

The Christian Life.

WHAT HAVE YE DONE?

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering
stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name;
Have ye searched for the poor and
needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus can make thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the Golden Land?"

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside
you,
"Tis the pathway I often go."
My disciples, My friends, My brethren,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There, too, shall the servant be.
—Parish and Home.

CHRIST'S EXAMPLE IN PRAYER.

BY REV. DR. TORREY.

I would like, before we turn to God in prayer, to talk to you a little more along the line of the prayer life of our Lord and Saviour Jesus Christ. People come and speak of the blessing we get at the afternoon and evening meetings. I think the blessing comes largely from prayers that go up at this noon meeting. Let us consider Luke v. 15, 16.

You will notice this was a time when Christ's life was unusually busy. New opportunities were constantly opening, multitudes were coming to hear Him, and to be healed of their infirmities. He felt there was so much to do that He must take more time than ever for prayer. That is not the way with most of us. When life is very busy we say, "We will postpone prayer now to a time when life is not so busy, and afterwards when there is a lull in the work, we will give ourselves to prayer." Our Saviour followed the opposite plan—the more work the more prayer. He was oftentimes too busy to eat, and too busy to sleep—you remember how quickly He fell asleep in the storm on the boat, though it was a terrifying storm. He snatched His sleep when He could get it, and was sometimes too busy to eat or sleep, but never too busy to pray. Some men have learned that same secret. Martin Luther and Adam Clarke said about that same thing, "This is to be a very busy day, therefore I will rise two hours earlier this morning in order that I may have more time for prayer." But other men have forgotten that. Perhaps new power has come to a man as a result of prayer, and they have got so occupied with their work that they have forgotten to pray, and so they have lost their power.

TOO BUSY TO PRAY.

A man visited the seminary where I was a student, and after he had said a few words, he remarked that perhaps we might like to ask questions so that he could help us in that way. I put to him this question—it was an impertinent question, and I was but a young man—"Will you tell us something about your prayer life?" The man fixed his eyes upon me and said, "To tell you the truth, young man, I have been so busy of late that I have not really had very much time for prayer." Need I tell you that God in a measure set that man aside for a while until he learned to take time to pray? I think that is a temptation that we all meet—so very busy, and even about the Lord's work, that we do not take time to pray. It is like an engineer who says, "I have got such heavy work to do, I won't take time to put in fuel and water." The more you have to do the more opportunities opening to you, the more you put in prayer.

PRAY TO GAIN STRENGTH.

The next passage for us to consider is Mark 6: 31, 33, 34, 35. Jesus had just heard about the death of His cousin, John the Baptist, and felt the need of seclusion and rest, for there were many coming and going, and they had no leisure so much as to eat. Luke says they welcomed Him (R. V.) Gone aside for a holiday, a little time of rest, seclusion and refreshment with His disciples, and yet when He saw the multitude He said, "I must teach and help," and He began to teach them many things. He dismissed the multitude and His disciples—after teaching and working all day and being much exhausted—and now He has time to sleep, "and when He had sent them away, He departed into a mountain to pray." He prayed when He was very, very weary. It is one of the secrets we need to learn in Christian work that there is oftentimes more refreshment in prayer than in sleep. I believe in a man taking care of his body, feeding it properly, and taking the necessary time for sleep, but oftentimes there is more refreshment in prayer than in sleep even for a tired body. Sometimes we go to bed and just toss about—we don't sleep. We would find oftentimes that if we would just get up and pray, we should soon gain sleep.

In an American city, John Wooley was laboring for the salvation of other drunkards, and we had made an agreement that we would meet with some brethren after our meetings for a time of prayer that night. After my meeting was over, I went to the place where Mr. Wooley was holding a meeting, and his wife came up and said, "Don't take him. He needs the rest so much. He needs sleep." I said, "John, your wife is right. You need sleep more than prayer just now." He went home, and we went up to the appointed place of prayer, and had been there perhaps an hour when Mr. Wooley came into the meeting. He had not been able to sleep and had come up to the meeting. I think it was five o'clock in the morning before we left that place of prayer, and as I parted with John Wooley on Euclid Avenue he was as fresh as a new-blown rose. Let us learn the secret from our Master of rest in communion with God.

PRAY WHEN TEMPTED.

Two more passages which will help us in this matter are Matt. 26: 36; Luke

22: 39-41. You remember this was just before His great temptation. We speak of the temptation in the wilderness being His great temptation, and so it was; but you remember it says, "The devil left Him for a season." The final temptation was to follow the next day, and was the day of the great temptation of the disciples as well; and He said, "Let us prepare for it by prayer. You pray that you enter not into temptation." You remember the result: the disciples went to sleep, but Jesus spent the time in prayer. The next day, when the testing came, the disciples fell, every one of them, but you remember the calm majesty of our Lord's bearing when He was at the court of Ananias and Caiaphas and Pilate. He had gained His victory in Gethsemane before he ever went to the courts of these men. The thought is simply this—we should pray before the great temptations of life. There is a time of testing coming. We often see them coming. Prepare for them by prayer.

Finally, a few words on Luke 23: 34, 46. It is our last view of our Saviour in His earthly life. "Then said Jesus," as He hung on the cross, "Father, forgive them; for they know not what they do." In the 46th verse, "And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I commend My Spirit.'" Thus were the last moments of His life in prayer. His last utterance was a prayer. His life had been a life of prayer, and very fittingly it closed with prayer. O, that God would make our lives like His, a life of prayer from the beginning to the end.—*The Christian, London, Eng.*

DISCUSSION VERSUS OBEYING.

To discuss a doctrine is one thing; to do the commandment is another. The former may be profitable; the latter is vital. To spend time in discussing a commandment which ought to be devoted to doing the thing commanded is folly, and may prove fatal. To worry the brain in a vain effort to understand the nature of faith will save no one. The proper thing to do is to yield the heart to Christ in loving obedience, and trust him for salvation.

The Rev. Dr. B—— said: "When I was in college, one of the professors tried hard to explain faith to me; but it was a muddle until I came and trusted my soul to Jesus Christ. When I did it I understood it." And this is in exact accord with the teaching of our Lord, for he said, "If any man will do his will, he shall know of the doctrine."

Genuine faith moves men to do his will, and that is the only faith that saves. It is very simple, and because of its simplicity is often misapprehended; but it is wonderfully, gloriously effective. Killing time in a vain effort to understand what faith is, is playing into the hands of the archdeceiver, who seeks through that device to have convicted sinners postpone their return to God. What is needed is not an intellectual comprehension of the metaphysics of faith, but an honest yielding of the heart to Christ for salvation and service.

The following from Dr. Theodore L. Culyer is to the point:

Faith is sometimes defined as an assent to the truth of the gospel which God has given us. But this is an intellectual act that is not sufficient to save a soul. Intellectual belief in the gospel is entertained by millions without the slightest penitence for sin or the least step towards following Christ. There are plenty of intellectual believers in that world of woe where "the devils also believe, and tremble!" Faith has also been defined as "taking God at His word." A

very important mental act is this, too; but does any "word" of our Heavenly Father save our souls? Did the apostles ever preach "Believe the word and be saved?"

Paul and Silas were confronted by the mightiest question that ever agitates a human soul when that poor jailer and Philippi lay trembling before them. They did not stop to expound a doctrine; they enforced a deed; they did not point to a system of truth, but to a personal Saviour, to an almighty Person, a loving compassionate Person, to a divine Person whose atoning blood cleanseth from sin. "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity, but on Jesus Christ. That is what they told the jailer.

Mark that little and yet supremely great word *on*. It is not enough to believe in Christ. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, in Washington as a pure patriot, and in Newton as a profound philosopher. But they do not trust their souls to Jesus. They do not rest on him for salvation; they do not build their characters on him as the only foundation.—*The Telescope.*

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