

## It Is Well.

Yes, it is well! The evening shadows  
lengthen;  
Home's golden gate shines on our ravish-  
ed sight;  
And though the tender ties we try to  
strengthen  
Break one by one—at evening time 'tis  
light.

'Tis well! The way was often dull and  
weary;  
The spirit fainted oft beneath its load;  
No sunshine came from skies all gray and  
dreary,  
And yet our feet were bound to tread  
that road.

'Tis well that not again our hearts shall  
shiver  
Beneath old sorrows once so hard to  
bear;  
That not again beside death's darksome  
river  
Shall we deplore the good, the loved, the  
fair.

No more, with tears wrought from deep  
inner anguish,  
Shall we bewail the deep hopes crushed  
and gone;  
No more need we in doubt or fear to  
languish,  
So far the day is past, the journey done.

As voyagers, by fierce winds beat and  
broken,  
Come into port beneath the calmer sky;  
So we, still bearing on our brows the  
token  
Of tempest past, draw to our haven nigh.

As sweeter air comes from the shores im-  
mortal  
Inviting homeward at the day's decline,  
Almost we see where from the open portal  
Fair forms stand beckoning with their  
forms divine.

'Tis well! The earth with all her myriad  
voices  
Has lost the power our senses to enthral.  
We hear, above the tumult and the noises,  
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn  
—retracing

The long, vain years nor call our lost  
youth back;  
Gladly, with spirits braced, the further  
facing  
We leave behind the dusty, footworn  
track.

—Chambers Journal.

Fellowship of Suffering; Fel-  
lowship of Glory.

The fellowship of suffering was prominent in the minds and in the experiences of the early saints. Paul knew it well. Peter knew it. The faithful everywhere know it. The "natural man" knew little of suffering, except that which was physical; and to meet that he steeled himself, learning to endure any physical pain without flinching. It was among the earliest lessons taught to boys. They were told that it was evidence of manhood; that to complain of physical pain, or to shrink from bodily suffering, was unmanly, an evidence of weakness. One who could not endure physical suffering without wincing was not fitted for a soldier; and to be a soldier was the ideal of boyhood. The heathen of all ages and countries can endure bodily pain with marvellous fortitude. Christianity can point to little that is more heroic, so far as physical suffering is concerned, than can be seen in heathenism. The two thieves who hung on either side of Jesus were as unflinching under the physical torture as was he. They were two of many thousands who endured in like manner. While, therefore, the physical suffering endured by the Lord Jesus was great and may well excite our sympathy, it is not that which should most deeply move us, not that into which we are to enter in our sympathy with Him who is our life.

The suffering which came upon the Man of Sorrows as upon no other was spiritual. It was the "contradiction of sinners." It was the lack of appreciation witnessed as he moved among men. It was the lack of belief witnessed in the faces and in the conduct of men when they listened to the story of divine love and righteousness. It was the loneliness experienced when he looked into the faces of his own and noted the lack of intelligent comprehension of his character, of the significance of his words, and of the purpose of his visit to earth. That was suffering peculiar to the Son of God. That was sorrow such as no other ever experienced. It was because he "trod the wine press alone, and of the people there was none with him," that he could say: "Behold and see, if there is any sorrow like unto my sorrow." Not that his physical sufferings were of no account. No human being ever suffered more. But the physical was not peculiar to the Christ. In that, he had companionship; and when he said, "He that taketh not his cross and followeth after me, is not worthy of me," he was saying something which had an application not simply to the few who hung upon crosses in the days immediately succeeding his own, but which applies as well to the men and women

Try K. D. C. while cholera threatens.

of to-day. The crosses which the followers of Jesus are to bear are not of wood, but of spiritual humiliation, "contradiction of sinners," "hardness," for Christ's sake.

Paul and Peter both have a good deal to say about this fellowship of suffering. In 2 Corinthians, i, 5, Paul says: "For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ." It is evident that the sufferings and the consolation were of the same order; not altogether physical, but spiritual as well, and chiefly; and he congratulated his brethren that they were coming to know something of both the suffering and the consolation, saying to them: "And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." To the Philippians he declared that he counted "all things but loss, for the excellency of the knowledge of Christ;" and his chief desire was to "know him and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death." To the Colossians he declared that he rejoiced in his sufferings, because they enabled him to "fill up that which was behind of the afflictions of Christ in his flesh." He counted it a good thing that he had trouble on account of those to whom he was writing; because thus he could fill up what had never yet been realized, and could not be realized in his body—full sympathy in the afflictions of Christ. He had suffered in body a great deal, but that was small compared with the suffering in spirit; and yet, all that he had suffered had not made him equal in that respect with his Master. The trouble which these Colossians gave him afforded occasion for the filling up of what was lacking in that regard.

Peter had hardly less appreciation of this wonderful sympathy of the saint with his Saviour. To be "reproached for the name of Christ" ought to be made an occasion of rejoicing, because thus they obtained proof that they belonged to Christ, and he said to them: "Inasmuch as ye are partakers of Christ's sufferings rejoice; that at the revelation of his glory also ye may rejoice with exceedingly joy." (Rev. Ver.) And as for himself, he said: "A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

All of these things go to show that while the physical suffering endured by both the Master and his servants was great, the chief element in the suffering was not physical, but spiritual. It was that endured not because of violence, but because of neglect and frowns. It was that endured when, in efforts to do men good, it became evident that hearts were hardened, indifference engendered, and the offer of life made a jest. And such suffering it is possible for the Christian of to-day to endure. Happy for him who really and truly endures it. The great hindrance to such suffering is found in the want of consistent adherence to the truth, a faithful witnessing for Christ and his cause before the world. The Christian of to-day, in this country, is in no special danger of the physical suffering endured by the Lord Jesus, nor even that endured by Paul and Peter; but is he not therefore to suffer? Is it to be said that he who does not hang upon a wooden cross, or bow to a headman, does not and can not suffer with Christ has great reason to fear that he will never reign with Christ.

In 2 Timothy ii, 11, Paul says (Rev. Ver.): "Faithful is the saying, For if we died with him, we shall also live with him: if we endure, we shall also reign with him." And this carries us back to that notable passage, Romans vi, where it is asked, according to the same version, "We who died to sin, how shall we any longer live therein?" "If we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Our sympathy with Christ in his death is shown in our newness of living, by the self-denial practiced, by the separation between us and the world, effected by our own holiness and consistency of living. "If ye were of the world," said Jesus, "the world would love his own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He of whom this can be said is in sympathy with Christ. He has died with Christ and risen with Christ. He is enduring, that he may also reign with Christ. And when "he who is our life" shall appear, then shall such sympathizers "appear with him in glory."

And thus it appears that the things which could be said of and to the saints of the days of Paul and Timothy and Peter, can be said as well of the faithful of to-day. They suffer with Christ. And, though they may not endure the physical pain to which he was subject—

Drive out Dyspepsia or it will drive out thee, Use K. D. C.

ed, yet it may be possible for them to fill up that lack by their anxiety for others; their zeal for the salvation of others; their self-denial that others may be won and trained in the knowledge of the same Lord. It may be theirs to endure, as Paul did, from false or unappreciative brethren. There are, probably, in most of our Churches to-day, faithful Christians who are enduring great trials, because of the lack of appreciation manifested on the part of their brethren and sisters. They go on, doing their duty, meeting responsibility, suffering, not in body, perhaps, but in mind and in estate, that they may witness for the truth of Christ that is in them. Sometimes they are connected with little Baptist Churches, foregoing many social advantages that they may promote the truth and honor their Lord. Sometimes they submit to slights and abuse on the part of those who ought to appreciate them; and by their steadfastness in trial these persons "fill up that which is behind in the afflictions of Christ in their flesh, for his body's sake, which is the Church." They suffer with him, that they may also be glorified with him.—*Journal of Messenger.*

## In All Things To Give Thanks.

Of the ten lepers whom Christ cleansed only one returned to give thanks and glorify God. The other nine hurried away to present themselves to the priests and be pronounced clean that they might be restored to the joys of family and social life. No doubt they all exulted in the fact that they were cured. Leprosy had condemned them to a living death. They had been outcasts; and the law required them to warn passers-by of the danger of contagion by crying "Unclean unclean! I am unclean! Come not near me!"

The miracle of Christ by which they ceased to be lepers conferred upon them the greatest possible earthly blessing. It was really a greater boon than life, for life was only a sad, hopeless burden to a leper. Yet of the ten who were cleansed of the loathsome disease nine went their way, thoughtless of the mysterious stranger who had healed them, to rejoice in the fact of their deliverance but with no expression of gratitude to their deliverer. It was a gentle rebuke which Christ implied, rather than spoke when he said to the disciples, "Were there not ten cleansed? Where are the nine?" It was intended as a lesson to his followers and to the believers of the coming ages. It was a gentle but, under the circumstances, crushing rebuke of the ingratitude of the nine. If they had any gratitude whatever they made no sign of it, and it was this which Christ condemned.

Ingratitude has been called the blackest of sins. One has said that it sums up in itself the whole list of crimes; another has called it the cancer of humanity. It is the outgrowth of a selfish and unlovely spirit. It is as a noxious, unsightly weed in a fair garden; if allowed to flourish it will take entire possession. It is not that any soul is born without capacity for gratitude; but ingratitude is a development, and where it is tolerated it will increase until it possesses and perverts the whole being. Every impulse of gratitude is noble and should be given expression. To give it free expression is to invite its return. Nothing is more wholesome for the soul; nothing contributes more to enlarge the power to love and to appreciate the good and true and helpful. He who has no thanksgiving in his life recognizes no gifts or benefits. He whose life is a continued song of thanksgiving is conscious of blessings on every hand.

If God by the miraculous power of the Holy Spirit has cleansed our hearts we ought to glorify him. While we testify to the world that we have been cleansed and are no longer afflicted with the leprosy of sin, we ought to express the deep gratitude of our hearts to him who has had mercy upon us. It is only by continued expression of thanks for continued blessings that we can become like Christ, who himself glorified the Father and gave thanks to him for so graciously hearing his petitions.

We do not know that God is much richer because of the thanks we may give him; but it is certain that he is richer by pouring out our hearts to him in gratitude. Let us not be ingrates toward God, and thus be less in soul and ill-favored like Pharaoh's kine; but let us learn that gratitude is one of the choicest blooms of a regenerated soul.—*Independent.*

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say "No," and it will be of more use to you than to be able to read Latin.—*John Ploughman.*

Ward off Spring Disease by taking K. D. C.

## Spiritual Declension.

Many church-members have an uncomfortable impression concerning their spiritual state. They have little enjoyment in religious exercises and feel an indisposition to any kind of Christian effort. But they have no conception that they can rightfully be adjudged as in a condition of spiritual declension. There are many reasons why this is so. When there is any decline in one's religious life there is little disposition for rigid self-examination. Many a man has a fear that his business is not prosperous, but the nearer he comes to bankruptcy the more unwilling is he to make a close scrutiny as to his resources and responsibilities. There are sick people who shrink from submitting themselves to a physician lest his diagnosis should confirm their fears. So, constantly, those who are in a backsliding state try to escape a knowledge of their true condition. Oftentimes in a maintenance of religious observances men deceive themselves. It is possible to read the Bible and find comfort in doing so and argue that this indicates that we are not so far gone from the right way as conscience sometimes makes us inclined to believe. But reading the Bible and prayer may afford us comfort just as one feels relieved when a nauseous dose of medicine has been taken. People who are in a state of religious declension invariably find relief in comparing themselves with others. Any defect or delinquency in other Christian professors instead of grieving them gives them comfort. They have no thought of taking the teachings of Christ and his apostles to see how their lives compare with these, but they really make the conduct of other professors—blurred and blotched "Epistles of Christ"—the standard of their own obligations or at least the palliation of their own delinquencies.

It is because there are so many professed Christians who walk unworthily that the Gospel has so little power. The compromises Christians make with regard to duty, the worldly desires which rule so many men in business and characterize so many households, and the readiness with which the claims of Christ and his church are set aside are all continually telling against Christianity. And while our own lives rebuke us we cannot testify for Christ. David felt he could not teach transgressors till the joy of God's salvation was restored to him. So only as church-members generally attain a better and fuller Christian life can they seek for the salvation of others and hope for larger manifestations of the Spirit's power in bringing souls into Christ's kingdom.—*Inquirer.*

## In The Discouraged Days.

We all have our discouraged days, when things do not go well. The young people fail in their lessons at school, although they have studied hard and really done their best. The mothers are tried in their household work. The children are hard to control. It has seemed impossible to keep good temper, to maintain that sweetness and lovingness which are so essential to a happy day. Try as they will to be gentle, kindly, patient, their minds are ruffled. They come to the close of the long, unhappy hours disturbed, defeated, discouraged. They have done their best, but they feel that they have really failed. They fall upon their knees with only tears for a prayer. But if they will lift up their eyes, they will see in every day's life the form of One whose presence will give them strength and confidence and who will help them to victory. Before his sweet smile the shadows flee away; at his word new strength is given, and after that, work is easy, and all goes well again.—*Bits of Pasture.*

## Random Readings.

"Act well your part; there all the honor lies."  
A true life is at once interpreter and proof of the Gospel.—*Whittier.*  
God fails not to sow blessings in the long furrows.—*Jeremy Taylor.*  
The right side is always the strongest side, no matter how weak it looks.  
Humb's love, and not proud science, keeps the door of Heaven.—*Young.*

If we would realize the highest enjoyment of life we must live up to the limit of our powers.

Patience is the ballast of the soul that will keep it from rolling and tumbling in the great storm.

The preacher who made the child understand his sermon, did not miss many of his congregation.

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—*Mme. Swetchine.*

K. D. C. Cures Dyspepsia and makes them cholera proof

Have faith in God; think noble things of God; be sure that trust in the righteous God means the ultimate triumph of good over evil.—*Farrar.*

A great many people need sermons on patience mixed along with their sermons on perseverance. Persevere in patience, and wait as you work.

Men who do not reach through the soul up to the soul's God, can scarcely be expected to reach through nature up to nature's God.—*United Presbyterian.*

Christ leads us through the law to the Gospel, through duty to trust, through work to prayer, through the sense of responsibility to the sense of dependence.

What is the normal condition of the church? Life and activity. That is, it should always be waiting and looking for the blessing of God and the power of his Spirit.

Either cast your care (great or small) on him that careth for you, or cast it away from you altogether; if it be unfit for his sympathy it is unworthy of you.—*Chapman.*

## The True Concern.

A friend told us that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I'm not afraid; we never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lamps brightly burning and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperiled may be guided into the harbors of eternal safety.—*The Quiver.*

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