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### Pain-Killer

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Two sizes, 25c. and 50c.  
Keep it by you. Beware of Imitations. Buy only the Genuine—Perry Davis'.  
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## LYMAN ABBOTT, D.D.

Preaches On "Salvation By Growth."

Text: "We were by Nature The Children of Wrath, Even as Others"—Ephesians II: Part of 3rd verse.

If there has not grown out of this text a very gross misrepresentation of God's character and government, the text has, at least, been used to bolster up and strengthen such a misrepresentation. It has been imagined, and not in pagan lands as a part of pagan philosophy, but in Christian lands and in the Christian pulpit, that humanity is under the wrath and late and curse of God; that it is under this wrath, this hate, this curse, not by reason of wrong things done by us, but because of something that Adam did or is supposed to have done. This text has been called to support the doctrine of original sin—in which did not originate with us, but originated somewhere else, and yet is laid on us as though we had committed it.

Look at the simile itself, the very significance of it. What do we mean when we say, a person is a child of another? We proceed from him. He has come from him. We have come out of wrath; it is the birth, the very cradle in which our childhood was, as it were, rocked. Did we come from God's wrath? Did he create us in anger, and for anger's sake? Look at what precedes: "Among whom also we all had our conversation." That does not, you know, mean our talking, but our mode and manner of life. Among whom we all had our conversation—in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. That is to say, we were the product of our appetites and passions; our life proceeded from our own unregulated natures. We are children of our own appetites, of our own natures.

Or you may give the text a broader scope. The Bible recognizes two great kingdoms a kingdom of light and a kingdom of darkness; and a kingdom of good and a kingdom of evil; a kingdom of truth and a kingdom of falsehood; a kingdom of God and a kingdom of the devil. And men are described as children of the one or the other kingdom that is, members of it; as children are members of a family, or citizens of a commonwealth. In the preceding verse Paul speaks of the Ephesians as "children of disobedience" does he mean children of God's disobedience? There is no more reason for putting God in the one place than in the other; for saying children of God's wrath than children of God's disobedience. We are said to be children of light, children of darkness; children of God, children of the Evil One; and what the Apostle Paul here says is not that we, by reason of growth or nature, were under the curse or wrath of God, but that we are by nature the children of our own lawless, disobedient, unregulated passions.

I understand Paul, then to be considering two conceptions for our redemption—the one of salvation by growth; the other of salvation by grace. We were, he says, by growth children of passion, children of animalism, children of sensuality, children of uncontrolled impulse, children of wrath. Growth will not save us; that is Paul's general statement. That in lies, then, salvation somewhere else; namely, by gift of God. And yet there are a great many men who think that the world is to be saved by growth. I think this error needs combating, and so I want to put it before you this morning in order to combat it.

I, in the first place, there are a great many fathers and mothers that, more or less, believe that their children are to be saved by growth, by a natural process. They say, "Let them alone; they will come out all right." How often do you hear it! This little child is passionate; strikes his brother, and we laugh at him. It is quite amusing, this anger, when he is only a year or two old. And if some one says, "You mustn't allow that; stop it, stop it!" the father says, "Let him alone; he will outgrow it." The little girl prinks before the mirror, and comes down pleased to show her dress. "Oh, let her alone; she will outgrow it." And so we imagine that our children, by growth, by a natural process, without any intervention on your part, will outgrow their pride, they will outgrow their passion, they will outgrow their vanity. "No!" says St. Paul: "we are by growth the children of wrath; we are by growth the children of our unregulated passions and appetites." Growth never cured a sinful man. And the little fist that strikes the blow that doesn't hurt, and the little passion that inflames the fist, all of which we laugh at now—wait! Wait until the muscle grows strong; wait until the knuckles grow steady; wait until the passion grows fierce, and that blow will be the blow of Cain on Abel. This little child that prinks before the glass; wait! wait! let it grow, and by and by it will fling that girl out into the street to gratify her vanity by the aw-

ful sale of herself to some man's passion. II. So in society we stand in the presence of atrocious evils. No man questions that; but the optimist says, "Never mind; we shall outgrow them all. It is true there is drunkenness, but we shall outgrow it; it is true there is great ignorance, but we shall outgrow it. We shall come out all right; we have gone and are going prosperously along. Time cures all things." I beg your pardon. Time cures nothing. Time strengthens, time intensifies, but time cures nothing. The man who says that it does, doesn't know as much as the Chinaman, for his creed is that with time and patience the mulberry leaf becomes satin; and this optimist has left out patience.

A great ignorant population beckoned to our shores by our rich fields and our democratic institutions, are massed in our great cities, an easy prey to demagogues, difficult of access by our churches. Their children are gathered in Chicago in devils' Sunday-schools to learn riot, arson, murder.

Captain is organized in great and rapid concentrating trusts and monopolies, holding masterful control over the telegraphic communication, over the railway lines, over the products of our mines, and now by trusts and combinations over the products of our manufacturing, and even of our fields. This upon one side; on the other the greatest labor organization of history forming in a federation of all railroad employees—brakemen, switchmen, engineers, and conductors, and forming for the purpose of controlling traffic, if a war between labor and capital should arise.

To-day as I am talking to you, the Anarchists in Chicago are gathering the children of foreign parties in the little back rooms behind the saloons, and are teaching the principles of Anarchism, in Anarchic Sunday-schools, by the hundred. And the American Home Missionary Society is reaching out its hand, imploring money from the churches, and saying, "We are a hundred thousand dollars in debt." And we hold back the money for their work and trust to growth and time to cure all things. Oh! you need not fear. I am not going to take up a collection for the Home Missionary Society; but I put it before you whether, in the face of all the lessons of history, whether, in the face of all the lessons of our own history, it is safe to stand in the presence of these great threatening dangers and say, "Oh, let be; all things will come out all right to him that waits."

III. As to the individual, the same principle applies. As there is no salvation of the nation by growth, so there is none in personal experience. Men say: "There is no great danger for me. We have abolished hell in the nineteenth century; there is nothing for me to fear. I know that I am not all right; I am sometimes passionate; my appetite does sometimes get the better of me; I am a little greedy and covetous; but then growth will take care of all that; I am coming out all right; I have strayed a little from the way, that is all. These little defects I shall put aside by and by. Growth—growth; just give me time, and if the time on earth is not enough, give me eternity. I am going to heaven by and by. You may go there before me, but I am coming, too. We are all going, some (Continued on the Sixth Page.)



**Scorching in Business.**  
The bicyclist is not the only man who scorches. There are business-scorchers, professional-scorchers, farmer-scorchers, mechanic-scorchers and laborer-scorchers. The man who overworks, who scorches, no matter what his occupation, and at the same time neglects his health, will sooner or later pay a penalty in sickness and possibly premature death.  
If a man will irregularities by a resort to the right remedy, he may do a reasonable amount of scorching without serious results. Nearly all serious maladies are the result of imperfect nutrition. Imperfect nutrition is just another name for starvation. A man may eat voraciously and still starve. He may put on an eighth of a ton of sticky, flabby flesh and have a big, corpulent stomach, and still be starving. He may scorch until he goes to the opposite extreme and gets thin as a rail, and he is still starving. The trouble lies in the fact that no matter how much food is taken it is not properly assimilated. The blood does not receive the life-giving elements of the food that build firm, healthy flesh, solid muscle and vibrant nerve fibers. Dr. Pierce's Golden Medical Discovery makes the assimilation perfect. It makes solid, healthy flesh, without raising the weight above Nature's normal. At all medicine stores.  
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I took four bottles of the 'Discovery' and two vials of the 'Pellets.' I am well and hearty and can eat as well as any body can,—thanks to your 'Discovery.'  
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KLONDIKE BAR will be for sale in a few days by all dealers at the low price of ten cents a bar of three pounds.  
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