

The Christian Life.

A CHANGE OF PASTORS.

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christianly way.

Are you sure where the change is most
needed,

In the pulpit? or is it in pew?

Is the pastor the one who needs chang-
ing?

Or, my friend, let me ask, is it you?

Have you prayed God's blessing upon
him?

Have you been helpers to him indeed.
Worked with him, stood by him, upheld
him,

And ministered oft to his need?

Has your place in the prayer-meetings
always

Been filled, when you knew you could
go?

Has the Sunday-school brightened and
flourished

At your presence and work—is this
so?

Have you given your means to your
Master?

Not merely a dollar or two?

But the twenties or fifties or hundreds,
In proportion as given to you?

If these questions cannot be replied to
In a truly affirmative way,

Then I beg you to change now, my
brother,

My sister, and do not delay.

Ne'er hope that a pastor, though gifted
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you, alone.

—*Christian Observer.*

The Relation of Faith to Morals.

Is that a true faith which does not
issue in a renewed and reformed life?
Is that a Christian morality that does
not proceed from a renewed heart?
Both questions are before us, and they
have been before the thoughtful in other
days. "Now the works of the flesh are
manifest, which are these: adultery, for-
nication, uncleanness, lasciviousness,
idolatry, witchcraft, hatred, variance,
emulations, wrath, strife, seditions, here-
sies, envyings, murders, drunkenness,
revellings, and such like." Gal. v, 19-
21. There was a great brood of them in
Paul's day, and it sometimes seems that
their number has even increased in
modern days.

But there is something better, and it
is called "the fruit of the Spirit," which
is love, joy, peace, long-suffering, gen-
tleness, goodness, faith, meekness, tem-
perance, and it is said that "against
such there is no law." Those who prac-
tice these virtues may be called (for
they are truly such) antinomians. They
do not repudiate law. But they are per-
suaded that "law is not made for a
righteous man, but for the lawless and
unruly, and for the ungodly and sinners,
and for the unholy and profane." In
other words, the man who wishes to do
right, and is governed by proper mo-
tives, is not aware of law, does not
know what law is. He knows that he
loves God and loves his fellow saint, and
that, though living in the world, he is
not of the world.

There always has been, and it is prob-
able that there long will be, a differ-
ence among Christian people as to just
how far a living faith should mould and
fashion the life of the believer. It is

a matter not easily settled. There is
liability to extreme views, and corres-
pondingly inconsistent conduct. When
Paul wrote the letter to the Romans and
set forth with great clearness and power
the doctrine of justification by faith,
apparently repudiating the deeds of law,
there were those who could not con-
ceive how he could be stating the true
principle, unless it followed that justi-
fication by faith gave license to sin, or
unless what is to the unjustified sinner
ceases to be sin as soon as the faith has
come. "Shall we continue in sin, that
grace may abound?" said the objector.
Paul repelled such an idea. He would
not admit that it would enter into the
case. He had no fear of such an out-
come. "How shall we that are dead to
sin live any longer therein?" How is
it possible that one who has looked upon
himself as having died in and with the
Lord Jesus, (a thing signified and
symbolized in the act of baptism, how is
it possible for such a one to "continue
in sin?" It is death which is symbol-
ized in the immersion, and it is life
which is symbolized in the lifting up
from the baptismal tomb. And is this
man, who has thus symbolized his death
and resurrection, going to live as he
did before? If he is, the symbolism is
an empty sham. The man who has not
died to sin, so that it no longer has do-
minion over him, has no business in the
water of baptism. He is still "in the
gall of bitterness and in the bond of
iniquity."

We do not forget that there is a cer-
tain class of people who hold that what
is unlawful for an unbeliever is lawful
for a believer; but we do not accept their
view, and do not propose to "run with
them to the same excess of riot." But
we hear it said that "the new religious
thought does not bring forth the old-
fashioned type of piety." Just at the
time when there is a certain looseness
of doctrine, a semi-repudiation of the
"old doctrines," there comes a com-
plaint that there is a serious decline in
Christian living, and that it is reason-
able to suppose the decline due to the
lack of vital faith. Even the advocates
of the "new thought" admit that the
decline is all too evident. But they
think that, in some way, they can rein-
state the old type of living, and still
hold to the new type of thought. It
may be a thing to be settled in the
future. And it may be that by the time
we have become convinced by the facts,
it will be too late to recover the lost
estate, except by a revolution.

What we need, then, more than any-
thing else, is a more thorough convic-
tion of the power of divine grace in the
heart. We need to begin with the great
fact of sin and seek its remedy in sov-
ereign grace. We need to have higher
and clearer conceptions of what Christ
has done for the rescue of the sinner,
and of what the Holy Spirit has done,
or is able to do, in renewing the soul,
making a new creature out of him who
is dead in trespasses and in sin. The
trouble with most, if not all, of those
who are not willing to live new and re-
formed lives, because of faith in Christ
and a life in Christ, is that they have
failed to have experience of such a work
of grace. It is as true to-day as it was
when Paul wrote it, in 2 Cor. v, 17, "If
any man be in Christ, he is a new crea-
ture (creation); old things have passed
away; behold all things have become
new."—*Journal and Messenger.*

GUARD YOUR CONVERSATION.

I wonder whether we realize how
much of our ordinary talk consists of
criticism? There is no doubt that it
is immensely interesting to watch peo-
ple, to study their character and ways,
and to communicate our impressions
about them to others. Take away the
element of personal criticism, and con-
versation, one must admit, would lose
a good deal of its interest. Yet it is
not a little disturbing sometimes to re-
flect, after leaving a house where you
have been entertained for half an hour
by sprightly and witty comments on
mutual acquaintances, that in all pro-
bability your own personality is fur-
nishing a text for a similar entertain-
ment with the next group of callers?
After all it is better to be kindly than
to be amusing; it is better to pass over
a good deal that does not quite com-
mend itself to us (so long as no prin-
ciple is involved) than to be always
making a fight for one's own way of
doing things at the cost of friction and
disagreement. Hundreds of years be-
fore the Christian era, when an East-
ern poet wished to sum up his impres-
sions of perfect womanhood, he closed
his ideal portrait with these words:
"She openeth her mouth with wisdom,
and in her tongue is the law of kind-
ness."—*Selected.*

The Irreverent Use of the Holy Scriptures.

He was a doctor in divinity, a man
of power and of influence. The occa-
sion was a school commencement. This
highly respected minister was the lead-
ing speaker. In the course of his ad-
dress, he quoted a text from the Scrip-
tures, from the words of our Lord.
There was a laugh all over the room.

He seemed greatly delighted at his
success as a fun-maker. He knew that
that text thus quoted in this entirely
unintended application would create
that ripple of laughter, but he might
have known that he was giving pain
to some who were present, and that he
was destroying for others all possi-
bility of their ever being seriously im-
pressed with the weighty truth contain-
ed in the text which he had so flip-
pantly used that day. He had brought
holy words into ludicrous surroundings.
He had treated the sentences which fell
from his Master's lips as if they were
the jests squeaked out by the clown in
a circus. He did not know how great
was the harm he had done.

How can anyone use the Scriptures
irreverently? We might think that the
slightest realization of what they con-
tain would check every attempt at mak-
ing merry with its words or incidents.
We are not considering now that ir-
reverent use which indicates utter un-
belief and hatred, and which becomes
shocking, but simply the quotation of
the words and incidents of the Scrip-
tures to point a jest and raise a laugh.

In many instances no harm is intend-
ed, but harm is done all the same.
Without going very far into the subject,
and without the many reasons against
this species of irreverence, let it be said
that if there were no other reason for
omitting it, it would be sufficient to
know that when ludicrous association
is made with a text or an incident it is
apt to stick to it. Whenever you think
of the text the other is recalled.

Let it be part of our reverence, then,
to treat the sacred Scriptures as contain-
ing God's revelation of truth and life
to men.—*Sunday-school Magazine.*

A GETHSEMANE.

For every one of us sooner or later
the Gethsemane of life must come. It
may be the Gethsemane of struggle and
poverty and care; it may be the Gethse-
mane of long and weary sickness; it
may be the Gethsemane of farewells
that wring the heart by the death-beds
of those we love; it may be the Gethse-
mane of remorse and of well-nigh de-
spair, for sins that we will not, but
which we say we cannot overcome.
Well, my brethren, that is Gethsemane
—aye, even in that Gethsemane of sin
—no angel merely, but Christ himself,
who bore the burden of our sins, will,
if we seek him, come to comfort us.
He will, if, being in agony, we pray.
He can be touched—he is touched—
with the feelings of our infirmities. He,
too, has trodden the winepress of agony
alone; he, too, has lain face downward
in the night upon the ground; and the
comfort which then came to him he has
bequeathed to us—even the comfort, the
help, the peace, the recovery, the light,
the hope, the faith, the sustaining arm,
the healing anodyne of prayer.—*Dean
Farrar.*

What is Catarrh?

It is an inflammation of the mucous lining of the
throat, bronchial tubes and nasal passages excit-
ed by germs that can only be destroyed by frag-
rant healing Catarrhzone which is breathed to
the seat of the disease, and has never yet failed
to cure. Pleasant to use, absolutely certain to
cure, Catarrhzone always gives satisfaction. "I
suffered from nasal catarrh so badly that I could
not breathe through my nostrils," writes G. K.
Wilmot, of Meriden. "I used Catarrhzone for a
few minutes and was relieved. It cured in a short
time." No other remedy just like Catarrhzone
—it's the best. Two months' treatment \$1.00;
trial size 25c.

It is as great a mercy to be pre-
served in health as to be delivered from
sickness.—*John Mason.*

Mouth after Mouth a cold sticks, and
seems to tear holes in your throat. Are
you aware that even a stubborn and
long-neglected cold is cured with Al-
len's Lung Balsam? Cough and worry
no longer.

"Louise was furious about her wed-
ding." "What was the matter?" "The
organist was a rejected lover, and he
played the bridal couple out of church
with the tune, 'He's Got an Elephant on
His Hands.'"

There are cases of consumption so
far advanced that Bickle's Anti-Con-
sumptive Syrup will not cure, but none
so bad that it will not give relief. For
coughs, colds and all affections of the
throat, lungs and chest, it is a specific
which has never been known to fail.
It promotes a free and easy expectora-
tion, thereby removing the phlegm, and
gives the diseased parts a chance to
heal.

The smaller the roast the hotter should
be the oven at first, that the least pos-
sible amount of its delicate juices may
escape.

Trial Proves its Excellence.—The best
testimonial one can have of the virtue
of Dr. Thomas' Electric Oil in the
treatment of bodily pains, coughs, colds
and affections of the respiratory organs,
is a trial of it. If not found the sov-
ereign remedy it is reputed to be, then it
may be rejected as useless, and all that
has been said in its praise denounced as
untruthful.

In making bread, rub a little sweet
lard or butter over the top as often as
it is kneaded, and it will not only rise
more quickly, but have a soft, delicious
crust when baked.