

The Christian Life.

NEW YEAR'S THOUGHTS.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope
Shall yet return, O friend!

Let us walk humbly, friend;
Sligh not the heart's-ease blooming
round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend!

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overcast;
Let love walk with us, friend!

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

THE NEW YEAR AND THE KINGDOM.

"In the year of our Lord." We now write "1905," but we continue to use "A. D." So it is in all the civilized world. "In the year of our Lord." This is more than a date. It is more than a chronological usage, a reference to a certain period, or the beginning of an era. It is an acknowledgement and a prophecy.

Long ago a child was born in Bethlehem of Judea. In the course of time he came into prominence as a teacher and one in deep sympathy with men, always working for the alleviation and removal of suffering. But he was disowned even by his own people; he was hated, was followed with denunciation, was arrested under charges that weighed heavily against him. The rulers and the people united in the cry, "Away with him." So intense was the feeling against him that a leader in sedition was chosen in preference to him, and he was hurried to the cross. His disciples met with little better treatment. They were scorned and driven. The prison, the block, the scaffold and the stake awaited them. They were few in number, without political or social influence.

And yet to-day the world writes, "In the year of our Lord." It is true that the events at Bethlehem

hosts of men; but over against all this is the sad story of the life of the one thus heralded. The answer to the song which the shepherd heard was the despairing cry of desolation and agony

from the cross. Over against the gifts of the few "wise men," there was the seal of the Roman power on the tomb in which the body of the crucified one was laid and a guard of Roman soldiers that watched the grave. The one who ministered to the people was dead. To-day his name is above every name in the world. Every letter written, every agreement or legal document, every proclamation, every enactment by Congress or Parliament, or by President or King, is dated, "In the year of our Lord." Love's missive, death's warrant, are alike signed in this wonderful name. Wherever the year 1905 is written, it is a record of the victory of the name of him who was despised and rejected of men, and from whom the people hid their faces. The song heard by the shepherds died away, and in the silence it was lost to the hearts of men, but to-day, in every Christian land, it has become the chorus of life.

"In the year of our Lord," is also a prophecy. There is in it the assurance that the message of peace and the song of glory will prevail until all lands shall rejoice in the name of Christ. The kingdom is his and the government is on his shoulders. The name which has risen above censure and condemnation, which has increased in power and splendor, will not now sink out of sight and be forgotten. The kingdom of God is coming to the world. The forces of the world are moving for and with it. Right is coming to its throne, mercy is standing at every door, and love is ministering everywhere.

This year belongs to Christ. When we have written the new date for the first time we consecrate the year to him by whose love and Almighty power we possess it. It is not ours to use for ourselves, but Christ's, to be used for the common good of all. It is a mockery and a blasphemy to write, "In the year of our Lord" on agreements and compacts by which men are robbed, the poor oppressed and the feeble made more helpless. It is a wrong to honor, to love, to goodness and mercy, to write "A. D." upon any message of cruelty, for unholy aggression, or to engrave it over the door of any institution which does not teach and work for peace and good-will to men and glory to God. The year belongs to him who has won it for his kingdom of righteousness and peace.

He will so use it. The numberless lines may seem to us a confused mass, but there is one whose hand is on the lever, and always moves the right switch to the outgoing or incoming train. There have been dark days, days in which men's hearts did fail from fear; but this day is bright and we may be confident. In this light it is a sin to despair or to speak a word to discourage the weak, or to cast a shadow of doubt over the Christian hope. The kingdom is Christ's, and that alone gives the assurance that it will prevail until it has broken in pieces every hostile power. To hasten that complete victory of truth and right it is ours to use the year so as to make it advance the kingdom. In our homes we must so use it; in our social life we must remember him from whom we receive it; in all our public life and relations the great purpose for which it is given should be ever in

thought and work. "In the year of our Lord" we write again, and add, "Thine is the kingdom and the power and the glory forever." Let every Christian heart renew its covenant of loyalty and love and say, "Amen."

THE CHRISTIAN AND HIS ANCESTRY.

In the judgment day no man can hide behind his grandfather. An evil heredity at the worst is tendency, it is not determination—unless the man is born outside those limits of free will which alone entitle him to be called a man. We owe much to those who have preceded us, but we can never claim from them either an excuse for our misdeeds, an assurance of immunity from the results of sin, or such a finished character as shall procure us happiness and honor, or the commendation of God.

The tendency of progress is to conserve good and shake off evil. If we could weigh and measure what we have received, we should find ourselves unexpectedly and hugely in the debt of those through whom we have derived our life. Their struggles, endurance, and self-denials have made us what we are. Men sometimes speak of heredity as if it were a dark and shadowing cloud; the truth is, rather, that it is the dawn which has made possible our sunlit day.

Any man may well give thanks for a Christian ancestry. It is one of the best gifts of God. It cannot make a man a Christian, but it brought the blessing of the presence of God about his infancy. One may go out of a godly home to evil; but he is not likely to go so far away as others. The ranks of the worst are recruited now and then from the homes of the best, but in vastly less proportion than men sometimes think. The restraint of the home training has formed the mind, if not controlled the spirit, the ways of the Christian life are homelike ways, the Word of God is familiar to the thought. Even the prodigal remembers the peace of home.

Such a gift as the experience of a Christian childhood it is as once a privilege and a duty to pass down to our children. When the child of a Christian home becomes a home maker, the spirit of the new life should not be less Christian than that of the old. There may not be the same observances, but their equivalent in power to testify for Christ should be employed. Every Christian home stands at the end of long and costly development and attainment. When the evolution ceases degeneration at once puts its claim.

Christ takes us where we are. If we inherit good, he asks for service at the level of our good. If we are born with evil tendencies, a large part of our work will be in the overcoming, for which he gives us strength. We are never helpless. The powers of the universe are really on our side, calling us to be of good courage, to take our place and do our part. Our mere existence is a pledge of an ancestral victory, not in anywise complete, but offering hope in our own conflict. In so far as we recognize our evil tendencies we know how and what to fight. And in our battle we are fitting ourselves to be the factors in the great world victory of Christ.

THE BEST LAXATIVE SOLD

Is Dr. Hamilton's Pills of Mandrake and Butternut, which relieves constipation, headache and liver complaint in a few hours. Very mild, yet certain. Use only Dr. Hamilton's Pills. Price 25c.

HOW TO LIVE A GREAT LIFE.

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, not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Welcome as sunshine after storm is the relief when an obstinate, pitiless cough has been driven away by Allen's Lung Balsam. No opium in it. The good effect lasts. Take a bottle home with you this day.

Whatever gift we give to Christ becomes a gift for ourselves also. The comic papers sometimes represent a husband giving a wife a present that he alone can use, or a wife giving such a present to her husband. But we cannot help giving such presents to Christ. Whatever service we render to him returns in double blessing upon ourselves.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc.

The man who cannot forgive cannot pray. He may say prayers, and may seem to be sincere, but God is not mocked. He knoweth the heart.

A Cure for Rheumatism.—The intrusion of uric acid into the blood vessels is a fruitful cause of rheumatic pains. This irregularity is owing to a deranged and unhealthy condition of the liver. Anyone subject to this painful affection will find a remedy in Parmelee's Vegetable Pills. Their action upon the kidneys is pronounced and most beneficial, and by restoring healthy action, they correct impurities in the blood.

Character, as God sees it, gives quality to prayer, and those who are nearest akin to God in holiness get the most frequent answers to their requests.

In hot countries Pain Killer finds many uses. Colic, cramps, diarrhoea and all such troubles readily give way to its use. Dose, one teaspoonful in hot water. There is but one Pain Killer.