

Greeting.

(1 Thess. iv. 1-18).

We shall meet in heaven's morning,
When earth's night has passed away,
We shall hail the radiant dawn
Of the Resurrection Day.
When the Lord shall come in glory,
With our loved ones gone before;
Then beyond life's finished story,
We shall meet to part no more.

We shall meet with wondrous rapture,
Clothed in rare and radiant bloom;
Like our glorious Lord transfigured,
All immortal from the tomb.
Blessed all who loved His coming,
Called unto the feast above;
In the city bright and golden,
And the climate of changeless love.

We shall meet, O lonely pilgrims,
And our burdens all lay down;
We shall hail the New Creation,
And receive our glorious crown.
Hasten, Lord, the promise plighted,
When, all purified and blest,
Kindred spirits reunited,
Find in heaven their perfect rest.

—E. P. Marvin.

Pluck.

BY REV. W. H. GEISTWEIT.

Let me tell you what we both need, my friend; a bit more of the commodity called "pluck," a backbone, made of steel, not cotton. It's a common word, that, but it contains a world of meaning. It means "spirit, perseverance under opposition or discouragement; indomitableness; courage." This definition has no less a distinguished authority than Webster. A common, unwritten definition is something like this; stick-to-itiveness, holding on the right like "grim death." Not elegant, but forceful.

We need plucky men—men of steel. The world wants them—God wants them. It is not necessary to say that we lack sorely in this direction. The church is full of young and old who haven't enough "stick" to them to cover an ordinary postage stamp. They are like some trees, which never grow straight only when upheld by a tree-box. You ask them to say a word for Jesus, when lo, the smelling bottle is needed to keep them from fainting; you ask them to give out a few invitations or tracts, and they need an ambulance in which to be carried home! The worst of it is they are shaky on questions of right and wrong; and the harm they do is incalculable. Satan, I am sorry to say, loves them very much; the character that suits him best is a weak, vacillating character; he does not object to a little religion, if it doesn't interfere too much; just a bit of guilt edging.

But let me say in all frankness, that I have great fears for the end of such people. God has no sympathy with half-heartedness; it is of the Ephraim sort of religion that is like the morning dew. You make a great mistake to think that to be a Christian is like going to a picnic, that to be converted, have a most "beautiful" baptism, is the end and aim of the Christian life. It is but the beginning; and unless you have counted the cost, set your face like flint against the wrong, your pathway will be a crooked one, to say the least. To be a child of God, to be a soldier fighting for Jesus, is more than dress parade; it requires courage, indomitable will, perseverance—pluck!

I do not know of a more helpful study for the young disciple—indeed, for all disciples—than the life of Nehemiah. He determined to build the wall of Jerusalem. The opposition came from every direction. First came the dart of ridicule: "What do these feeble Jews... why, if a fox go up he shall break down their wall." But Nehemiah kept on building.

Then he was asked to come to a conference, to discuss the matter, in the village of Ono. But Nehemiah kept on building.

Then they threatened to report him to the King of Shushan, as a usurper. But Nehemiah kept on building. Then they tried a most shrewd device; he was advised to flee to the temple for refuge; that there was a plot working to kill him. But Nehemiah had a purpose and a grip of steel—pluck! and he kept on building! and the wall was finished—his indomitable will carried him through, coupled with a mighty faith in God, upon whose promise he leaned.

In urging you to a development on the line of "pluck," there are certain things you want to bear in mind. This man, Governor Nehemiah, is a model of courage—of pluck. And one of the reasons is that he knew he was right. It is the consciousness of right that makes man bold and fearless in the face of wrong. Here you strike the tap-root of pluck. "Be sure you are right—then go ahead." And let me add by way of friendly emphasis: Be—sure—you—are—right! Don't take a step till you know you are right. It is the consciousness of right that makes a man sing, with David; see Psalm xxvii. 2, 3.

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He was so "plucky," that he preferred to do right rather than save his life. "Should such a man as I flee? I will not go in." You hear it said that self-preservation is the first law of nature. Well, I am not quite sure about that. I am inclined to say: "Yes, of a debased nature. There is a higher law than that, that should be engraved with a pen of steel upon every heart; my first duty is to do right—even if I lose my life." Takes grit, pluck? Certainly. And we are not suffering from an over-abundance of it, either.

It seems to me, that where pluck is needed is along the line of Nehemiah's first attack—ridicule. A "plucky" man will understand the keen shafts of sarcasm—just the place so many fail. I know it is hard. It requires more courage to take an insult than to receive a blow. You do well to note this point and carry it with you into your life. Fear of being laughed at has kept many a soul from a performance of duty; from the Lord himself. Remember, that while men can laugh you into perdition, no laughter or sneer will bring you out. Oh, young people, I plead with you. Be bold; be courageous, be "plucky." Rise up above laughter and sneers, and make them stepping stones to a nobler, a more useful life. Sanballat's and Tobiah's sarcasm made Nehemiah all the bolder; let that be your case. Rise in the strength God gives you, and let the laugh be on your side—the laugh of the victor.—The Standard.

A Dangerous Tendency.

Great Scripture doctrines may be stated in an extravagant way that misrepresents the truth. This has frequently been done with regard to the doctrine of the sanctification of believers. We believe in going on to perfection. We believe that without holiness no man shall see the Lord. We believe that the grace of God can deliver from the power of sin and enable his children to walk in the way of holiness. We believe all that Scripture teaches respecting the privileges of believers. But we do not believe in the Antinomian doctrine that the believer, because he has Christ's righteousness imputed to him, may claim to be as holy as Christ is, and that what is true of Christ is true of believers. Neither do we believe it is scriptural or right for people to describe their own experience in extravagant terms that virtually say to others, "Stand by thyself, I am holier than thou," or that give occasion to the ordinary observer to deem those who make such professions inflated with spiritual pride. When anyone professes to be as holy as God ever made anyone, or as holy as he can be, there is a want of true humility in all such expressions. "Let him that thinketh he standeth take heed lest he fall." The best Christians are not those who have the most exalted conceptions of their religious state, but those who "do justly, and love mercy, and walk humbly with their God." The Christian is warned by St. Paul not to "think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

There is a way of teaching and advocating holiness or sanctification that is neither wise nor scriptural. That is the case when the conversion of sinners, which is called being saved in the New Testament, is disparaged as if it was of no account compared with the second blessing. The regeneration of the heart and justification by faith in Christ should never be regarded as a minor or secondary thing. St. John calls it a passing from death unto life.

Many true Christians, who are sincerely endeavoring to do God's will, are disheartened and depressed because they cannot feel as others feel, or because their experience is not similar to the type of experience which someone portrays as essential. It is better in all such cases to study the teaching of the Bible and follow it, than to accept any human types or theories. Have faith in God. Cast not away your confidence which hath great recompense of reward. Be steadfast, immovable, always abounding in the work of the Lord. Among the promises obtained through faith is the promise of the enlightening and sanctifying Spirit. Let it be the supreme object of life to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."—Guardian.

The Gift of a Thorn.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh."

"There was given to me;" can the thorn be a gift from God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses; and I call those things the dangers of life which diminish the sum of its abundance. Here is a complete

reversal of my thought; the abundance is the danger, and that which diminishes it is a gift. Paul was exalted above measure; he had been standing on the mountains of prosperity and summering in the sunshine of a cloudless day. The cloudlessness of the day was his greatest danger, and there is sent a mist over the sun. His life has been redolent with a breath of flowers, and there is sent a thorn among the flowers. The thorn is God's best gift to the soul; there is something protective in it. It has neither beauty nor fragrance, but it yields the sweet uses of adversity—it reminds the human soul that it is, after all, only human.

Dear Lord, I have never thanked Thee for the thorn in the flesh. I have thanked Thee a thousand times for the roses, but not once for the thorn. I have been looking forward to the world where I shall get compensation for my cross, but I have never thought of my cross as a present glory. Thou, Divine Love, whose human path has been perfected through suffering, teach me the glory of my cross, the value of the thorn in the flesh. Show me that I have climbed by the path of pain. Show me that my tears have made my rainbow. Reveal to me how my strength came as the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee, my cross a gift from Thee, and I shall raise a monument to the hour of my sorrow; and the words which I shall write shall be these: "It was good for me to be afflicted."—St. I. ed.

Fashioning Character.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues like unto His disciple band. There is no predominating influence which will make men true and wise and spiritual and faithful like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in His presence; those bear the bloom and in time the fruit of Christ-likeness of whom it can be said, "They are won to be with Jesus." "Strength and beauty are in His sanctuary."

Fellowship with Christ is the power that makes men Christ-like. Yet this is not a grace to give to some but denied to others, as a sculptor is limited by the shape and veining of the block on which he is working. These two men, St. Peter and St. John, with so much that was different and even opposite in their natures, are yet found bearing the unmistakable lineaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint, each coin, whether of gold or of silver, bears the king's "image and superscription," so may each soul bear the image and superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each nature does the divine Artificer, the great molder and former of character, leave His mark and signature, the likeness of Himself.—Sunday at Home.

Soul-Winning.

To win souls to Christ, then, implies vastly more than winning them to our opinions, however correct they may be. It implies more than winning them into our Church. It implies and includes the winning of the heart, with all its affections, to Christ. In other words, it implies and includes the winning of the whole man—soul, body, and spirit—to Christ. Otterbein and his coadjutors insisted that a vital union to Christ was essential to a true Christian character. Take this vital force out of the Church, and you will have nothing left but lifeless forms and ceremonies. The Church of the living God is a living Church, with a living ministry; and the life of this living Church comes from the quickening energy of the Holy Spirit upon the heart of each individual member of the Church. The sound of the trumpet upon this fundamental doctrine should be clear and long.

There is no class of men on earth upon whom so great responsibility rests as upon ministers of Jesus Christ. Their work relates to this life and all there is beyond it. It is a most fearful thing to direct a soul wrong. Ministers do well to remember that almost every time they preach they deliver the last message to some soul. If you knew, my brother, when you enter the pulpit that you were about to preach the last sermon to some unsaved soul, I presume you would be very thoughtful. Remember,

it may be so at any time you preach. The blood of unsaved souls will be required at the hand of the unfaithful watchman. It is a dreadful thought—one that ought to thrill the soul of everyone who professes to be called of God to preach the Gospel.

The work of winning souls to Christ devolves pre-eminently upon the ministry. For this very purpose they are called into the work. It is God's own arrangement. Why he adopted this plan we may not know. It is, or ought to be, enough for us to know that he wills it so. This, then, will lead us to speak somewhat of the nature and manner of ministerial work. Every man called of God to preach the Gospel is naturally anxious to know how he may best succeed in winning souls to Christ. Show me a minister who is not yearning after the souls of the people, and I will show you a man who was either never called to the ministry, or has lost the spirit of a true minister of Jesus.—Bishop J. Weaver, D. D.

How to Give to Missions.

A clergyman, upon being asked how he was able to make so large a gift for missions, replied, "It is little I have to give, but I could not give that little except by a fixed method. Years ago I made up my mind that whatever my income might be I would give not less than one tenth of it for religious and beneficent purposes. I have held to that rule, and it has enabled me to give more and more easily than before. The only question I have to decide is as to the appropriation of what I have to give." The number of those who give a definite portion is increasing; there are thousands who are receiving the blessings promised to those who bring the tithes into the storehouse of the Lord. If men would cease to heap up treasures and give in proportion as they receive, they would not only be blessed, but be blessed.—Spirit of Missions.

BE PITIFUL.—Sympathy cannot bring back the departed treasure, it cannot "lift the napkin" from the face of the dead; but it does help wonderfully to lift a great load of sorrow.

Never have I felt before, as now, what an unpardonable mistake we ministers make when we fail to extend the utmost personal sympathy to the afflicted.

Nor must we attempt to apply certain bandages of consolation too soon. The bleeding heart must bleed awhile; the weeping eye must weep, or the heart will burst. Jesus Himself sought the relief of tears; none dared to say to Him at Bethany: "Why weepest thou?"

That pastor fails utterly who attempts to comfort a bereaved heart by an endeavour to stop the natural flow of grief with even a Bible promise. Nature must have her way before divine grace can do its perfect work. Perhaps this simple suggestion—learned from personal experience—may be helpful to my brother pastors in dealing with the largest family in their parishes—the family of the sorrowing.—Dr. T. L. Cuyler.

WE SHOULD BE HOLY.—Albert Barnes gives the following forcible reasons why we should be holy: "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attendant on celestial beings, and who is soon to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and live for heaven."

THE REASONS WHY.—How differently people come into the kingdom of heaven! We were at a prayer-meeting the other evening, when the pastor asked those present to state in a single sentence the direct occasion, so far as they could determine it, of their coming into the Christian life. Fifteen or twenty testimonials were forthcoming, and it might almost be said that no two were precisely alike. A mother's prayer and efforts, a Sabbath school teacher's word in season, a sermon in a tent, an expressed longing of a friend, the tender interest of a pastor, a series of sermons printed in a newspaper—these were a few of the human instrumentalities to which the speakers ascribed their conversion. The substance of their testimony was, in short, that they had become Christ's followers because, a long or short while ago, somebody had cared enough for their souls to point them to Him.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickel's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

HEALTH IN HERBS.

Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than 1 cent a dose.

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through Rheumatism, and has tried every remedy she could hear of, but received no benefit, until recommended to try Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured.

Ministers, Lawyers, Teachers, and others whose occupation gives but little exercise, should use Carter's Little Liver Pills for torpid liver and biliousness. One is a dose. Try them.

A VERY SUGGESTIVE ANECDOTE bearing on the problem of giving for good causes, in the exercise of our stewardship, is the following. At a missionary meeting in Paris a poor blind woman put twenty-seven francs into the plate.

"You cannot afford so much," said the man who was holding the plate.

"Yes, I can," she answered.

And on being pressed to tell how she could give so much, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps, when it is too dark to work nights?' They added it up in their minds, and found it was twenty-seven francs. So," said the poor woman, "I found that I saved twenty-seven francs in the year, because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."—Star.

A WRITER tells of a woman who could not call the minister of her church to her death-bed because, "every time during her illness that he had entered the room to bring the consolations of the blessed gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco." To whisper into her dying ear the words of Jesus the Saviour on the breath of tobacco was more than the dying saint could complacently bear.

Random Readings.

Whatever I do study ought to be engaged in with all my soul; for I will be eminent in something.—Longfellow.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.—Sir John Lubbock.

Certain thoughts are prayers. There are moments when the soul is kneeling no matter what the attitude of the body may be.—Victor Hugo.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridges the tongue, restrains the hand, and tramples upon temptations.

Lose no time; be always employed in something useful, but avoid all unnecessary actions. Let all your things have their places; let each part of your business have its time. Resolve to perform what you ought; perform without fail what you resolve.—Franklin's Moral Code.

I love and honor the Old Testament. It is a book for the nineteenth century as much as it was for the centuries before Christ, and like Paul I feel it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."—J. H. Vincent.

There are many ways in which it would be well for us all to carry our childhood with us, even into old age, if it were possible, in its trustfulness and open-heartedness, and willingness not only to love, but to show that we love as well. Why, that last alone would cure many a heart-ache of to-day.—Mary F. McKean.

A musician is one whose brain naturally secretes musical ideas; a poet thinks in blossoms just as naturally as honey-suckles do; an inventor's head is made to work out mechanical combinations. Men are like trees, each one must put forth the leaf that is created in him. Education is only like good culture—it changes the size, but not the sort.—Beecher.

Minard's Liniment cures Distemper.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

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From the removal of worms from all kinds of children or adults use DR. SMITH'S GERMAN WORMS. Always prompt, reliable, safe. Leave no bad after effects. Never failing. Price, 25 cents per box.

GUNS AND SPORTING GOODS

Just received (Direct Importation). 4 CASES Guns and Rifles, as follows: Winchester Magazine and Single Shot; The Marlin Rifle, full and half magazine, Double Barrel Break Loading, price from \$10 to \$40; Single Shot gun, Muzzle Loading Gun, double and single, price from \$4 to \$10. The above are the best value that ever came in my store, and an intending purchaser would do well to call and examine the above named stock before purchasing elsewhere.

Also a full and complete stock Sporting and Rifle Powder, Shot, Shells and Caps, Pouches, Belts and Cartridges, Primers, Gunlocks, Revolvers, Gun Cases, Covers and Bags, Shells loaded to order. Wholesale and retail, at NEILL'S Hardware Store.

BLACKSMITH'S COAL. JUST received one woodboat load Green Blacksmith's Coal. For sale by the barrel, chaldron or car load, at NEILL'S Hardware Store.

JOHNSON'S ANODYNE LINIMENT

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As much

For INTERNAL as EXTERNAL use.

In 1810

Originated by an Old Family Physician.

Think Of It. In use for more than Eighty

years, and still leads. Generation after Generation have used and blessed it.

Every Traveler should have a bottle in his satchel.

From Rheumatism, Sciatica, Neuralgia, Nervous Headache, Diphtheria, Coughs, Catarrhs, Hoarseness, Asthma, Cholera Morosa, Diarrhoea, La grippe, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this old Anodyne relief and speedy cure.

Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsillitis, Cuts, Bruises, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 35 cts. per bottle; 1 bottle, \$1. Express paid. S. Johnson & Co., Boston, Mass.

Every Mother

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