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MESSENGER AND VISITOR.

this intellectual knowledge alone is in-sufficient. There is the invisible Power, and only one, through whom such knowl-edge leads us to conviction and salvation. The Holy Spirit alone can unveil the soul's accret defilement and make the Scriptures "sharper than any two-edged word." This work of the Holy Spirit within us is liable through many causes to be arrested. Our inattention to His hourly monitions limits the measure of His gracious power. Our lack of loyalty to Christ under all circumstances accreding privers Him. Our disregard of personal yous made in private, or before the alter of the church, obstructs His work within our scale. The yielding, at certain times, to self-scalation while engaged in Chris-tian indifference and slot in that service, impedes him in his office of rerealing the depth and turpitude of sin. In these, and in many other ways, we will fully resist the -only power that can show us at once the purity of foid is law and the moral obliquity of our deprawed natures. O, as we value the indiversing of the Holy 2 pirit, our guide and com-forter, let us gird ourselves anew in

awake to behold the possibilities of truth, when proclaimed in the power of the Holy Ghost. While we speak to simmer, we abould cultivate the habit of asying, "Holy spirit, now thou art, pres-ent, we thou art scaling this word upon the scales from these darkened minds." Such faith in the Holy Ghost not coly honors him, but also ine Father and the Son, from whom the Holy Ghost pro ceedeth.—N. Y. Observer.

- One ground for belief in future re-tribution is found in the relation between character and destiny. Habit tends to fixity, and this fixity of habit becomes character. Character is the distinctive mark which thought and act make upon the soul. Character is the sum of quali-ties which make the man; character is the man. Character tends to become eternal. This is a solemn thought. There is a moral eravitation as truly as there is the man. Character tends to become eternal. This is a solemn thought. There is a noral gravitation as truly as there is a natural gravitation as truly as there is a natural gravitation. Like seeks like. In Acta 4: 23 we read of Peter and John, "And being let go, they wont to their own company." Here is an illustration of a great law. Let a group of men loose on the contines of this like, and they will go to their own company. In Acta 1: 25, it is said of Judas taks the fell by trans-gression from his ministry and apostle-ship, "that he might go to his own place. Future punishment is not so much an external infliction as it is an in-ward condition. You cannot punish an innocent man; this the 'Imnipotent God anywhere, and he will have something of heaven; put a man who hates God any, where, and he will have much of hell. Empty hell to-day fits the heaven, and it would not be heaven to those thus intro-duced. Miton's Satam was right, when he said, "Which way I fly is hell; myself an hell." Men gust have heaven with-in them, here and now, else they will never be in their here. God sends no man into perdition. The election of denth is voluntarily made by men. Hell was prepared, not for men, but for the devil and his angels. We say it deliberately, on man will ever go to hell but the man who, in his deepest nature, wishes to go, who is determined to go, who has elected to go. Analyze a man's deepest choices, and you can tell wither he is going. If he selects hell as the in nout of perdition. When the ered low the have not haven god souch a life. If a man persists in out an interport of life, whoee end is deant, the alects hell as the in out of perdition. When the ered comes that man goes downward, as certainly as the man who lovis God goes upward. God ennot, the harmony with his own laws of being, keep a man who loves Him out of perdition. He will not violate the laws according to which he has created us. is a moral gravitation as truly as there is man gees downward, as certainly as the man who loves God goes upward. Goc cannot, in harmony with his own laws o being, keep a man who loves Him out o heaven. God is not arbitrary, fickle am capricious. He will not violate the law according to which he has created us the first will not break down the heart' door. If we admit Him he will sup with us; if not, He will leave us. To rejec Christ, to trample on truth, to live in si and for Statam—this is hell, here and now Such a life at the last will have its ful reward with the devil and his angels These principles have their relation to the future of the heather who have no heard of Christ; of them we shall speak in a later paragraph—Dr. McArthur, in Christian Inquirer.

Tobacco Chewers Among Women. A well known physician, while walkin down the street with a friend, remarked a patient of mine lives in that house wh a patient of mine lives in that house who is dying—an idolfized wife—beyond all help, and tobacco chewing has killed her. Why, Doctor! what do you mean? I mean this: her husband is literally steeped in tobacco juice, and the insen-ible perspiration from his body has become so saturated with nicotine as to be a deselfue varieso. His wife, hefter 1 become so saturated with nicotine as be a deadly poison. His wife, before-was called, had, absorbed enough of th poison so that no human power can aus her; and even he will, i believe, end h days in torture from some form of sk disease. The skin is really the mo-wonderful and important organ of th human body. Night and day, every hou of our lives, it is filtering out from th blood useless or poisoned debris. If stopped work even for twenty-four hou in this or any case, death would energy blood useless or poisoned stopped work even for twee in this or any case, death You can imagine, then, w for a delicate, sensitive sk to sleep in a weather the stopped stopped stopped stopped to sleep in a weather the stopped stop <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

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