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THE INVISIBLE LINE.

The restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

When I was a child my nearest neighbor had occasion to repair some breaks in the roof of one of his barns. So he sent his "hired man" aloft to do the work. There was not a sign of any staging built nor so much as a cleat nailed on to steady himself by. But, catching a glimpse of the man, from our place, I saw him walking up and down the old fashioned roof as erect and unconcerned as if he were only pacing a parlor floor. So I was naturally curious to learn how he did it. But coming a little nearer, I saw a long, tough cord securely tied about his waist and extending over the ridge of the roof, while down in the rear of the barn stood the proprietor holding the cord very firmly with both hands. When the man wanted to walk down toward the eaves, he would sing out, "More rope, more rope!" Instantly the proprietor would hear him, though out of sight, and would begin cautiously paying out the cord, a few inches at a time. When the workman wished to return and ascend the steep roof, he again called out the proper signal, the rope would tighten, and he would walk up as leisurely as he would have mounted a broad stairway. Now this man was bound with the cord and firmly held by the power of another. But who can fail to see that this restraint was really what gave him liberty. The more carefully the cord was grasped and handled the [R337 : page 2] more complete the liberty of the workman – not to fall and to break his neck, but to go up and down and do the repairs in safety. The bond made him free.

So God gives men liberty, through the restraints of the Gospel. He throws the cords of his protection around the believer, allowing him to go up and down at will, scaling heights, treading paths of

danger, passing securely anywhere in response to the call of duty. His bonds always, draw upward, never downward. The freedom which sin gives, of which so many boast, is the freedom which the breaking or the loosening of that cord would have given to the man upon the roof – perfect freedom to loose his footing and to plunge into remediless ruin. He who is willing to submit his erring nature to the divine restraints of the Gospel, will forever "walk at liberty," unhampered by self, untouched by sin, and carry with him a witness of safety and of peace that armed guards and castle walls and munitions of rocks could not assure.

– N.E. Methodist.

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MISTAKES will occur from various causes, and some of our subscribers fail to receive their papers. If you have subscribed and paid for the paper, or if you have asked to be put on "the Lord's poor" list, within a year, and do not receive it, be assured that if the fault is ours, it is unintentional.

All such will oblige us by sending a postal card, stating their case, and we will attend to it. The trouble is often caused by irregularity in country post-offices, and many times by incompleteness of address furnished us. Please be very particular, and on every letter or card give your full address. Write it very plainly; we have a number of letters, the addresses of which we cannot decipher, and on which much valuable time has been wasted.

IN consequence of our decision to publish the "Millennial Day Dawn," the Oct., Nov., and Dec., 1881, numbers of the WATCH TOWER will not be re-published as once proposed. The three leading articles of those numbers will appear in the book.

SUNDAY evening, April 2d, after 6 P.M., will be the anniversary of the "Lord's Supper" – that date corresponding to the

time of its institution as mentioned in our last issue. We again remind you of it, and suggest the appropriateness of its celebration on that occasion. We would be glad of a card from all companies of three or more who meet and celebrate it.
