be used in his service. Now this temple of the body has many rooms, and in some of these rooms are valuables which must be closely kept and carefully cared for, until the time comes for their use.

God has so arranged that those parts of the body which seem uncomely are more abundantly honored.

And he who made all things perfect, demands that we shall keep what he has entrusted to our care, clean and pure. I want to speak of those apartments in the temple, which are to be dealt with more carefully than the rest, because of their important bearing upon all the other parts.

Every girl in innocency has an inborn love for motherhood. Were I to ask why girls love to play mother, and why they take such delight in their doll babies, you would be puzzled for an answer, and look to me to help you. I will answer by asking you why you eat candy and nuts, or other palatable food; and you will say, "Because I like it." But why do you like it? And again you will say as my dear boy does, "'Cause I do." Well, it is God-given and a part of yourself, and if rightly used, this one of the five senses will be a cause for thankfulness to God, the maker of the pleasure you derive from it, if untainted by sin and disease. We should be careful to shun gluttony, as it will defile the wonderful temple. I might go on and ask you why you cry, and why you laugh, until I had gone through with the five senses, and you could, but say, "I am fearfully and wonderfully made."

At the beginning, before the fall into sin, in the garden of Eden, every part of the life was glorious; but sin brought a perversion of these powers, and only as we come back to God, can we enjoy the full bliss of living. You remember I said a part of this temple is to be locked up and guarded until the time appoint-

ed by our heavenly Father for us to enjoy and understand the perfect use of each one of the rooms. Motherhood, which interests each girl, is now in one of these guarded rooms, and the old fable that children come from hollow logs, or are bought of the doctor, is a thing of the past, and many parents have seen the evil of such falsity.

You, if called in life to be a married woman, may some time become a mother; and you will be, oh, so thankful when your own sweet baby can look into your face, without the taint of your own sin being visited upon it, and you can say, I have kept the temple of my body so pure that God will keep this little temple for his glory.

Yes, dear girls, these guarded rooms are the same as the one where our dear Savior was conceived, and as we all have our calling in the great building of God, his pure church, we do not know who are to fill the sacred prophecies, and be chosen as mothers of the prophets or angels that John in Revelation tells us about. You should ever keep it before you, that the mother of Jesus was a virgin, a *pure* woman, who did not defile the beautiful temple of her body.

Learn to love the word of God, read and study it, and see how precious are its truths; trust Jesus as your Savior from sin, and your Healer of all diseases; ask him about everything you think of doing, and you will find the secret of a happy life. Maternally yours
in Jesus, "AUNT ELLA."

HOME.

DEAR GIRLS: Woman's sphere is home. It is her kingdom, and she is queen in it, guiding it well to the honor and glory of God. There is great need of industry, perseverance, wisdom, and patience in the care of the home. Many of its duties are trifling things of themselves, and wearisome to fulfill day by day for many years, but still they are very essential to the comfort and happiness of the inmates. True love and kindness will make us considerate of the welfare of others, and encourage us in a faithful discharge of duty.

It is woman's province to make home as happy and pleasant a place as possible; not by extravagant surroundings, but by love, kindness, patience, and cheerfulness. In this time of activity and unrest, with desire for society's pleasures, the duties of home life become irksome, wearisome, and monotonous to many craving excitement. But true virtue and godliness are much strengthened by hours of quietness. Indeed, every life needs a few hours daily of solitude for meditation, rest, and the building up of the inner life. If we avoid the excitement found in public life with its gaiety, we also avoid many temptations and worldly lusts.

Then let 'the young women marry, bear children, guide the home, and give none occasion for the adversary to speak reproachfully.' God in his wisdom calls some to more active service in his vineyard, giving them the anointing for teaching the gospel, and ministering to the sick and needy. Let every one abide in her calling. My heart is made sick to see so many professing children of God so inactive, either in home or public work. There are so many moments, yes, hours of time, that run to waste, because individuals have no understanding of the place they are to fill in life.

The duties of home should have order, that one may know just what to do next. There is much time saved by careful planning. I was once taught a precious lesson on this line, by a girl who came to help me for a few weeks. I had become somewhat weary, and for some time my work had dragged heavily; for there was more pleasant work I desired to do, but for which I found no time. As soon as a meal was over, she was clearing away the dishes, and before I would hardly think it possible, they were put away, rooms swept up, and the day's extra work begun. In this way of moving quickly from one thing to another, she had most of the afternoon for rest and reading, while I had filled up the time in weariness.

Thus if housekeepers would speed their duties, giving each its time and place, they would not grow so weary and disheartened. Nothing is so tiresome as

the work that is never done, where one day's work flows into another without an end. Let each day have its portion of work, and when it is done, rest content, even though there may be a plenty for each day of the future—work is done and well done, and God giveth rest and contentment in duty faithfully done to his glory.

There are ways of doing work that are quite an improvement on others, and we should seek to know the best. Let simplicity as well as economy reign within the home. There is no need of a great variety upon the table, with a multitude of dishes. A few palatable articles of diet at one time are more healthful than a number. Then let the change in the bill of fare be made often as possible, with few extra steps and little care.

It is more the worry and care, that tires a woman, than the active exercise; and oftener a shrinking from some unpleasant duty, than performing so many, fills up the time. How nice to enter a home in the middle of the week and find washing, ironing, and mending all done and laid away ready for use. Of course, there may very often be hindrances to plans, and when so, a cheerful yielding is a blessing to all.

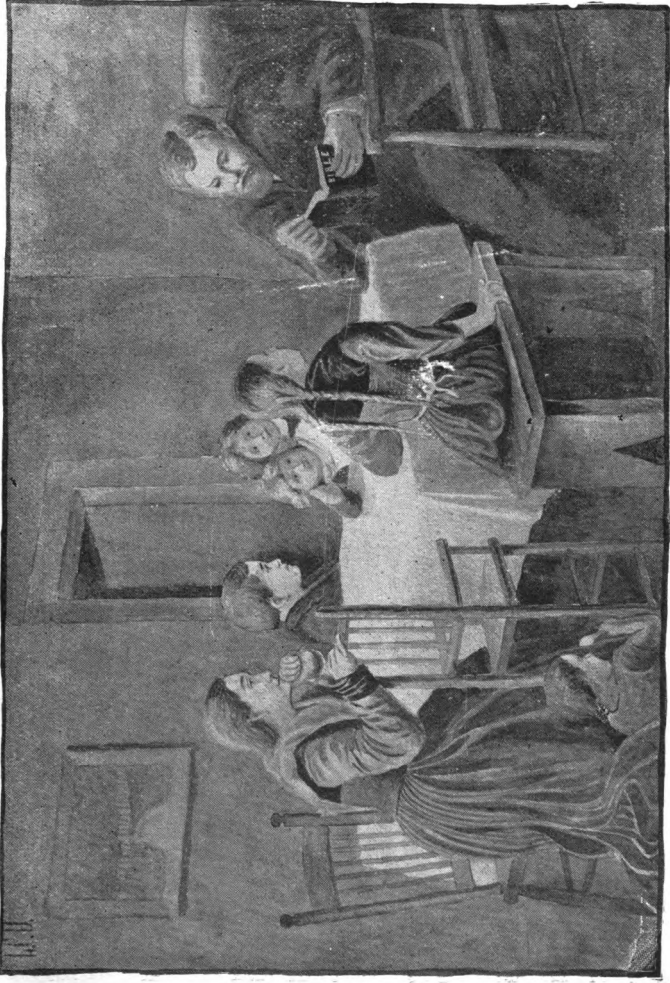
With hearts filled with love, there will be an earnest effort for good to all we can reach. If too much time is unnecessarily spent upon home life, it will prevent many a kind act to neighbors and needy ones. There is great need of wisdom in all the affairs of life; for

no man liveth unto himself. Our lives are intertwined and mingled with the lives of others, until it is a very solemn thing to live; as our influence must either be for good or bad, and that to extend to all eternity.

Home is the place of love, of rest, of peace, the dearest spot on earth to many a heart, with an influence stronger than death, and binding us with a spell that neither time nor change can break. It is home that molds and fashions individual life. A loving and happy home sends out loving, kind, considerate, and wise children, to bless other hearts and new homes.

Just think what a sacred place is a pure home. Husband and wife joined in truest and purest love, find sweet rest and peace in that love; and the children born of loving parents, partake of that love, and blend together in sweet and loving union, while parental and filial love abounds, making it truly a loving and lovely home, though it be in the dreariest spot of earth; for the beauty of home does not depend upon the outward appearance, but upon the *heart* of home—the affections.

There is not the effort made that should be to have home a heaven on earth. Many are so taken up with the cares of life, that they neglect the real consideration of home responsibilities; and yet, most grown people look back upon their childhood home as a very dear place, and will travel many miles to look upon it once more, when all the inmates are passed over the



A HAPPY HOME.

river of death, or are gone to other parts. The place is dear because of the love that existed, a father's and mother's love felt in acts of kindness, if not expressed in gentlest tones and kindest words.

It is strange how human nature will scorn the use of tenderness of expression, and use the severest language, when the heart is really affectionate. Well for all if they can discern the loving heart when so concealed by the marks of indifference and harshness. Shall we use the fairest and best words for strangers and acquaintances, and reserve the opposite for our dearest and best loved?

Dear girls, how we do desire that you fully appreciate your homes with father and mother, and if you shall go out to make homes of your own, that you strive, with the help of the Lord, to make them such homes as will be a blessing to all who enter. And to do so you must begin now (if you have not before) to meet some of its requirements daily. Daughters should so honor and love mother as to bear all that is possible of the care, responsibility, and toil of the home; thus relieving her, and learning valuable lessons for the future.

So many girls settle down to the belief that they must be petted and humored while they have their days of pleasure, before they settle down in life. But do you think of mother's days of toil for many years? When will she have a rest? Will it be now while her daughters are free to give it, or will it be when her

hands are stilled in death? How many think too late, when opportunities are gone, never to return!

Now will some of you do as I once did? When I read a book that encouraged to duty, great resolves and promises would be made, and for a time quite an effort would be put forth to fulfill them; then they would be forgotten and drift into the past, and the careless life lived on. There is a better way. Get the pure religion of Jesus in the heart, and it will make you "kind to mother," when nothing else will. How many of us have wept tears of sorrow for all our unlovely conduct toward others, even our dear ones! Will you get a real victory on this line before you have a home of your own to mar with its unloveliness?

We often think of the girls who have had no parental home, have not known the love and care of parents, or the society and affection of brothers and sisters; and we feel sorry they have missed so much, and hope they may have double pleasure in one of their own.

Oh! we pray that you all may be wise in seeing the beauty of a pure earthly home, and then more clearly discern the loveliness of the heavenly, that you may seek for it far more earnestly than the fortune-hunter does for hidden treasures. Nothing of worth comes to us by chance, and if the heavenly home is worth anything to us for eternity, it is worth an earnest and diligent effort all through life.

Now we have some thoughts that may help some of our girls, in a letter from a sister. So we will give it

now. I am glad there are so many who appreciate the influence of home, and a quiet and peaceful life. May the number increase rapidly.



THOUGHTS FOR THE GIRLS.

DEAR GIRLS: Strive to live a pure life, and you will be a blessing to humanity as well as to yourself; for no woman can really be strong, gentle, pure, and good, without the world being better for it.

Obey the laws of nature, and you will have health and happiness that flow therefrom. Christ taught us to obey natural as well as spiritual laws. If we injure our bodies, we weaken our spiritual life; and if we injure the physical system, we must surely suffer the consequences; for God's laws of nature are not changeable.

To have true beauty, a girl must have a regard for the old and young, for the poor and suffering; must be sensible and pure in her thoughts, chaste in her conversation, sympathetic with those in adversity. She should have an affable and open disposition, and above all, true humbleness of soul.

Our girls do not realize how much the happiness of home depends upon them. Do not be too dependent on your mother for the direction of your ideas; study them out yourself: but be teachable, receive instruction from the worthy. Try to rise to some of the requirements of home each day, and come out of

yourself, and try not only to be happy, but to make others happy.

There is something very beautiful about the affection of brothers and sisters. You can be coworkers with mother in directing the headstrong boy into right paths, not by speaking unkindly—better to say nothing than to speak crossly—but by patient encouragement toward that which is good and lovable.

Make mother your confidante. Home is the place of rest and of pure enjoyment; for it is the refuge from care, troubles, and all the tumults of life. It is the one spot where the heart's pure affections garner themselves, and find their chosen resting-place.

It is woman's duty to make her dwelling-place, over which she is mother and queen, as cheery, cozy, and lovely as she can.

Poverty, ill temper, and slovenliness, each in its peculiar province, have done and are doing much in the way of making unpleasant, uncomfortable, and unhappy homes. The first is generally unavoidable, but the others are without excuse. More loved ones are driven from the home fireside, and given opportunity to seek questionable associates and unworthy associations, where slovenliness rules the home, and method, order, and neatness rarely enter, than from any other cause known. When neatness, order, system, and pleasant associates are found at home, the public places of amusement will not entice so many astray.

One of the most repulsive things in home life, is

slovenliness in dress. Not that gaudiness and glare are necessary to win and keep the hearts and feet of men and women from going astray—by no means—but order, quietness, and neatness, with pleasant words and ways, will do more to keep the family circle full, and the firelight of the hearthstone bright, than all the treasures that riches alone can bring.

On the other hand, the slovenly home, and the slatterns in that home, can accomplish more in the way of producing blackened embers, and darkening the ruddy light of home life, than all other causes combined. The road to home happiness lies over small stepping-stones. The need of true Christian women at the head of the households the world over can hardly be overestimated.

The man who considers that the home duties of women are inferior to the work of men, must be either a bachelor or blind. The very highest qualities of the heart and intellect may be exercised by a mother, sister, or daughter, in watching over the physical, mental, and moral training of the children in her care. Heroic patience, vigilance that never tires, and adaptation of means to the end; a careful study of individual traits, and keen spiritual insight, may find ample room for exercise within the four walls of even a very humble home.

Kindness is its own rewarder, for it returns tenfold to the giver. Have you ever thought how much of Christ's life was spent in loving service to others, even

though they rejected and scorned him? The day will come when the world, with all its vanities, its gilded palaces, its gaudy show, its high estate, its pomp and glory, will be reduced for us all to a narrow cell dug in the earth; and the high regard we paid to it so long will be regarded as a criminal folly. Then may God help us, and keep our hearts alive in all charity, that we may extend our aid, whether our means be much or little, to help brighten the sad days of those on whom the clouds of adversity and disappointment have fallen.

When we have troubles, we often overlook the fact that many of our brothers and sisters have woes a thousand times harder to bear than our own; poor, suffering mortals, who have struggled bravely on through every sorrow, with the anchor of hope ever before them, and a prayer on their lips for help from one who never scorns the needy or troubled one. How often a heart is crushed or broken by our coldness or neglect! Selfishness is the great enemy of that noble trait, charity; for if it were not that we desire so much ourselves, we could afford more to help those deserving our assistance.

How little is known of what is in the bosom of those around us, which might explain many things to our understanding, and we would pity where now some scorn and ridicule. Therefore, to judge without reserve of any human action is most unfeeling, and frequently cruel. Then speak touching, tender words;

for kindness will reform more of the wayward ones than condemnation or censure.

Patience is one of the most beautiful virtues that can be nurtured in the hearts of children, as it gives courage and strength, which being developed with time, prove in after life the strongest safeguards against the time of trial.

As no one knows the hour of her opportunity, so no one knows when the storm of temptation will suddenly burst upon her. There is no science which can predict the tempest to which every human life is exposed.

This great strain upon character comes often like a tropical storm, which rises without warning over a cloudless sky. There is but one way to prepare for these sudden and critical strains, which are to test character, and that is the flawless building into truth and righteousness through our Redeemer.

MAGGIE SHOWEL.



AFFLICTION.

DEAR GIRLS: Now we come to the dear ones who are spending hours and days, nay, months and years, in sickness and affliction—many without a hope of release until death shall set them free; and many are not prepared for that great change, and so are sad and sorrowful, often questioning why God permits it to be so. How many astonished ones there will be when we tell you that he has made provision for the healing of all sickness, disease, and affliction, and no one needs to go on suffering another hour, so far as God is concerned about it. If you do, it will be because you do not understand his will in the matter, or because you will not take it in his own way. Now we will make it so plain that, if you all put forth the effort needed, there will soon be no sick girls. Would that not be nice?

Do you see the wonderful love of God in thus providing for sickness, by giving a remedy that may reach every case, and be a perfect cure? And will not this great love touch your hearts, and induce you to love and serve him all the days of your life? God looked upon sinful man in love and mercy, and provided a Savior in his Son Jesus, whom he sent into the world, about nineteen hundred years ago, to suffer and die

upon the cross, that we might be saved from sin and gain a home in heaven, and that we might be healed of all our sicknesses.

The Word says, "By whose stripes ye are healed," and, "Himself took our infirmities, and bare our sicknesses." He healed all that came unto him, or were brought by their friends, and he is just the same to-day. He made provision for the gifts of healing to abide in the church on down to the end of time. And so they exist to-day, in his own pure church, just the same as in the apostles' time. The instruction to the sick is the same: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

God does not change. As he sent out his ministers to heal the sick and cast out devils, so he sends them forth with the same commission to-day; and all those who receive the promises by faith, and obey the instruction, are healed of their diseases by the mighty power of God. Is it hard for you to believe in such a merciful Savior, or hard to desire to love and obey him?

He says, "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 meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

When people are awakened to the great reality that

an eternity of glory or of woe stands before them, and that to obtain the former and escape the latter, they must live pure lives while in this world of sin, their bondage to evil and their past transgressions become a heavy burden. Our text reveals the way of escape—come to Jesus, lay on him every sin, every evil doing, every weakness, all unworthiness, and obtain sweet rest by believing that he doth freely forgive, and make you a child of God; for his yoke is easy, and his burden is light. What sweet words of love, sympathy, and comfort for every sin-sick soul!

When securely anchored within this safe harbor of love, while storms of earthly sorrow, care, and woe beat upon us, we may hide away behind the promises, and stand each stormy blast with gracious victory, until from the depths of the soul well up songs of praise to him who has so loved us. Because of his great love and mercy, he has provided deliverance from sickness for all his children, or those who give up sin and walk in obedience to his righteous law of gospel truth, through faith in Christ the Redeemer. If we think how much pain, distress, and sorrow are caused by disease in this fair world of ours, we can truly appreciate the great provision he made for it through the atonement of Jesus.

Many of the precious teachings of the word of God are covered up by the teachings of men, through the darkness of error. But as the Lord is now bringing the pure church of God up out of the wilderness of

confusion, and the pure gospel is preached with the Holy Ghost sent down from heaven, its blessed privileges are presented in love to souls, and all who accept them by faith receive the benefit.

It is the custom to send for the best earthly physicians known, in times of sickness, but, though they may do the best they can, there are many diseases that cannot be cured by their wisest and best treatment. Many of the suffering ones cannot afford to pay for their treatment, and so year after year are suffering untold agony; but there is help at hand for all the needy, "without money and without price."

Sickness is not the natural condition of the body, but is brought upon us by disobeying the laws of health, or placed upon us by the Devil, who seeks to destroy both soul and body. It is permitted of God as a chastisement, a trial, or to draw the dear ones to himself, that he may save their souls, and heal their diseases. If we learn the lessons he desires we should, then ask in faith for healing, he will surely fulfill his promises.

A great many witnesses are arising, proclaiming this precious truth to the world, and seeking after the sick, to turn them from dependence upon the arm of flesh, to the mighty arm of God, that is stretched forth in love and sympathy to every needy one. Now I want to tell you how the Lord has blessed and healed my body for years, when there were few that believed in divine healing around me; indeed, I was entirely alone

here at home when he first healed me of my afflictions.

When quite young, a book entitled "Remarkable Answers to Prayer" fell into my hands, and was carefully read. Though unconverted, it was not hard to believe the testimonies of answered prayer in times of sickness, nor to think that Christians should be so good that they could thus pray in confidence for healing.

Fourteen years ago God drew me to himself, and I was converted and brought into obedience to him. Soon my attention was drawn to divine healing, and my diseases were carried to him in prayer.

The first victory was the healing of indigestion and troubles arising therefrom. As my brother had suffered several years with an affliction of the same nature, I was quite alarmed, and consulted a physician, who said my case was severe, and I needed a course of treatment. So the medicine was procured, and tested for several days satisfactorily for immediate relief. Placing the bottle on a window above the table, where, as I worked, my eyes would light upon it, this conversation took place: "Do you belong to God?" "Yes, soul and body." "But as soon as your body is in trouble you go to the Devil (wicked doctors) to make you well. Is this wisdom? If your body belongs to God, why not let him care for it?" The foregoing conversation, and I have given it as it occurred in my mind at the time, applies appropriately enough to many unscrupulous doctors; but I do not mean

to so brand the large number of well-meaning and even noble physicians. It nevertheless remains true that their help is of the earth, earthy, and not that which is divinely prescribed.

After this I could not bear to take the medicine, and even the sight of it was offensive. So I soon threw it away, that I might not be tempted to take it when in distress.

Several days after, while in pain, I walked the room trying to throw myself fully into God's hands for healing. But it seemed I grew worse, and symptoms of every disease I ever had, filled my body, so I was one mass of pains and aches. As the day was closing, I stepped before the window, and as my eyes looked upon the hills, this thought burst upon my mind and heart: "It is easier for these hills to pass away than for God's word to fail; therefore, it is done—my body is the Lord's, and he is able to keep all we entrust to him." No thought of feeling, but in a moment all distress was gone, and I felt new, strong, and active, and had the consciousness that my body was the Lord's, peculiarly pure, and thereafter dearer to me, as it was worthy of God's touch and care.

My faith was afterwards tried, but when I could rejoice in the trial, victory came very speedily. After I received the baptism of the Holy Ghost, my faith increased, and in every natural weakness, yes, in every hour of motherhood's need, there was the sweet consciousness that Jesus was bearing the burden, and giv-

ing strength for weakness, until what had rested so heavily upon me, had become a pleasure, in seeing the mighty power of God revealed day by day.

Then it was no wonder that shortly before the hour of motherhood's greatest need, divine help should be sought, or that the loving Lord should whisper, "I will do better for you than you can ask or think," or the words of king David, in Psalm 22:9, should be given with new force and meaning, and that I should rely upon them in time of need.

It was three days after deliverance that he showed "*how much better*" he would do for me than I could ask or think. All the morning this precious promise was constantly falling upon my heart, until it awakened me to ask myself what there was that I could ask him to do for me better than I had thought, and the answer of my heart was, "To be made entirely well."

Then I read of the healing of the woman who touched the hem of Jesus' garment and was made whole, and I said, "I believe I can in the strength of Jesus arise." As I said it my body was shaken as a leaf by the wind, and the enemy said, "There, you are having a nervous chill in just thinking about it." But I said, "Get thee hence, Satan, for this is the Lord's healing power." As soon as convenient, with a little waiting on, I arose and dressed, and walked the room with my little blessing in my arms, praising God for his wonderful goodness.

When the head of the family came in from the field,

he found me at the supper table and was much surprised, but perfectly satisfied when told that the Lord had visited me in healing power.

The next morning I arose as usual, and as it was our wash-day and the work crowded, two beds were made, three rooms swept, and sponge-cake and cup-custards made for cold supper, and I was washing the dinner dishes as a neighbor sister came to care for the little one; and all she could say was, "Well, it is the Lord's doing, and is marvelous in our eyes," and we rejoiced together in his love and mercy. Worldly wisdom shook her head and said, "You'll be sorry for this wild freak," but I rejoiced the more in the knowledge that our Lord had lifted me over three weeks of natural weakness, and had told me to be strong in him, and he never makes a mistake.

Again have I been called to pass this hour of greatest need, and again has he proved his love in healing on the second day after deliverance, giving strength to do what in the eyes of the world was madness and folly.

Oh, I do know it is good to trust in God, and hope this testimony of his loving-kindness may reach many a weary mother, and encourage her to cast all her burdens upon our loving Lord; and may it help our girls to realize how his blessings rest upon us when in the line of duty, that they may not shrink from the obligations of married life, but "magnify our office" as mothers.

Four years ago, I was afflicted with erysipelas, until I could hardly walk. To please my family, I had the doc-

tor examine it to see what it was. He pronounced it erysipelas, and said he would mark it around with a medicine to keep it from spreading around the limb, and give something to drive it from the system; but I told him I had not taken a dose of medicine for seven years and did not expect to begin, but would trust the Lord for its healing. So the next forenoon was spent in fasting and prayer, with the study of the Word, and the case left in God's hands. It was marvelous how fast it dried up and scaled off. In three days only a redness showed where it had been.

Last fall it appeared on my shoulder, and was again given into the Lord's hands. The same day a more trying trouble appeared, that almost prostrated me for a short time. As I was sitting thoughtless in an easy chair, the Spirit said, "To them who are exercised thereby." So my soul was stirred to know what he would have me learn, and soon a consciousness was given that the erysipelas had been thoroughly purged away by the last distress, and as I received it from the Lord in that way, the weakness disappeared, and I arose and began my housework, praising God, who "works in wondrous ways." I give this experience to show that after we pray for healing, worse troubles may appear, and would discourage our faith; but if we have truly believed for healing, it will all work for our good.

Several years ago, from lack of wisdom, in overwork a very common trouble for women appeared, until every little exertion would need a resting spell upon



ANOINTING THE SICK.

the bed. After the lesson I needed was learned, the Word was obeyed in asking for prayers, and I was instantly healed, so there is no return of the weakness.

From childhood there was a very tender and weak spot in my spine, that caused me to stand or sit in a crooked position, but which did not seem to attract my attention for investigation until the past year, when I discovered it was caused by internal organs resting out of place upon the spine, causing a dullness of mind and a weakness of decision. Again the Word was obeyed, and instant healing was the result; so a very marked difference is manifest in soul, mind, and body.

This summer, while away from home to attend a meeting, I became sorely afflicted, almost prostrated, from nervous troubles, and knew I must have help before I could travel the fourteen miles home that day. So a few of God's little ones knelt in prayer, and claimed the promises, anointing with oil in the name of Jesus, and all the distress was removed, and I made the journey in ease and comfort, with a heart overflowing with gratitude for the *ever present help* found in Jesus.

Having received so much from his loving hand, and having proved his power and willingness to heal in every distress, there arises a strong desire to help others to the same blessing.

Healing faith is not something greater or better than other faith, but is simply trusting God's promises

for healing, which are many. There are many general promises that include healing, as that is his will to us. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7. "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 John 3:21, 22. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

Would it not be too bad for our girls to go on suffering year after year, when there is one just waiting, yes, willing and anxious, to heal all who will ask in faith for healing? If others can have the faith, you can too, if you strive for it by humbling yourselves before God in loving, faithful obedience.

Now, I will give you some testimonies on healing, from sisters who have suffered much from diseases that are often found among our sex. And may they encourage you to come boldly to a throne of grace, to find help in need, realizing that we do not deserve anything, but it is all a free gift.

❦

SOME OF MY EXPERIENCE.

DEAR GIRLS: I will endeavor, by the help of the Lord, to give you a short sketch of my past life, especially God's dealings with me pertaining to soul and body.

I was born in Decatur County, Iowa, Aug. 23, 1853. My parents moved from there to Schuyler County, Illinois, when I was one year old, and remained there two years, and then moved to Pettis County, Missouri, near Windsor, where I was brought up.

When I was only a few days old, my mother took seriously ill, so I had to be taken away from home, and be cared for by strangers for a number of weeks. My mother finally recovered, and I was taken home, but was deprived of the natural baby food, being nourished artificially. When I was a year old, I had a severe sick spell, and was reduced to almost skin and bones, so much so that the bones cut through and I had to be carried on a pillow for a long time, and my life was despaired of. I also had two spasms about that time, and at the age of three years was afflicted with boils all over my body. Truly, misery stole me at my birth. At the age of six, I began to have spasms right along, and also dyspepsia.

I was a stammerer from my childhood, and had to quit school at the age of ten on account of having spasms, as father thought it would injure my mind to try to study. So I was compelled to stay at home, which gave me chance to brood over my afflictions, and I was not slow about improving the opportunity, which added much to my sufferings.

Oh, those years of sadness and pain! God only knows how dark they seemed. Many times I would sit beside my dear mother and weep, and say, "Mother,

why can't I die? Why didn't I die when I was a child? I am a trial to myself and all around me." Mother, being a real Christian, would try to comfort me by quoting some of God's precious promises, and would tell me the Lord had a bright design in all of this, and we did not know why these things were permitted, but would know hereafter.

When I was almost grown, I became afflicted with spinal affection and female weakness, which increased my suffering very much. The doctor said there was nothing sound about me but my lungs. The dear Lord was preserving them for his own use. Praise his dear name! Truly, his ways are "past finding out."

At about sixteen years of age, I was taken down sick abed and lay from January until June, and was near death's door a good part of the time, but had not yet given my heart to God. Oh, how sad, *how sad!* It was indescribable—not one ray of hope beyond the grave. When my mother thought I was dying, she told me to put my trust in the Lord, and I told her I was trying to. I could not move hand nor foot, could just speak, that was all; but I knew if I died then, I was bound for hell. I could not collect my thoughts to claim a promise. No one need to tell me there is no place of torment, for I had a foretaste of it right there.

Thanks be to our kind heavenly Father, he spared my life, and in my eighteenth year I gave my heart to

God. I had joined the Methodists in the fall, but found no peace to my soul until the third of the next May. I was converted while at home alone. I sought God so I could treat my mother right, and truly his Spirit bore witness with my spirit that I was born of God. The 116th Psalm was my experience.

But the day after I was converted, I found a disposition in my heart to want my own way and to disobey mother, and I yielded to the same and was brought under condemnation, but repented right away and was forgiven. Four weeks later I saw it was my privilege to come to God and have that fallen nature taken out, which I did at once by presenting myself a living sacrifice upon the Christian's altar, Christ; and the old carnal nature was removed, root and branch, and God's Spirit witnessed to mine that I was sanctified wholly. Heb. 10:14, 15.

Oh, it was so blessed to know that all foreign elements were gone and Christ was reigning in my soul without a rival, and when the enemy came he found nothing in me, but a sweet and heavenly calm pervaded my entire being, and nothing but God's glory stirred up in my heart; for there was nothing there to stir up. Oh, praise our God!

All that summer long, my life was one ceaseless stream of praise to God. Truly, I obeyed that injunction, "Rejoice evermore, pray without ceasing, and in everything give thanks." But in the fall, not knowing how to possess my vessel in sanctification and honor, I

took my will off the altar, by wanting my own way.

It was in this way: There was a camp-meeting going on near my home at the time, and I had gone, and was much blessed in telling what Jesus had done for me and also in leading souls to him. That was the first chance I had had of doing either, as I had been so poorly; I had been to meeting but twice all summer. When I came home and was telling mother how happy I had been, she said, "Mary, now you must stay at home and take care of things, and let me go to meeting and have a good time, too." I said, "Oh, I want to go back!" for I thought it was being at the meeting that made me so happy; but I was mistaken, it was because I was in the line of duty.

How many make a mistake there! So, dear reader, take warning. Right there I took my will off the altar, and I struggled along in that condition for three months, not knowing what was the matter. But as soon as God showed me what I had done and how to make it right, I did so, and was soon free and clear in my soul again.

The fall after I was twenty-seven, God showed me that it was his will to heal my afflicted body. I had never seen any one healed in answer to prayer. One of my brothers had been healed by the Lord the spring before, but was not at home at the time. So I did not see him till afterwards, and could hardly believe my own eyes when he came home and told me God had healed him. I told him I was tempted to

doubt it, though I had never known him to tell a falsehood. Oh, how cruel is unbelief! But it was true, just the same. So that encouraged me to seek God for the healing of my body. Also, I felt led to ask God for an increase of faith, but did not know how to lean alone on God, and the doctor was still coming.

But on the 15th of November, early in the morning, I said to myself, "I am going to let the Lord heal me to-day, if he will." Then this thought presented itself to me, "You undertook to be healed a week or so ago and you did not have quite faith enough yet. Just wait a week or so longer, then you will have faith enough." That seemed very plausible. Then these words came to me, "O thou of little faith, wherefore didst thou doubt?"

Then I saw the first suggestion was from the tempter, but the next voice was from God; and I said, "Lord, if it is unbelief, take it root and branch," and he did it. Then I said, "Lord, what next?" and he showed me to pour out my medicine. I said, "Lord, can I not keep the medicine for those who have not the faith to be healed?" But he showed me that this was not the point; he could heal me with the house full of medicine, but after I was healed I would be tried, and if I had the medicine I would take it and lose my healing faith. He also brought the scripture to my mind about Saul disobeying God and incurring his displeasure, which was never altogether removed.

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

So I obeyed and poured out my medicine, and said, “Lord, shall I break the bottles?” But he showed me I need not do that, as I could not eat the bottles. Then a feeling of satisfaction came to me with the assurance that I had done God’s will. So after breakfast all the family dispersed but mother, and I said to her, “Let us have a season of prayer; for I believe God will heal my body, and if you ever prayed for me in your life, I want you to pray for me now; for that is a part of God’s word, and if I do not believe that part, I soon will not believe any, and will die an infidel and be lost, and be the means of others being lost.”

So mother prayed with such earnestness as none but a Christian could, and then I prayed and plead this promise: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” I said, “Lord, we are agreed together with thee, that thou heal me, soul, body, and mind, just so far as it is for thy glory.” No sooner said than my faith touched the throne, and I arose from my knees saying, “Mother, it is done, the Lord has healed me.” I wrote my testimony the same day, saying in it, “This seems to be the beginning of months;” for it was the first time I ever could say I was well.

Now that I had the witness from heaven that I was well, it was like good news from a far country, seeming almost too good to be true, and I would say to myself, "Is it so, or is it a dream?" But it was so, praise God! and I could eat or drink anything without it hurting me, which I could not do from the time I could first recollect. Oh, praise our God! How can I praise him enough? His loving-kindness to those who trust him is truly inexpressible.

Then came the trial. After I had retired for the night, the Devil came and tried to beat me out of my healing, and tried to scare me and make me think all the diseases were coming back; and the trial was so great for a few hours, that if I had not poured out my medicine, I surely would have taken it. Then I saw why God wanted me to pour it out. The struggle went on till after midnight. I would almost despair, then I would rally again and rebuke the Devil, and push the battle till victory came. Then it almost seemed like angels came and ministered to me. My joy was full, my cup ran over, and I was so happy I did not get to sleep until near morning. I was just as well next day as though I had not been tried. My appetite was good and my strength increased right along, and natural warmth came to my body, which I had not had in cold weather for a good many years.

I went to meeting the same week I was healed, and testified to what the Lord had done for me, and God did

wonderfully witness to it by his Spirit; but it caused a great commotion. Some shouted and praised the Lord, and others were displeased.

At the time I was healed, the Lord gave me the gift of exhortation, and when I would get up to testify, the Lord would put me to exhorting. That stirred the enemy, and my preacher took me to task about it, and told me it was too much light for the people; and that they believed I was healed, but I should not testify to it any more, but just live it out. I thought I had to mind him, and in so doing broke my contract with God, and oh, the awful trial that set in! It seemed that all my past diseases were coming back on me, and my sins also. I soon saw that I had broken my contract with God, to please man; but I made it solid again, and all was well.

I had but one more trial about the matter. Three months later, one of the afflictions seemed to be returning; so I inquired of the Lord why it was permitted. He showed me that I had taken my will off the altar, about going out in his work, and that he had healed me just for his glory, and if I was not willing to glorify him in the way he wanted me to, he would not stand good for my healing—in short, I had forfeited my right to healing. I at once measured up in consecration, making my contract solid with God, and then my healing was all right.

I have felt led to write this part of my experience, trusting some one will get a benefit from it. I had

been called of the Lord to go out into his work, some years before, and had received another call when I was healed, but God did not send me until a year and a half later. I had not yet discerned the body of Christ, therefore could not teach the unity of God's children. But I held meetings quite a while for sect preachers, and received many calls from them.

As soon as I got light on the one body, the yoke was destroyed, because of the anointing. So now, I am free to preach the whole truth, and lift up a perfect Christ, and stay in one place as long as God wants me to stay, and go when he wants me to go, and no man shall prevent me. This is God's ordained plan; for whom the Son maketh free, is free indeed. Oh, praise our God! I am free, both soul and body, and enjoying it gloriously.

I have been healed a number of times of different afflictions, in answer to prayer, since I was first healed, and have also seen hundreds healed by the power of God. Before I was healed, I never had done a washing in my life—not even a suit of clothes for myself—but since then, I have done a number of washings, and held meetings for weeks, and no one to do the preaching but myself, but the Lord carried me through more than conqueror. Blessed be his name! He always causeth us to triumph.

Dear afflicted ones, be of good cheer. God has left on record many precious promises for you. Then come to Jesus and get them fulfilled to you, as God is

no respecter of persons. Your sister, saved, sanctified,
and healed,

MARY COLE.



MY HEALING.

DEAR GIRLS: Especially to the afflicted ones do I feel led of the Lord to testify of God's wonderful healing power. For seven long years I suffered terribly from dysmenorrhea, or painful menstruation. When I was saved, at the age of sixteen, I received a degree of faith, and trusted God for the healing of diseases of a less severe nature.

My faith was not strong enough, however, to step out on God's promises and claim healing of a chronic disease of such a painful nature. I did pray for relief, but I said, "Lord, if it be thy will, heal me," thinking in my heart, "It must be his will that I should patiently bear the cross, which he has put upon me," bearing the most excruciating pains without a murmur. The family physician prescribed and friends advised, until I yielded and sought unto the physicians and not unto the Lord. 2 Chron. 16:12.

I had no light on sanctification until the spring of 1895, when, through the *Evangeliums Posaune* and German and English tracts sent by the editor of that paper, the evening light of gospel truth began to dawn in our house. Among other tracts was "A Wonderful Deliverance," by Sister Mary Cole. Later, I read the book "Divine Healing of Soul and Body." Through

it the Lord showed me that I should bring my body a living sacrifice. Rom. 12:1.

But I did not know just how to bring this sacrifice, until the dear Lord brought the full evening light of gospel truth through the preaching of the Word, on the 7th of August, 1895. Then I saw that to bring that sacrifice meant a complete surrender to God. There were ties that must be severed, earthly joys that must be given up, and oh, how painful was death to the old carnal nature! But the Lord showed me that the gain was greater by far than the loss, and on the 9th of August I could gladly and willingly lay the sacrifice on the altar, knowing that it was holy and acceptable unto God, and then and there my whole nature was changed. The moment I was willing to give up all to God the old carnal nature was cleansed away as if by one mighty stroke. There was nothing in my heart but a burning desire to do God's will, and now he filled it with love, joy, and peace, such as the world had never given me.

The Lord soon led me to see that to be a fit temple for the indwelling of his Spirit, he did not want my body to be racked with pain. So when the suffering began, I obeyed the command: "Is any afflicted? let him pray."—James 5:13. I went into my chamber and came to God, trusting his promises: "Who forgiveth all thine iniquities; who healeth all thy diseases."—Psa. 103:3. "The prayer of faith shall save the sick."—Jas. 5:15.

Glory to his name! He took the pains away and healed me completely. About five hours afterward came the trial of faith, but I was prepared for it: and when lacerating pains shot through my body, I clung to the promises of God, and asked him to take away the power of Satan, and instantly the pains were gone, and I have not felt a pain since and have worked harder during the periods than I ever dared to before I was healed. To God be all the glory! He heals us without pay or price. He does require an entire surrender of spirit, soul, and body. Read Ex. 15: 26; Prov. 3:1-8; John 5:14.

Satan whispers, "Your gain will not repay the loss." But, O dear girls, be not deceived by Satan. I have tasted of the pleasures of this life, and I find them all bitter when compared with the peace we have in Jesus our Lord. I would not take all the pleasures of my former years for one moment's joy and blessed rest that I find in God, my Father. Ever your sister,

IDA MEYER.



TO THE SICK GIRLS.

Thinking now of weary girlhood,
 Resting not for suff'ring pain;
 Weary with the days and moments
 That she knows will come again,
 Bearing for her aches and sorrows—
 Deeper as the years go by.
 So she yields to sorrow, crying,
 "Oh, my God, I want to die!"

Wants to die! and yet before her
 Stands the great and "dark unknown,"
 Filled with anguish, pain, and torment,
 For the Devil and *his own*
 Who refuse to love the Savior,
 And regard his service hard,
 But who serve the king of terror,
 Thinking not of *his reward*;

Dreaming not that all this anguish,
 All this pain and sorrow too,
 Come from cruel hands, that darken
 Life's bright morn, that he may do
 As he wills for all the future,
 With the one he binds to him.
 Oft he works with cruel hatred,
 Yet it seemeth but a whim.

But below the outward seeming
 Is a plan he carries through,
 To forever from her vision
 Hide the One who promised to
 Break his bands and give her freedom
 From distress and ev'ry pain;
 From the anguish and the sorrow,
 Of a *life that has no gain*.

But beyond the sight that's human
 Hover angels that shall guard
 O'er a precious soul and body,
 And reveal the rich reward
 Of a life of holy service
 To the Lord, the King of earth,
 Who doth draw her by his Spirit,
 And reveal his precious worth.

So the plans of cruel Satan
 Prove a failure, one and all,
 For each one who hears the angels
 And regards the gospel call,
 Giving life in humble service,
 Acting faith by resting still
 On the promise of God's pardon,
 And obeying all his will.

Looking upward from her sorrow,
 Now she sees the mercy sweet
 That has bid her ever tarry

At the Savior's lowly feet.
And receive the choicest blessings
That can fall from loving hands,
From the one who ever guideth
To the "bright and vernal lands."

Springing upward is a longing
To receive each promise true,
That her life in greater beauty
May resemble heaven's dew
Falling on the lives of others,
To refresh and make them grow
Ever upward, that the honor
To our God they may bestow.

Reading often from the gospel,
Precious promises to find;
'Tis not long before she seeth,
"Come, ye sick, ye lame, ye blind,
Jesus is the Great Physician,
And a friend in ev'ry need;
For he knows your ev'ry sorrow,
And will prove his love indeed."

Can it be he bids her follow
All his teachings pure and true,
Yet would harshly send her from him
When she came that he might do
All he promised for the weary,
Heavy laden, and the sick?
No, indeed! I'll never falter—
Bring my body very quick,

Proving true, his love and mercy,
Standing on his promise true.
Now she knows that he doth ever
Bless us as we try to do
All he says without once doubting;
For her faith receives the gifts,
And with joyful lips she praises
Him who ev'ry burden lifts.

Now her life is perfect freedom,
From the victor of her soul,
From his bands and heavy burdens,
Since our Savior bid them roll
Back to hell, or to their owner;
For his power he ever gives

Over all the power of Satan,
To the one who perfect lives

Resting thus in precious freedom,
Ever must her praises rise
To the one who is preparing
Fairest home beyond the skies,
And will come and bid her welcome,
When on earth her work is done.
So she hastens to proclaim it—
There is freedom in "the Son."

Then, dear girls, we hope you'll hear it,
And receive it as your own,
Prove its power, and gladly anchor
To the one upon the throne;
For he rules and reigns in glory,
Though his kingdom now is here.
He will guide you safely over
To the heaven ever near.



DEATH AND HEAVEN.

DEAR GIRLS: May God bless you all as we consider these two subjects together; for while one is very sad to many people, the other should be joyous, and when one leads to the other, the first is robbed of its sting, and victory crowns the most solemn hour of individual life, the hour of death.

This hour comes to each of us; none can escape it. It comes as a thief in the night to very many, and as an angel of light to others, who have watched and waited in sorrow and pain for its arrival. To some it is the knell to long-expected hopes and pleasures, and a very unwelcome visitor, as there is no brightness beyond.

To the truly wise, who have carefully considered each step in life, it has received due attention, and the preparation made makes it the entrance to purer joys, and deeper and richer pleasures; for it is to them, not the end of existence, but the beginning of an endless eternity of glory beyond the imagination of the natural heart.

Sad indeed is death to those who look at it as the end of their existence, or with no hope of better things beyond this vale of tears, but have fearful forebodings of evil. If we study our Bible, we will find that it



DEATH AND HEAVEN

teaches clearly that death is either the gateway to a place of greatest happiness, called heaven, or to a place prepared for the Devil and his angels (those who serve him), called hell, a place of punishment for all evil.

Then when we consider that death comes to each individual, and that it ushers each of us into one or the other of these places, according to the way we have lived during this state of probation, it makes the event very solemn. So many try to evade the truth and make themselves believe that nearly every one will get to heaven; but the Bible says that only those whose sins are forgiven by Jesus, and who have lived godly in Christ Jesus have a right to eternal glory, while those unprepared by living faith in Christ must be excluded from entering its portals.

Dear girls, do not endanger your souls' future welfare by believing any teaching that is not gospel truth; for no matter how we may think in regard to it, God has his plans and purposes, and they will be fulfilled, whether we believe aright or not. Very many have been so near death's door that they could see beyond, and those who were prepared for heaven caught a glimpse of its beauty and glory, while those unprepared saw the awful punishments of hell, and tasted of its pangs.

There are many who are preaching and teaching against future punishment, but they are the Devil's angels transforming themselves as angels of light, sent

out to deceive souls and take them to that place of darkness. The Lord is seeking by his precious Word, by his Spirit, by preaching and teaching, to warn the people and draw them to himself and heaven; while the Devil is working by untruth, deception, and false teaching and preaching, to make individuals honor and worship him, so he can take them with him to eternal destruction.

The only safe and wise plan is to be prepared for heaven by being truly converted, and then living day by day just as good, by God's help and grace, as though it were our last day on earth. When faith grasps the unseen things of God, they become a reality to the soul, and it becomes fixed in its devotion, and lives in the light of truth, unshaken by the false teachings abroad in the world.

It is so blessed to realize that although we may suffer all that could possibly befall any one in this world of wickedness and sorrow, yet when death shall open the portals of heaven, our souls shall bask in the glorious light of God and worship at his feet, and all that would in any wise disturb or detract from fullness of glory is excluded from that blissful abode.

We look out upon this beautiful and wonderful world God created for our home for a short time, and we see how beautiful it is, and how well formed and planned and controlled for our good; and then we look up to the heavens, and our admiration knows no bounds as the precious lessons of the firmament sink into our

hearts, and we respond, Surely there is a God—a God of love, of wisdom, and of power.

Then we who enjoy salvation think of the many wonderful things our God has done for us spiritually, and our hearts leap with joy as we meditate upon the glories of heaven. If he would create such a beautiful world and starry heavens for our good and pleasure, and give us so much in salvation, what will heaven be, the abode of the righteous for all eternity, God's dwelling-place? Will there not be everything that love, power, and wisdom could supply?

How much do you desire to gain heaven when life on earth is over? Enough to give up the world with worldly joys? to humble yourselves to perfect obedience? O dear girls, it is surely worth everything to each one of us; and while I humbly and earnestly desire all that is wisest and best for each of you, while you remain in this lower world, words cannot express the earnestness of my desire for you to gain that better, fairer, purer, more beautiful world of heavenly glory.

Heaven! how it thrills our soul! How vainly our imaginations try to picture its beauties and glories! How our hearts rejoice as we think, There is a *place for me there!* and there is a place for each of you, if you will be a Christian and live for it. Then that means a home together for all the future, a home of bliss, a home of love with not a discord in all the heavenly glory and music.

Who would not live always? Who will not glory in the cross of Christ, that she may gain all that is worth gaining? While heaven may be far away in space, it is ever near the Christian. It is above, and by faith we see it as our home, and remember we are but traveling through this world of sin and woe. But we must be watchful and prayerful, lest in our journey our robes of purest white become spotted by contact with evil. Yet we are sure we may be kept pure, because the Lord keeps all who trust in him.

If I were going to a foreign land to enjoy its good things, which were far superior to those of my native land, and had the privilege of taking with me all my friends and acquaintances, how many would desire to be my friends, that they might enjoy so great a privilege? And how selfish you would think me if I would refuse to invite my friends to go with me!

Now, dear girls, I have started on the journey to heaven, and the Lord has bid me invite my friends to go with me, and every one who will be a friend to Jesus shall be a friend of his followers. So you may all be my friends, and journey with me. There is no selfishness in pure love; so I give you all a hearty invitation to bear me company. In order to give this invitation to you, hours and days of toil have been spent in writing these letters to you, and I can truly say I am not tired, because it has been a labor of love. Now will each reader do as much for me, and carefully consider these subjects and accept my invitation to be my

friend by loving and serving Jesus? If any of you take exception to anything that has been written, will you obey the Word and pray for me?

I wish I could encourage in the heart of each of you a greater love and care for one another—such a love as will always seek to do each other good in every way possible. If you do, you will seek after that which is eternal, and strive to help others to receive it.

Jesus was called a friend of sinners, because he sought to win them from sin. Now, while I love every one with godly love, I do desire especially to be a friend to girls, to help them over the rough places of life, and have them journey with me to that fair world on high. Will every girl who desires to do this, meet me at the throne of grace every morning in prayer for one another? You might resolve to do this and soon forget it, or have it become formal; but if your hearts are stirred with real God love toward each other, it will become natural. Your prayers will become earnest and will accomplish much in helping one another towards heaven.

Heaven! heaven! how sweet the sound! Shall we count it our home, and lay up our treasures there? Shall our hearts be there, our aspirations heavenly, our thoughts above, with our affections? Oh, it means so much! Will you not think earnestly and deeply, and be sure you do not make a mistake about eternal things by not carefully considering? I see so many who have a religion that is so superficial that it seems

to be merely sentimental—has no power in their lives to restrain from worldly ways. May the Lord help you to build on a solid foundation, hearing God's words and doing them.

I have tried to give you faithful teaching, and am conscious of the Lord's help and realize his approval of the effort. May each reader be blessed in some way by the reading thereof, and may it reach many homes of sorrow and trouble and give help and relief by pointing them to the blessed Lord, and may many precious souls be won to his service, and gain a home in heaven to wear a crown of eternal life.



DEAR GIRLS:

How sweet 'twill be when evening
 Of life shall come to you,
 If you can say with pleasure,
 To God I have been true,
 And so I'll enter gladly
 The portals open wide,
 And ever reign in glory
 With Jesus, as his bride.

Come, Death, you're truly welcome,
 You are a friend to me.
 I now behold the beauty
 Of heaven's purity,
 And am so glad I'm waiting
 In purest white to see
 The glory of God's temple,
 And live etern y.

Again, I bid you hasten;
 My work on earth is done.
 The Lord has told me often
 That when the vict'ry's won
 He'd send his angel spirits
 To bring me safely home,

And when I see you nearing,
I know that they have come.

I hear you whisper, "Ready?"
And gladly say, "I am."
So you may have my body—
Oh, glory to the Lamb!
For death shall have no terror;
It cannot have the soul:
For it is anchored safely
In Christ the living Goal.

And now my eyes are failing—
Oh, no! I plainly see
The angels hover over,
And soon they'll carry me
Above the world, far over
The starry skies so blue.
Arise, my soul, and welcome
Your Lord so fair and true.

And now the heaven opens
In glory to my sight,
I'll bid a long farewell,
And take my upward flight
On angel wings to glory,
To bask in heaven's light,
Rejoicing in my Savior,
Where all is pure and bright.





