

After All

We take our share of fretting,
Of grieving and forgetting;
In paths are often rough and steep
And heedless feet may fall;
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good
world after all.

Though sharp may be our trouble,
The joys are more than double.
The brave surpass the cowards, and the
leal are like a wall
To guard their dearest ever,
To fail the feeblest never;
And somehow this old earth remains a
bright world, after all.

There's always love that's caring,
And shielding and forbearing,
Dear woman's love to hold us close and
keep our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the hearth-flame burns it is a
good world after all.

The lip of children's voices,
The chance of happy choices,
The bugle-sounds of hope and faith,
Through fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all combine to make this earth a good
world, after all.

—Margaret E. Sangster in the Woman's
Home Companion.

A Pastoral Experience.

REV. ROBERT STUART M. ARTHUR, D.D.

In a pastorate of thirty-one years and a half in the city of New York, naturally many interesting experiences have occurred. The narration of some of these chapters in pastoral history may prove helpful to church workers, both of the clergy and of the laity. Some experiences cannot be narrated with any fulness of detail, because their chief actors are still living. There is a timeliness in the narration of this experience, because of the efforts now making to purify New York both by the enforcement of law and by the preaching of the Gospel.

A call came to a young pastor, a generation ago, to visit a dying young woman in a house in a part of the city then resting under grave suspicion as to its moral character. Almost every house in this part of the city was known to be of ill-repute, or was the subject of suspicion in that regard. What ought this young pastor to do in these circumstances? This was to him a grave personal and practical question. Could he justify himself in declining to respond to this call? Dare he, on the other hand, expose himself to the danger of criticism, should the call be made? He remembered the example of Christ when brought into contact with similar forms of evil. But could he, a young pastor in New York in the Nineteenth Century, follow the footsteps of Jesus, the ideal Man in the First Century? Would ever the most experienced pastor, and in mature life, dare follow the example of Christ in his relation to certain outcasts of his day? These were extremely important questions to this young man, confronted by the responsibility either of accepting or declining the call for a pastoral visit. He concluded to secure the presence of a judicious church officer, and in company with him the call was made.

The house was no sooner entered than all previous suspicions were justified by actual observation. Here, however, was a young woman evidently near death. She was conscious of great guilt, and was earnestly crying unto God for mercy. The pastor's duty was clear. He must point her to Christ as the only hope of lost men and women. Never did the Gospel seem more suitable to a sinner's case than on this occasion. Passages of Scripture were read, revealing the relations of Christ as a Sympathizer and Saviour to women of her class, which at once gave help and hope. These Scriptures were read and heard as a voice from the lips of the living Christ himself. They seemed to be a benediction from heaven falling upon troubled hearts and guilty consciences in that sick room. Around the bed stood a woman in mature life, who was the head of this house, and several young women who were, like the dying one, members of this sinful household. There were also two other men, who were visitors at this home, and one of whom had a special interest in the dying woman.

It was an hour never to be forgotten by the pastor making the visit, and by those on whom the visit was made. The blessedness of the cleansing power of Christ's religion was earnestly emphasized on that strange occasion. The sweetness and charmfulness of the Master's words, "Come unto me, all ye that are weary and heavy laden and I will give you rest, were witnessed so as never to be forgotten. The other words of Jesus, "He that is without sin among you,

let him first cast a stone at her," and his other words, "Neither do I condemn thee; go and sin no more," and his still other words, "Her sins, which are many, are forgiven," came with tenderness, authority and blessedness never before experienced by any present in hearing or reading these blessed truths.

When the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin," were spoken, following the invitation, "Him that cometh unto me I will in no wise cast out," there seemed to be an immediate realization of God's absolution, following the repentance of a broken heart and a contrite spirit. The blessedness of the Gospel of Christ to save the lost was never so conspicuously experienced as on that occasion, not only by this dying woman, but by the entire group. Earnest exhortations were given, solemn warnings were uttered, and glorious promises were repeated.

Two days afterward the visit was repeated. The young woman was then rejoicing in the consciousness that her sins were forgiven, and that Christ was her personal Saviour and Lord. She spoken frequently and fervently of the blessedness of forgiveness, and of the loving kindness of her gracious Redeemer. She exhorted all to seek him, that the past might be forgiven and that the future might be lived in purity of heart and life, and in the consciousness of God's approval.

The end came a few days later. The pastor who had made these calls officiating at the funeral. The room was filled with men and women of the classes represented on the occasion of the first visit. Again words of warning, exhortation and encouragement were spoken. The closing days of this redeemed woman had been so filled with the joy of her new life that profound impressions were made on the entire circle of her friends. Her conversion was a distinct testimony to the omnipotent grace of God, and to the boundless mercy of Jesus Christ. Her life had been well known, and her testimony was based upon experience, and was endorsed by those who had known her best.

A few months passed, and the young man to whom allusion was made as being especially interested in this young woman, was laid upon a bed of pain. The same pastor was again invited to visit the sick room. He soon found that deep impression had been made upon this young man's heart and conscience. He was an earnest seeker after God. He fully and penitently confessed his sins, and he earnestly and prayerfully sought divine forgiveness. The pastor had the joy of seeing him pass from darkness to light, and from death to life. A few weeks later the pastor stood beside him, holding his hand as he went down into the dark river of death. God was with him. He triumphed over death. His end was a marked victory of divine grace over human sin and over the last enemy of the human race. Men may talk of ethical systems so long as they please; they may speak of rites and ceremonies as a ground of acceptance with God; but nothing except the religion of Jesus Christ could have helped these lost and seeking souls in these hours when life and death were hanging in the balance.

Such times as these are times not to talk of creeds or rites, but of Christ. Faith in Christ as a personal Saviour is the one great creed which men need when face to face with their own sins in the light of the judgment seat of Christ. All talk of church rites, of baptism or communion, or any other rite, at such a time, is utterly out of place. The soul need, first, last and always, Jesus Christ as a personal Saviour. Whatever comes between a seeking soul and a seeking Saviour, preventing the union of these two, is an evil, and is to be opposed as such.

What was the final outcome of these visits and profound experience? The woman at the head of this house was soundly converted. She was received into the fellowship of one of the churches of this city. She gave at the time of her reception into the church an experience expressive of deep penitence, of personal faith, and of unspeakable joy in the Lord. It was free from all personal references which could have identified her past, but was suggestive in the extreme to those who were familiar with that past. A new life opened to her. She died a triumphant death after living for twelve years a sweet and consecrated life. Six who stood around the death-bed, on the occasion of the first visit, four of them being women and two men, were credibly converted to Jesus Christ. So far as their lives could be traced, they proved to be consistent, devoted and consecrated. The second man moved to Philadelphia, transferred his membership to a church in that city, and until the time of his death was an exemplary Christian.—Chris. Observer.

Christian Giving "As God Hath Prospered."

It is a principle in the Christian's giving, as enunciated by the Apostle Paul, that in respect to measure or standard it be as "God hath prospered him." The duty is gauged by our ability. "If there is first a willing mind, it is accepted according to what he hath and not according to what he hath not"; or, as human wisdom has paraphrased this, "Do what you can, and what you cannot will never be required of you." God's requirements of us in this line are not arbitrary nor impracticable. Nothing is laid upon us beyond our measure. As the Scripture puts it, "a performance out of that which ye have," that is, according to your means. The same is taught us by the Lord Jesus, when he says, "Give alms of such things as ye have,"—that is let your gifts be determined by your resources. And this was the rule given by Moses to the Israelites—"Every man shall give as he is able, according to the blessing of the Lord thy God, which he giveth thee." When the Jewish exiles returned from their captivity in the land of Babylon, and set about rebuilding their temple, Ezra tells us, "they gave after their ability unto the treasure of the work." Likewise, in the Book of Acts we find it recorded of the disciples at Antioch that, at a time of destitution in India "every man according to his ability, determined to send relief to the brethren there."

Then, God teaches us that the growth of one's benevolence should keep pace with the growth of his means. But it is to be feared that it is often the reverse. With enlarging means, the man's desires extend; his secular liabilities multiply; his sense of the value of money on its earthly side increases; his ambition to develop it keeps it tied up, and, in the end, his giving becomes proportionately less than it was before. Frequently it has been observed in new settlements in the West that a man just beginning his active career, and having payments yet to make on his farm property, or his business in the city, being only in the experimental stage, yet gave more to the support of the gospel than he did after years of prosperity, when the pinch of affairs had ceased, and each year was showing a satisfactory balance on the profit side.

Can we wonder when any of God's people thus ignore the duty of Christian stewardship, that their wealth turns, in some way, into a calamity to plague either themselves or their children? How wise is divine admonition, "When riches increase,"—as by a Christian man's prudence, and industry, and honest methods of business he may expect they will,—"When riches increase, set not your heart on them."—Herald and Presbyterian.

Breathing and Praying.

If we do not get breath it matters very little what else we get. Food, warmth, sleep, are of no avail if we cannot breathe. The entering into the presence of God and communing with him is the renewal of our spiritual atmosphere.

Set before your mind the case of the diver who has to go down to work in the depths under the sea. The water is the breath of the fish, but it is death to him. The condition of his life is that the air of this upper world be pumped down to him. Then he goes down without fear, careful before, hand to see that all is right with the atmosphere above him, and careful, however deep he goes, or however busy he is, to keep the communication open with that upper world to which he belongs. He is not always thinking about his breathing, but he cannot do without it for a moment, and he knows better than to suffer any trifling with the apparatus that secures his safety.

So are we in this world; the atmosphere is too dense for our new life. And yet our duty lies down here. Well, fear not, go down; only, first of all, be sure about the communication with that higher life to which we belong. If that be broken off or neglected, we die. Take not thy Holy Spirit from me! is a cry from every life, and this hiding of ourselves with God in prayer is the adjusting of the apparatus with that source whence comes the breath of life to us.

Nothing can take the place of this quiet walking with God. It were a mad folly to try to live without sleep or food; but what of the man who tries to live without breath? That is what you are doing if you suffer prayer to dry up into a mere set of phrases which are repeated without any thought or heart.

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of his countenance.

Tarrying in his presence we must have the breath of God breathed into us again, renewing the life which he created at the first. This is the first, the great need of the life of holiness.—Rev. Mark Guy Pearse.

The Blessing of Work.

It is a great blessing to any man to have work to do, whether he feels like it or not. If a man is placed in such circumstances that he can lie in bed in the morning until he feels like getting up; or that he can do nothing after he has eaten his breakfast if he feels lazy; or that it is not necessary for him to take hold of business on days when he feels like doing nothing—he is at a great disadvantage in life, and cannot do the best work of which he is capable.

In this respect a poor man is in better circumstances than a rich one, and a rich man can bring himself up to the level of a poor one only by connecting himself with some enterprise where he must work day by day.

Pressure is essential to the highest measure of physical or mental success. If one has work to do every day, whether one cares to do it or not, one may thank God for that constraint.

"If you are at liberty to work or not, according to your feelings," said a teacher to some young folks, "pray God to bring you, by some conditions into such a state that you must be a worker together with God, whether you live or die in so doing."—Well-spring.

Virtue by Spasms.

"'Twas one of them new kinds of books," said the washerwoman, doubtfully. The tub in front of her seemed to suggest a desk from which it was easy to discourse, and the Sunday's rest had perhaps given her mind a chance to assort and arrange its opinions, so that on Monday mornings we were informed upon many subjects.

"Yes'n," 'twas one of them stories where a man can lie an' swear, drink, gamble, fight, an' be a terror to a whole town, an' then save a child or do some other brave thing at the cost of his life, an' shine out all ready for glory on the last page. Course it don't just say he's better'n a lot of commonplace good folks what only tries to do right all their days, but it makes it seem that way. When you come to sift it down it 'mounts to 'bout this: he was most everything else that was mean, but he wasn't a coward. Well, now, there's lots of folks reskin' their lives every day for the sake of others; doin' it right along the line of their daily work an' duty, an' makin' no fuss about. An' it does 'pear to me that one clean stockin' is a small piece of clothin' to try to make into a whole robe of righteousness."—Wellspring.

When to Expect the Millennium.

When all Christians are as keen after the unsaved men as insurance agents are after the uninsured.

When all ministers present Christ as urgently as wide-awake salesmen hustle for orders.

When the Sabbath school lesson is studied as eagerly as the bargain-counter "ads."

When the newspaper gives a column to rescue and a line to a murderer.

When all the theological seminaries believe as heartily in revivals as they do in higher criticism.

When all the virtuous work as hard to save a child as the vicious work to damn it.

When the missionary offering is as popular as the Wall-street investment.—Christian Endeavor World.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath-pipe. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of the food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficial effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for your coughs, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

A Life of Service.

That high life which waits for us can only be a life of service. There is no heaven here or anywhere else but the heaven of service. "His servants shall serve Him." They rest from their labors, and yet they rest not day nor night. The labor of service is gone, because there is a perfect fitness and perfect surrender. They stand among those who do excel in strength. But an added fitness has been found and developed by the daily discipline of life on earth. We are here at school, to be fitted for the high position which we are to take by and by. We are here as apprentices, to learn the art of service. Our only safety is to surrender ourselves perfectly to God, and to accept earnestly the daily life. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in that greatness for service which it shall have wrought out in us. To give ourselves up wholly to our God, to trust Him utterly, to be taught of the Lord, to keep step and time with Him, is our only safety. To lose the lesson and discipline of this life is to lose the glory of the life to come.—Pres. Banner.

STREET CAR ACCIDENT.—Mr. Thomas Sabin, says: "My eleven-year-old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas' Electric Oil, when the discoloration and swelling was removed and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

The United States government is having a machine constructed in Washington that will displace thirty mathematicians in the coast survey. It calculates the movements of the tide.

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One hundred and thirty-three tons of waste paper were collected and sorted by the men in the Salvation Army's Metropolitan institution one week in London recently.

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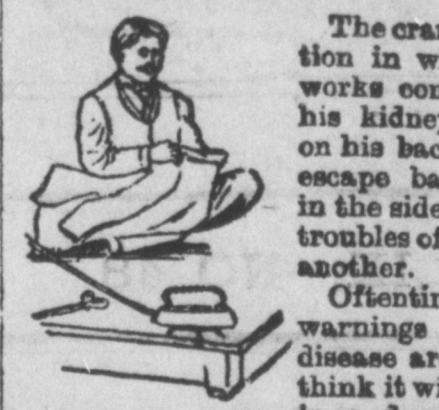


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