## CHRISTIAN VISITOR. THE

Loetry. DYING WORDS OF NEANDER. BY REV. RAY PALMER, D.D.

" I'm weary-I'm weary-let me go home."

I'm weary, weary-let me go! For now the pulse of life declineth; My spirit chides its lingering flow, For her immortal life she pineth!

I feel the chill night-shadows fall; The sleep steals on that knows no waking Yet will I hear blest voices call, And bright above the day is breaking.

Not now the purple and the gold Of trailing clouds, at sunset glowing, These dim and fading eyes behold; But splendors from the Godhead flowing

'Tis not the crimson orient beam, O'er mountain tops in beauty glancing; Light from the throne! a flooded stream; 'Tis the eternal Sun advancing!

As oft, when waked the summer morn, Sweet breath of flowers the breezes bore me. In this serener, fairer dawn, Perfumes from Paradise float o'er me,

The joy of life hath been to stand With spirits noble, true, confiding, Oh, joy unthought! to reach the band Of spotless souls with God abiding.

Ye loved of earth! this fond farewell, That now divides us, cannot sever; Swift-flying years their rounds shall tell, And our glad souls be one forever.

On the far-off celestial hills, I see the tranquil sunshine lying; And God Himself my spirit fills With perfect peace-and this is dying!

Methinks I hear the rustling wings Of unseen messengers descending. And notes from softly trembling strings, With myriad voices sweetly blending.

O thou, my Lord. adored! this soul Oft, oft its warm desires hath told thee; Now wearily the moments roll. Until these waiting eyes behold thee.

Ah! stay my spirit here no more, That for her home so fondly yearneth; There joy's bright cup is running o'er, There love's pure flame forever burneth.

# The Visitor's Lulpit.

## An Address to Christian Workers.

BY D. L. MOODY.

There may be some persons in the au dience who wonder why we have not pro. claimed the gospel in these meetings today. But the object of the meeting has

have to die again." I have known men heard John the Baptist. I venture to say imuch I was worth. I said, "I do say: "What is the use of trying to res- he was the most sensational preacher of cue the drunkard? He will fall under the his time. If he were preaching in the pre- mate the value of my possessions. My curse again. I have known men who have sent day there are many who would con- Master has told me I shall inherit all things kept their pledge for five years and who demn him as a sensational preacher. fell again after that." Well, what if they | Our duty is to hold up Christ, whatever | joint heirs with Christ. did? You may depend their wives had a name men may call us by; and if some of It is a privilege to work for God. I am

rate.

not been given me. If I make good use of go to church and sleep half through the forever and ever." those I have got, perhaps the Lord will sermon. lend me a few more.

Let us each do the work of the Lord, keeping our eyes on our work and not turning aside to find faults and failings of others. They may not be working our The trouble, is that we want to do some way; but what of that, if they are doing great work, but let us never forget that the Lord's work? We want the devils anything that God sets us to do must not cast out, but we need not care who casts them out.

There are

#### THREE CLASSES

in the church. First the formalists, who criticise. They say we can have nothing to do with these Evangelists; we must maintain dignity and order in our services. These are the same class of people who cried out, " Crucify him; crucify him." They resented the preaching of the Nazarene and they objected to his unorthodox sermons, and the crowd who followed him and his ignorant disciples who were not of the Scribes and Pharisees.

Then there are sponges. They take all the comfort they can get, but they give nothing. They are going to meetings all the time, listening to sermons, but they never work. They do not teach in the Sunday Schools, they will not visit the sick.

Then the third is the class we want-the Christian workers. All the while the minister is preaching they are praying for the Holy Spirit to carry the truth to the hearts of sinners. After service they are looking for some one to speak to and make a personal appeal. A minister who has a hundred such workers in his congregation will speak to a man here; I can do nothing

Nothing is going to keep.

## A CHURCH AWAKE

but work. Show me the working Christian and I will show you the healthy Christian. be called little.

I remember staying at a house where there was a young lady who was a Sunday School teacher. I was surprised to see her at our Sunday afternoon meeting. said to her :

" How was it you were there? She said : "I have only five little boys

and I thought they would not matter for This work cost the publishers over \$500,000 to pre-pare it for the printer and its excellence is fully com-mensurate with the expense. An improvement in this over all other Cyclopedias is the analytical Index prepared by Dr. Conant. By means of this, any subject may be turned to with the smallest possible loss of time. once." "Did you send anyone in your place ?"

asked. " No; there are only five little boys

and they will be managed somehow." Five little boys! Call that a small work! Why there might have been a Martin Ln ther among them !

That was the very best day's work Andrew ever did when ""he first found his own brother Simon and brought him to Christ." We do not read of much else that Andrew did, but at the day of Pentecost, when all those souls were gathered in -his grandchildren-he must have been glad over that day's work.

A PERJURER RECLAIMED.

We had a men's meeting at Chicago some time since, and one of the workers said to me, "I wish you would come and

know what I am worth. I cannot Talk about millionaires !-- why, we are Nov. 12, 1879

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THE

good time during those five years at any our converts do go back to the world, are sick of the word duty. I do not want to we to stop preaching on that account? I enter the kingdom with no stars in my There are always people ready to do the venture to say there is not half so much crown. Suppose I were to say to my famicriticism; it needs no brains for that busi- excitement in the Hippodrome during our ly. It is my duty to love you, and I do ness. I never did a thing in my life that meetings as there was lately at the Madi- my duty. And at Christmas to say, It is I could not sit down and find fault with it son Garden to see which, of half a dozen my duty to give you a present there it is. myself. But I am not going to hide my men could walk the fastest. There were That is not the way we act; and let talents in the earth because a man down many who were willing to work all the us not talk of duty in connection with our here has five and I have only one or two. week and then get up early on Sunday Master's service. Remember. He that I want to use the talents I have got and morning to read the account of the match winneth souls is wise, and they that turn am not responsible for those which have news in the Sunday newspapers, and then many to righteonsness shall shine as stars

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the year.

been to stir up men of God to renewed energy and strength in the future, and J think that is even a greater work than the other. If I had my choice whether I should say something that should be the means of saving a soul from death, or might say something that would stir up Christian worker to go out and rescue ten souls, I would not hesitate a moment.

To arouse the Christian Church to sense of its duty and to induce Christian men to go out and work for the master, i one of the highest missions open to man An anxiou: church is sure to bring anxious inquirers, but a cold and dead church is dead for the work of the Lord.

Very few men are converted under ser mons. I have hardly ever met one who was. Men are awakened under sermons and then it is time for the Christian to speak, to plead and to pray until the anx. ious soul finds peace. Do not forget that the precious, the useful work, often begins when the sermon is just over. I believe, the usefulness of many a sermon has been lost altogether by the congregation getting up directly it was over and beginning to talk about worldly matters. There has not been that support, that holding up of the hands of the ministry by the church that there ought to be and used to be. That is the reason why we were, anxious to get the hall full of young men to-night

There is much to be done in the Master's work besides preaching. That man who went down from Jerusalem to Jericho and fell among thieves was not in need of a sermon; he wanted kindness, and there is many a man in New York to-night who needs just as much. He needs for some one to take him by the hand and help him, The priest in the parable when he saw the Elijah, but not worthy. And John wept poor wounded man, would no doubt say : "I am very sorry for him, it is a great pity he came this way; he ought to have known there were thieves down here; he should turned t o see who this mighty conqueror have stayed up in Jerusalem." But that was no help to the robbed and wounded Lamb slain. A lamb-the weakest of the man. The Samaritan when he came took him up and bore him out of the reach of harm and saw to his future condition. That is the work of the church.

# HOLDING ALOOF.

ofre are always plenty of people to ironof from work. Men who would Eighat the grave of Lazarus : from Parruse of raising him? he wi

revolutionize the part of the city he works The trouble is not so much in getting in. men to hear the gospel as to get them to work.

We hear much in those days of zeal without knowledge, but I had a thousand times rather have zeal without knowledge he told me all. He said, "I am a perjured than knowledge without ze?!. We must learn never to despise the weakest workers in the Master's service. God chooses the weak things. God uses the foolish things-We want to have the wise and the strong and we are not content to follow God's plan, for God often passes over the wise.

If you had asked the men of other days who were the great men of the time, they would not point you to Bunyan or Luther or Abraham or Enoch or Noah. John Bunyan got shut up in Bedford goal, but the devil found his match when he laid John Bunyan up there. We should never have had the "Pilgrim's Progress" if it had not been that John Bunyan had leisure in his cell to write his wonderful dream.

The millionaires are not the workers in the church ; God passes them by. If they are converted they are not used; God passes them by and takes up some poor tramp.

Even Paul said his strength lay in his great weakness.

We read that ther e is not weeping in heaven; but John v rept as he heard of the book with the seve a seals which no man was found worth y to open. Paul was there who had do ne distinguished service in the founding the , early church ; but he was not worthy to c pen that book. Enoch who had walked v rith God; but he was not worthy. Abr aham ; but still not worthy, though he w as the father of the faithful. much ; but ; he was touched on the side and told that "the Lion of the Tribe of Judah had prev ailed" to open the book. John was wi to had prevailed and lo! he saw a anim Als-a lamb as it had been slain had done , this work of the lion. J

he great man often does not want to set to work. He is so afraid of enthusism. He is afraid he will be called a fasatic. We must not mind that. W. want more life, more fire, more enthusiasm in the church.

Il sational preaching. They should have in all my life for Jesus. He asked me how

with him." I went and found the man greatly agitated. I found he had something on his mind that prevented the truth getting admission, and I pressed him to unburden it. He said, "Let me speak to you alone." I took him into a room and man. I was tried for robbing an Express Company, but I bore a good reputation, and I gave my evidence to the satisfaction of the court, and I was discharged. But I was guilty, guilty. For several months I have been living a perjured man. What shall I do." Tell me what I shall do ! I did not know what to say. To give himself up meant a long term of im prisonmena, and heart-breaking grief and disgrace to his aged father and mother So I said, "Let us ask the Lord," and we prayed long and earnestly. When we 30 DOZ. CLIPPER SCYTHES, rose from our knees he said, " I will see you again in the morning."

He came again in the morning, and he said. "That settled it i I am just off," and he went by the express to Ohio. He went to his gray haired father, he took his hand and told him all, and he said, "Father. I want you to forgive me;" and he kissed his mother and asked her forgiveness, and they both forgave him and blessed him. He left them, and next morning he gave himself up to the authorities, and was tried for perjury and convicted on his own evidence.

While he was undergoing his sentence his mother was attacked by typhoid fever and she died. Then the father was ill. Some persons went to the Governor and begged that the son be allowed to see his father. But the Governor was beseiged with applications on behalf of prisoners; he would not consent. But one who knew all the circumstances told the whole case te the Governor and he melted and sat down and wrote that young man a pardan : " warb : nowed s' tings out lo

The young man came out of prison determined to consecrate the rest of his life to the Lord. His father recovered, and he was brought to Christ by his son's prayers and entreaties. One after another all his brothers were brought in; a whole family sved. T state to the sub-shares A man said to me once,

" DOES THIS WORK PAY ?" I told him of that case, and I said a case There are people who cry out over sen- like that pays for everything I have done

