

The Christian Life.

THE ROAD LEADS HOME.

O, pilgrim, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter—and the strange and bitter stress,
Heat and cold, and toil and sorrow —
It will be healed with blessedness,
For the road leads home.

Home! the safe and blissful shelter
where is glad and full content,
And companionship of kindred; and
the treasures early rent
From your holding shall be given back
more precious than before.
Oh! will you not mind the journey with
such blessedness in store,
For the road leads home.

Oh, will you not mind the roughness
nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day;
And you will not take a turning to the left or to the right,
But go straight ahead, nor tremble at the coming of the night.
For the road leads home.

And often for your comfort you will read the guide and chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you as a mentor, it will guide you sure and straight,
All the time that you will journey, be the ending soon or late—
And the road leads home.

A PERSONAL MATTER.

Religion is a personal matter. Each individual must deal with God for himself. Others may pray for and counsel him in the things of God, but the business of adjustment between the soul and God cannot be transacted by proxy nor by men in the mass. The psalmist proposes to relate his religious experience when he says, "Come and hear, all ye that fear the Lord, and I will declare what he has done for my soul." He sings of the providence and salvation of God as though they were his personal property. He makes liberal use of the personal pronoun. In another psalm he says: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, * * * Thou anointest my head with oil; my cup runneth over."

In the New Testament the same note of personality sounds clear and strong. Our Lord called his disciples one by one, and when one of them went astray he did not permit him to be lost in the crowd, but singled him out and cast upon him a glance of loving rebuke, which completely broke his heart. He did not allow Peter to stay away from the company of disciples on the ground of his sense of unworthiness, but sent a special and personal invitation to him. He took Peter by himself and said, "Simon, son of Jonas, lovest thou Me?" When Saul of Tarsus met the Lord in the way he was singled out from all the company, and addressed as an individual by name. When Paul told the story of his conversion he spoke in the first person and singular number. Thus did they all.

The invitations, the commandments,

the promises of the Bible are addressed to us as individuals. We must respond to God in prayer, separate and alone. Whether it be in the great congregation or in the place of private devotion, each must enter into his closet and pray to his Father who is in secret.

This is not the only way God deals with men. He speaks to nations, to families, and communities in the mass. But we may not forget that he also speaks to each one separately. We hear much at the present time about the social aspect of Christianity. We are told by certain zealous sociologists that we have dwelt too much on the salvation of the individual and too little on the salvation of society. They would make us believe that Christianity will never accomplish its purpose among men until the church shall address itself systematically, intelligently and scientifically to the work of redeeming society as an organism. There is some truth in this contention. Christianity is adapted and contended to reach and regenerate society. It is the divinely appointed remedy for the evils which curse society. Through the gospel crime, poverty, oppression and ignorance shall be banished and a new social order be created.

But this end will be accomplished, not by the reformation of society as a whole, through the change of institutions and customs, but by the regeneration of individuals who constitute society. Each one must be saved as an individual. Each redeemed sinner can look up to God and recognize his as his own Father. When he would publish to the world the story of his salvation he may speak as the psalmist, saying, "I will declare what he hath done for my soul."

THE COMING OF THE KINGDOM.

It should not be forgotten that he who utters the petition taught us by our Lord—"Thy kingdom come"—is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost tens of thousands of lives to make the whites of a nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective. —*The Interior.*

MUST WORK TOGETHER.

Preaching is a necessity. "It pleased God by the foolishness of preaching to save them that believe." But preaching is not enough. Pastoral visiting is essential; but even that is not sufficient. Unless the work of the pastor is heartily reinforced by consistent living and earnest, personal work upon the part of the membership of the church, but few sinners will be effectually reached and saved in this secular, grasping, commercial age.

The importance of this personal work upon the part of professed Christians is forcibly illustrated by Dr. A. C. Dixon, in the following:

"Several miles above Milton, in Pennsylvania, where the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank, and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse with all speed and rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet clear across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up, and saved. Now, one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if the business men will hang out ropes, and you young men and women, mothers and wives, hang out ropes, sinners will certainly be saved." —*The Telescope.*

PERSONAL SYMPATHY.

A personal visit is the best of all medicines. It is a real tonic. The communion of a strong spirit with a weak spirit, that and that only strengthens a man and makes him as good as new. The sick need the contagion of health. You can do but little philanthropic work at long range. Distance annihilates magnetism. Men are hungry for men, and the lonely are pining away for the love that looks out of human eyes for the mental and spiritual electricity that comes from the touch of a Christian brother's hand.

Thus writes one in the *Herald and Presbyterian*, and then relates a story of the late Queen, which helps us to understand why all her people loved her so. It is the story of how she helped a poor Scotch woman during one of her visits in the Highlands. The poor woman's child was stricken lifeless by a very sad accident. The accident was talked of by all the neighborhood and the Queen heard it. It melted her mother-heart and she immediately went to the hut of the humble peasant. Her visit gave a new life to the mother, so that the neighbors marveled at her calmness and resignation. She was asked how she accounted for her exalted state of mind.

She replied, "It was the Queen's visit that lifted me above my sorrows." Then she was asked "what the Queen said, what she gave, what she did." The woman answered, "The Queen said nothing; the Queen gave nothing; the Queen did nothing. When she came she was so broken down that she cried

with me as though her heart would break." Was that doing nothing? Was that saying nothing? Was that giving nothing? Was that saying nothing? It was giving and doing and saying everything that could be done and said and given. —*The Presbyterian.*

A GOOD OLD STORY.

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to and asked: "Where am I? What was I doing?"

In a moment memory returned, and he said: "Take me back, I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back.

The whole meeting rose, many in tears. His strength failed, and he could not rise, but gathering himself up for one final effort, he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India."

La Grippe Coming Again.

The doctors believe another epidemic of Grippe is here, and already many are suffering. The medical men are not afraid of Grippe since Catarrhoxone was introduced, and claim that no one will catch this disease who inhales the fragrant healing vapor of Catarrhoxone a few times daily. Catarrhoxone kills the Grippe germ and prevents it spreading through the system. "Last winter I had an attack of Grippe," writes C. P. Mackinnon, of St. John's. "I bought Catarrhoxone and got relief in short time. I found Catarrhoxone better than anything else and was cured by using it." Catarrhoxone prevents and cures Grippe, colds and catarrh. Two months' treatment \$1.00; trial size 25c.

There are thousands going down to eternal darkness just because of the pride which won't let them take the sinner's place. —*Dr. Torrey.*

It Is Known Everywhere.—There is not a city, town or hamlet in Canada where Dr. Thomas' Electric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedy as equally beneficial. Such recommendations should be received with doubt. There is only one Electric Oil, and that is Dr. Thomas'. Take nothing else.

A solitary heaven would be no heaven at all. The Bible represents the celestial paradise as filled with a multitude that no man can number. Every Christian believer is in duty bound to invite others to join with him in "travelling home to heaven above," and thus help to increase the number of glorified spirits finally assembled in the presence of God.

A Sure Cure for Headache.—Bilious headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Par-melee's Vegetable Pills are a speedy alternative, and in neutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them.