

The Christian Life.

"O YE OF LITTLE FAITH."

A sower sowed his seed, with doubts
and fears;
"I dare not hope," he said, "for fruitful
ears;
Poor hath the harvest been in other
years."
Yet ere the August moon had waxen
old
Fair stood his fields, a wavering sea of
gold:
He reaped a thousandfold!

In a dark place one dropt a kindly
word;
"So weak my voice," he sighed, "per-
chance none heard,
Or if they did, no answering impulse
stirred."
Yest in an hour his fortunes were at
stake:
One put a life of peril for his sake,
Because that word he spake!

"Little have I to give, O Lord," one
cried,
"A wayward heart that oft hath thee
denied;
Couldst thou with such a gift be satis-
fied?"
Yet when the soul had ceased its
mournful plaint,
God took the love that seemed so poor
and faint
And from it made a saint!

The Privilege of Suffering Wrongfully.

There are none who do not, some
time or other, suffer unjustly. Strength
ought to be gentle, but there are strong
men who use their strength brutally.
Power ought to be paternal; but there
are those possessing power who exer-
cise it tyrannically. Justice is not a uni-
versal quality among men. There are
many who for kindness receive unkind-
ness. There are those who repay self-
sacrifice and love with ingratitude and
neglect. There are good men who suf-
fer for their goodness.

Much of our Master's teaching has
to do with this experience. One of the
Beatitudes tells of the blessedness of the
meek, those who endure wrong patient-
ly, without complaining. Another tells
of the blessedness of those who are per-
secuted for righteousness' sake. In an-
other teaching, the Master bids us turn
the other cheek to him who smites us
on one, to love our enemies, and to
pray for those who persecute us. The
lesson of the forgiveness of injuries and
all wrongs done to us is taught over
and over again, and to make it still
more emphatic and essential, the duty is
linked with the divine forgiveness of
us, so that we can not ask God to for-
give those who sin against us.

We say we want to be like Christ, to
live as he lived. When we begin to
think what this means we shall find
that a large part of Christ's experience
was in the enduring of wrong. Yet we
know how he bore all this wrong and
injury. There was not a moment in all
our Lord's life when there was the
slightest bitterness of feeling in his
breast. No resentment ever found an
instant's lodgment in his heart. His
answer to all the unkindness, the em-
nity, the plottings, the denials, the trea-
son, and to all the cruelty, accusation,
and wrong inflicted upon him, was,—
love. Thus it is that we should bear all
that is unjust, unkind, and wrong, in

the treatment that we receive from oth-
ers. We are to keep love in our hearts
through it all.

One has often heard of that spring, as
sweet as any that ever gushed from sun-
ny hillside, which a traveler once found
by the sea when the tide had ebbed
away. Then the sea rolled in, and pour-
ed its bitter floods over the little spring,
hiding it out of sight for hours, wrap-
ping it in a shroud of brackish waters.
But when the tide ebbed away again,
the spring was still pouring up its sweet
stream, with no taste of the sea's bit-
terness in it. Such a spring should the
love in our hearts be. Though floods of
unkindness and of wrong pour over us,
however cruelly we may be treated by
the world, whatever injustice we may
have to endure from others, the well of
love in our bosom should never retain a
trace of the bitterness, but should be al-
ways sweet.

The world can not harm us if we thus
live. The things that hurt and scar our
lives are resentment, unforgiveness, bit-
ter feeling, desire for revenge. Men
may beat us until all our bones are
broken, but if love fails not in our
hearts meanwhile, we have come through
the experience unharmed, with no marks
of injury upon us. One writing of a
friend who was terribly hurt in a run-
away accident says that the woman will
probably be scarred for life, and then
goes on to speak of the wondrous pa-
tience she showed in her suffering, and
of the peace of God that failed not in
her heart for a moment. The world
may hurt our bodies, but if we suffer as
Christ suffered, there will be no trace
of scarring or wounding in our inner
life. Mabel Earle once wrote out the
lesson thus in the *Sunday School Times*:

There was a scar on yonder mountain
side,
Gashed out where once the cruel storm
had trod;
A barren, desolate chasm, reaching wide
Across the soft green sod.
But years crept by beneath the purple
pines,
And veiled the scar with grass and
moss once more,
And left it fairer now with flowers and
vines
Than it had been before.
There was a wound once in a gentle
heart,
Whence all life's sweetness seemed to
ebb and die;
And love's confiding changed to bitter
smart,
While slow, sad years went by.
Yet as they passed, unseen an angel
stole,
And laid a balm of healing on the
pain,
Till love grew purer in the heart made
whole,
And peace came back again.

We may learn also from the Master
how to endure wrong so as not to be
hurt by it. "When he suffered, threat-
ened not; but committed himself to him
that judgeth righteously." He did not
take the righting of his wrongs into his
wrong into his own hands. He had
power, and could have summoned le-
gions of angels to fight for him, but he
did not lift a finger in his own defense.
When Pilate spoke to Jesus of his pow-
er to crucify or release him, Jesus said,

"Thou wouldest have no power against
me, except it were given thee from
above." God could build a wall of
granite about us, if he would, so that
no enemy can touch us. We should re-
member when we are suffering injury
or injustice at the hands of others, that
God could have prevented it. He could
have held back the hand, that it should
not touch us.

This wrong that you are suffering,
whatever it is, is from God, something
he permits to come to you. It is not an
accident, a lawless occurrence, something
that has broken away from the divine
control, something that God could not
prevent coming into your life. In na-
ture, not a drop of water in the wildest
waves of the sea ever gets away from
the leash of law. Law reigns every-
where, in things small and great.

"That very law which molds a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And guides the planets in their
course."

The same is as true of events, of
men's actions, as it is of matter. God's
hand is in all things. Some one oppres-
ses you, deals with you unjustly. God
permits it, and this means that a good,
a blessing, shall come out of the suffer-
ing. It may be a good for you. What
you are called to endure is designed to
make you better, richer in life and char-
acter, gentler-spirited, more patient.

And your suffering is for the sake of
others. God permitted the terrible
crime against his Son for the good of
the world. Human redemption came out
of it. When he permits us to suffer for
righteousness' sake, we are, in a little
measure, sharing the sufferings of Christ
and out of it will come something to
make the world better. When some one
has treated us unkindly, wrongfully, it
is a comfort to think that, in a small
way at least, we are being crucified with
Christ, and that blessing and enriching
will come to the world from our suffer-
ing.

THE MORNING HOUR.

Prof. Drummond says that a good
way to begin the day is to read over in
the morning 1 Cor. xiii. It would not
hurt any of us to supplement that chap-
ter with Exod. xx. and to ask our-
selves these questions. Is God supreme
in our thought? Are we free from erect-
ing in His stead some graven image?
Is our speech sustained by anything
that reflects on His great and holy
name? Is our Sabbath day kept faith-
fully as He intended? Are we doing
constant honor to our parents? Are we
never tempted to commit gross, base
sins? Are we free from anything that
savors of false witness toward our
neighbor and do we never lay envious
eyes upon his possessions? Let us al-
ways remember that religion means
righteousness. It takes a pretty large-
sized man to live up to the ten com-
mandments.

*Great Things from Little Causes
Grow.*—It takes very little to derange
the stomach. The cause may be a
slight cold, something eaten or drunk,
anxiety, worry, or some other simple
cause. But if precautions are not taken,
this simple cause may have most serious
consequences. Many a chronically de-
bilitated constitution today owes its de-
struction to simple causes not dealt with
in time. Keep the digestive apparatus
in healthy condition and all will be well.
Parmelee's Vegetable Pills are better
than any other for the purpose.

SOMEBODY FORGETS.

That is a suggestive story told in one
of our exchanges of a ragged boy in
Chicago. One day he was met by an
scoffer who tried to shake his faith by
asking how it was that he continued
poor and friendless. "Do you not think
that if there was a God, he would tell
somebody to give you clothes and other
things that you need?" asked the scof-
fer. "He does tell somebody," replied
the boy, "but *somebody forgets.*" All
around us are God's children—in need
of a kind word of sympathy—in want of
some temporary assistance. As we go
into our closets does not God remind us
how much good the word or act of kind-
ness would do—and tell us of the needs
of his servants trying to work for him
in poverty and discouragement? Is it not
true in other places besides Chicago,
that God tells somebody—but "somebody
forgets?"

It's When You Have Toothache.

That the power of Nerviline quickly
makes itself felt. Any aching tooth can be
relieved by Nerviline in a few moments by
filling the cavity with batting soaked in
Nerviline. A good plan is to rub the gums
with Nerviline also. There isn't a single
remedy that has one-fourth the pain-relieving
power of Nerviline which acts like magic.
Nerviline kills the pain outright and pre-
vents it from returning. You can't beat
Nerviline for toothache or neuralgia; it's
the best pain cure made. Price 25c.

One of the most remarkable places of
worship in the world is the miners'
chapel in Myndd Menigdd colliery,
Swansea, Wales. It is close to the bot-
tom of the shaft. The only light is that
obtained from a solitary safety-lamp
hung over the pulpit from the ceiling,
and the oldest miner in the colliery is
generally chosen to officiate at the ser-
vices held in that "dim, religious light."

Perry Davis Painkiller.—Its effects
are almost instantaneous. Cures cuts,
burns and bruises. Taken internally,
cramps, diarrhoea and dysentery. Avoid
substitutes. There is but one Painkiller,
Perry Davis'.

The oldest living Congregational min-
ister in the world is probably Rev. Jos.
Cross, of Lawrence, Mass., who re-
cently celebrated his 97th birthday. Mr.
Cross is also the oldest living graduate
of Harvard. He was ordained to the
ministry 70 years ago—in 1834.

"A Little Cold, You Know" will be-
come a great danger if it be allowed to
reach down from the throat to the lungs.
Nip the peril in the bud with Allen's
Lung Balsam, a sure remedy contain-
ing no opium.

The nine Southern bishops of the
Protestant Episcopal Church have unani-
mously responded to a memorial pro-
posing the appointment of Negro mis-
sionary bishops for the colored people,
that they are convinced that the time
has not yet come for such a measure.

Something new and Up-to-date! This
is all very well but what about the old
things that have stood the test of time?
Now there is "The D & L" Emulsion;
everybody knows you cannot find a bet-
ter preparation for all Lung troubles.

The new Wesleyan Church House
buildings, to be erected in London, Eng.,
are to cost \$600,000 over and above the
price of the land. There will be a great
hall, to seat 2,500 persons, and several
smaller rooms for different gatherings,
besides a lecture-hall and library. In the
basement will be a tea-room seated for
1,000 people.