

The Christian Life.

WEARY.

BY THE REV. J. W. DOANE FRANCIS.

Do you ever grow weary of living?
Are you weary of turmoil and strife?
Oh, so weary of earth's cares and waiting
For the dawn of the better life?
Do you wish that your life plan had
differed;
That your friends had proved constant
and true;
That your care-burdened mind had not
suffered,
That your doubts and sorrows were
few?

Do you dream in the long quiet even-
ings
Of the days that in youth you have
spent;
For the friends you have lost are you
grieving,
Unheeding the present content;
Do you hope for the bright resurrec-
tion
When the cold grave shall give up its
dead,
When safe 'neath Jehovah's protection
To mansions of love you are led?

Do you ever grow weary of bearing
The cross which the Master has sent,
And think that with some other portion
You could with your lot be content?
Do you wish you were the crown wear-
ing—
The crown of victorious light,
That the peans of heaven were ringing
And its glories unfolded to sight?

Do you wish—but why are you dream-
ing?
Is there nothing that you can do?
The whole world with sorrow is teem-
ing,
The harvest is waiting for you.
Are the peans and crowns for the ask-
ing,
Are they not for the faithful and true?
Shall the soldier whose sword has been
rusting
Share the honors of the review?

O, nobly press on in the vanguard,
Whole-hearted each duty be done,
When the Master shall come
Then shalt thou hear his "Well done!"
Up, up, while the daylight lingers,
Work on till the shadows fall,
And out of thy weariness forever,
Thee shall the Master call.

PERSONAL EFFORTS TO WIN SOULS.

BY CHARLES E. HAASE.

Personal contact with men is a great factor in winning souls for Christ. Sound preaching is good, instruction in the doctrines of the church is necessary; but no power is so great and masterful as that which comes like a dove on celestial wings to bring the message of peace to the troubled heart. Men crave the silent message of love and salvation. They appreciate the personal interest that manifests itself through the professor of religion. They want to feel that their future well-being is co-operative, that others have as deep and earnest an interest as they themselves. The question arises, How can this be accomplished?

First, we need the help of the great Spirit to guide our steps aright. Impulsive action cannot accomplish it. We must seek the aid of God's wisdom in order that the great object of our desires may not be defeated. He alone

can conduct us to the secret chambers of the human heart. Our minds and hearts must be controlled by the supervision of his power, and we should at all times ask, "Lord, what wilt Thou have me to do?"

Second, we should fearlessly but cautiously approach the question of the soul's eternal welfare. Our words should find a ready adaptability to the one in whom we are interested. We should endeavor to ascertain his weaknesses and temptations, and when once the nature of his secret thoughts is laid bare we can make ourselves helpful in leading him to a better understanding of that which is necessary to extricate him from the thralldom of sin.

Third, we should plead with him "earnestly, but gently." An earnest heart-to-heart talk has won many a deluded soul to the fold of Christ. A mere formal presentation of the subject of religion will not win souls for Christ. We must present it as a living truth, and our whole being should be animated with the cause which we espouse, and thereby make the soul feel that the desire for his salvation is one of the great characteristics of our existence.

Fourth, we should impress everyone that we ourselves are endeavoring to live a devotedly Christian life. Nothing wins its way into the hearts of men so forcibly as an example of godly piety and spotless character. It is the key which unlocks the most hardened heart, and it is bound to bring respect for the religion of our blessed Master. If we should be successful in persuading others to live a better and holier life, we must ourselves be stamped with the real essentials of Christ's character.

What a great triumph that would be if each of us who have taken the vow of loyalty to Christ upon our lips, would be the means of bringing one soul to the haven of a glorious immortality! Let us all strive to do more effective personal work, in order that the kingdom of God may be advanced, and that souls which are languishing may come to the knowledge of the truth as it is in Jesus.—*Lutheran Observer.*

WITNESS OF THE SPIRIT.

In the Epistle to the Romans Paul says, "The Spirit itself beareth witness with our spirit, that we are children of God." This is a great saying. It is very clear, but very deep. We know something about its meaning, but we cannot hope to fathom its depth completely. Perhaps it is impossible to state in human language the fullness of the sense of this text. It becomes us to speak with modesty about such high things, but we may speak with confidence.

We have read sermons on this text which are amazing; and we have seen expositions of it in which the aim of the expositor seemed to be to explain away the meaning of the apostle. "Children of God." This is a high calling. According to the scriptures one may become a child of God by a new birth. He must be born again, born from above—born of God. It is a change wrought within by supernatural agency. But how shall I know that I am a child of God? Shall I depend on my own judgment? Shall I consult my own consciousness? Shall I compare myself with others? Shall I read in the Bible the description of a child of God, or infer that I am entitled to claim this

relation? Shall I go to the priest, confess my sins, tell him of my sorrow and penitence, and wait for him to say the word, "I absolve thee," and then go in peace believing that I am a child of God? The priest may be mistaken. He cannot see the heart. He cannot read the mind of God in reference to my case.

I am not concerned to know what the priest thinks, but I am much concerned to know what God thinks. I may be persuaded in my own mind that I am indeed a child of God, but I may be mistaken. One always feels safer and stronger when his conviction is supported and confirmed by the testimony of another. He may be so sure that he is willing to risk his fortune on his statement, yet he is still more strongly fortified if another shall confirm it. And if that other witness should be a great, good and wise man, then he would feel that his feet are planted on the solid rock. In a case of such grave importance, we need the support of testimony as nearly infallible as possible.

This is a case of vast importance. The question is not, Are you a man of wealth? There might be room for difference of opinion about that, but it matters little. Nor is the question, Are you a profound scholar? Nor, Are you a man of influence in the community? But this, Are you a child of God? You hope you are. Your friends think you are. But is that all? Nay, "He that believeth on the Son hath the witness in himself." "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Spirit bears witness with the spirit of a wicked man. But what is his witness? It is a witness of condemnation. It is clear as the sun to a wicked man that he is not right with God. He knows it. He feels it. The impression is as though it were made a flame of fire. He hath the witness in himself. God does not leave him in doubt. The same Spirit bears witness with the spirit of one who believes on the Son. What is the witness? It is a witness of justification and righteousness. It is written on his heart as with a pen of fire. It is God that speaks, and he can make his servant know not only what is spoken, but also who hath spoken. His sins which were many are all forgiven, and he knows it. His name is written in heaven, and he knows it, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him.

"Come, Holy Comforter,
Thy sacred witness bear,
In this glad hour."

—*Chris. Advocate.*

WE SHALL SEE HIM.

Passing through the narrow alley of a city the other day we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang:

"And I shall see him face to face,
And tell the story, 'Saved by grace.'"

Looking up toward the place from whence the song came, we saw a poor old servant woman, down on her hands and knees, scrubbing the second floor of a dwelling. In a moment that sweet song took a depth and beauty of a charm unimagined before. That poor scrub-woman, in her weary toil, was a "Daughter of the King," an heir of eternal glory, for a short time away from home, a pilgrim and a stranger in the earth. What she sung, as she look-

ed up into the face of the Unseen, was sober truth.

"I shall see him face to face!"

The drudgery shall cease. The rags shall drop off from the old lady.

The prisoned spirit shall be set free. The dust and smoke and din of this weary world shall vanish out of sight. New scenes opened to the unveiled eyes, even a world which needs no light of moon or star or sun, for "the Lamb" is the light thereof.

It is worth while to tarry and toil and suffer for a little while, to live for Jesus in a world that "lieth in the wicked one," with the faith and hope of that better time in the heart, when we shall assuredly

"See him to face,
And tell the story, 'Saved by grace.'"

SPURIOUS CHRISTIANS.

One of the commonest snares which retard approach to Christ is the perception that the members of Christ's church are not always exceptionally good men. Many so-called Christians are found to be greedy of gain, full of spite, envy, and all uncharitableness. They act as a kind of deterrent on those who would, but for them, seek to live as Christians. Many who have had the misfortune in their early years to become acquainted with this spurious kind of Christian, and have never been brought into close contact with genuine Christians, have their minds so prejudiced against the Christian religion that they never can free themselves of these prepossessions. This is unreasonable, but it does, notwithstanding, delay many who, if they were day by day in contact with uncontestedly good results of Christian faith, might themselves be Christians. Few men independently inquire into things for themselves; they allow unreasoned impressions to be made upon them by what they meet in life. But as soon as a man does look at the matter with an unprejudiced intelligence, he perceives that, in order to judge of the efficacy of Christ's salvation, he must examine those who use it, not those who merely say they do. Many who bear the name of Christ have as little resemblance to him as the men who parade the streets with boards resemble the picture they advertise. The mere name of Christian or profession of faith in Christ works no charm. We can measure his influence only by observing the lives of those who faithfully put themselves under it. It is senseless to judge the religion of Christ by the conduct of men who have nothing Christian about them but the name.—*Professor Marcus Dods, D. D.*

Catarrh of the Head

Is very common, but awfully dangerous because it causes deafness and leads to consumption. Cure is as certain to follow the use of Catarrh-zone as day is to follow night. You simply breathe the fragrant healing Catarrh-zone which spreads through the nasal passages, throat and lungs, driving out every vestige of catarrh. "I was cured of chronic catarrh of the nose and throat," writes Ernest M. Wilkinson, of Laurence-ton, "after many years of misery by Catarrh-zone which is a splendid remedy to free the air passages from mucus. Catarrh-zone relieved quickly and my cure has been permanent." Price \$1.00 for two months' treatment; trial size 25 cents.

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