

The Christian Life.

JUDGE NOT.

How do we know what hearts have vilest sin?
 How do we know?
 Many, like sepulchers, are foul within,
 Whose outward garb is spotless as the snow,
 And many may be pure we think not so.
 How near to God the souls of such have been,
 What mercy secret penitence may win—
 How do we know?
 How can we tell who sinned more than we?
 How can we tell?
 We think our brother walked guiltily,
 Judging him in self-righteousness.
 Ah, well!
 Perhaps had we been driven through the hell
 Of his untold temptations, we might be
 Less upright in our daily walk than he—
 How can we tell?
 Dare we condemn the ills that others do?
 Dare we condemn?
 Their strength is small, their trials not a few,
 The tide of wrong is difficult to stem,
 And if to us more clearly than to them,
 Is given knowledge of the great and true,
 More do they need our help and pity, too—
 Dare we condemn?
 God help us all, and lead us day by day,
 God help us all!
 We cannot walk alone the perfect way.
 Evil allures us, tempts us, and we fall.
 We are but human, and our power is small;
 Not one of us may boast, and not a day
 Rolls o'er our heads, but each hath need to say,
 God help us all!

THE NURTURE OF YOUNG CONVERTS.

We believe in the conversion of the young. We are concerned with what is to become of the young life added to the churches; whether it is to be left to grow according to its own sweet will without any special attention from older and wiser and more experienced Christians; or whether some definite provision is to be made for the nurture and direction of that life that means so much or so little to the present and future of the kingdom of God on earth. Those parents whose children are neglected physically, mentally, or morally, are properly dealt with in certain ways that remind them of their responsibility for the welfare of their offspring. In a true sense there are people who are responsible for the spiritual birth of children into these churches of Jesus Christ mentioned above, and their responsibility does not end at the birth and entrance of the young life into the membership of the churches. In a large measure it is then when grave responsibility is laid upon others than the young converts themselves. We desire in a measure at least to fix that responsibility and to appeal to all in the name of the Master faithfully to strive to meet their obligations along this line with loving and strong hearts. Every member of every church, because of membership

and what it implies, has both direct and indirect relations to the oldest and youngest member of the church, whether there exists between them or not the sacred ties of flesh and blood. Membership in a church bears with it the Christian principle that, "we are members one of another," and that is but saying that the local church has imposed upon it the great doctrine of mutual fellowship and watchcare. But we desire to speak more explicitly and say that the nurture of young converts has special claims upon three classes in our churches as they are now constituted, viz., Christian parents, pastors, and Sunday-school teachers and officers. And we fix the responsibility in that order. Comparatively few of those young people who are joining our churches come from homes where the parents are not Christians and members of the churches. Beyond all others parents who themselves know the blessedness and appreciate the worth of Christian living and growth are the ones seriously to consider plans and purposes for developing the lives of their children who have been born anew into the kingdom of heaven. We do not merely mean that their conduct and character should be exemplary before their children. That it should be by all means. But they owe it to their children, to themselves and to their Lord, to take active measures for their nourishment and development in the things that pertain to eternal life. Could this be imposed upon the hearts of Christian parents as it should be, some solution would be found for the gross lack of Biblical knowledge that is so prevalent among children and young people of the present day. Next in order of responsibility as to the nurture of young converts we place pastors, the men who are so often called upon to bear obligations that in the first place belong to others. Pastors are overseers of the whole flock, and where there is necessity, owing it may be to the neglect or incapacity of Christian parents, they are responsible to a large degree for the shepherding of those of tender years. We know to some extent the difficulties involved, but we know likewise the beneficial results derived from carefully attending to the spiritual interests of those who, young in years, have come to Christ, and into a church of Christ. By means of careful and individual oversight, and by means of classes, specially adapted to instruction in those truths that are requisite for the strong and beautiful growth of the soul, pastors can render a service that will bring its own reward. Next in order we would place the responsibility upon the Sunday-school officers and teachers, who manifestly by their works declare faith and purpose regarding the young. It is their privilege and obligation not only to lead into the kingdom the young lives of their schools, but also to lead out those young lives into the enjoyment, strength and direction of eternal principles and hopes that come into the possession of those who have become the "sons of God."—*Can. Baptist.*

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ABIDING INFLUENCE.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "O that my influence could be gathered up and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die and perceived how sad and deleterious his influence had been, he could not put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which has was altogether powerless to arrest. His body could be shrouded, and confined, and buried out of sight, but not his influence; for that, alas! corrupt and bad as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.

BE A PLODDER.

Do not try to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, win his smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze.

But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

POSSIBILITIES WITHIN US.

It is a dreadful thing to think that the same possibilities are in us that were in the multitude that followed Christ. You think it was an awful thing for Judas to betray Jesus. How many betray him for less than thirty pieces of silver!

You think it was a terrible thing for Peter to tell such a cowardly lie, and sulk from his Master. How many do the same thing when they deny their religious faith—when they go to places where it is unpopular, and they shrink from avowing it, or perhaps disavow it altogether. How often do men enter

tain the same feeling that the multitude did, when they cried out, "Not this Man, but Barabbas!"

It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful, and yet salutary to think of, for the thought may serve to keep our moral nature braced. It warns us that we can never stand ease, or lie down in this field of life without sentinels of watchfulness and camp-fires of prayer.—*E. H. Chapin.*

HONEST CHRISTIANS.

The man who is not just as honest in trading as he is in praying is not a Christian. It is not possible to be a sinner in business and a saint in religion. The thief in the board of trade is a hypocrite in the church. We do not believe that all successful business men are dishonest. It is a satisfaction to believe that in every department of trade and commerce there are men whose principles are as pure as gold. There are merchants, bankers, mechanics, farmers and professional men everywhere who live as uprightly in their business transactions as they do in their domestic relations. There are men who would prefer poverty to ill-gotten wealth. Granted that a man might gain money by lying, what kind of reward is it after all? Riches gained at the expense of conscience are like corroding acids; they eat away the foundations of life, and leave their possessor poor indeed. It never pays to lie. It matters not what the motive may be, the loss is always greater than the gain. Exemption from punishment or disgrace is a poor compensation for a tarnished conscience. Masses of wealth have no power to confer lasting joys. Titles, wealth, learning, honor, and fame are trifles compared with a clear conscience.—*The Angelus.*

HOW HE WAS LED.

Never once was he gently led. He was led into the wilderness to be tempted of the devil. He was led by men filled with wrath to the brow of the hill, that they might cast him down headlong. He was led away to Annas; led away to Caiaphas; led into the council of the elders and chief priests and scribes; led to Pontius Pilate, and into the hall of judgment. And then he, our Lord Jesus Christ, was led as a sheep to the slaughter; led away to be crucified! Verily, "His way was rougher and darker than mine."—*Frances Ridley Havergal.*

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A man who has a good opinion of himself is often a poor judge of humanity.

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