

What Have You Done?

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

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

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

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

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

The Supremacy of Jesus.

To come into personal relations with Jesus Christ is the supreme privilege of life. While the fullest enjoyment of this relation on the part of the individual involves and requires the subjugation of man and the supremacy of Jesus, yet there is nothing cringing or degrading in the humiliation of the former, nor domineering or peevishness in the exaltation of the latter. The greatest of men have gladly acknowledged the supremacy of Jesus over them, and those who have exercised dominion over millions of men have recognized Him as their sovereign, and have joyfully yielded obedience to Him. Even the apostle to the Gentiles, a man of no mean rank, did not hesitate to speak of himself as "the slave of Jesus Christ," and his whole career from his conversion is replete with the record of faithful and loving service rendered in the name of his blessed Lord, for the excellency of the knowledge of whom he was ready to count all things but loss.

The supremacy of Jesus over the heart, mind, and soul of men is legitimate, not only because it is a part of a divine order, but because only through it can the complete emancipation of the soul from sin and darkness and despair be effected. With the recognition of the rightful supremacy of Jesus the believer begins to enjoy intellectual emancipation. There ensues an apprehension of divine truth such as had never before been experienced or known, and a new alignment of the revelations of God to man, or an adjustment of the mind toward these revelations, such as enables one to understand more clearly the correlations of the divine and human. The mind desiring to lay hold on the truth can completely satisfy its longings only by acknowledging the supremacy of the divine mind as manifested in Jesus, who did not hesitate to declare that He is "the way, the truth, and the life." It was He, likewise, who said, "Ye shall know the truth, and the truth shall make you free;" while Paul, "the slave of Jesus Christ," exhorted the Galatians to stand fast in the liberty wherewith Christ had made them free.

But the acceptance of Jesus and the acknowledgment of His dominion do more than emancipate the mind. They set the soul free from the awful thralldom of sin. There is no overlordship more galling than that of the prince of the powers of darkness, and no sovereignty more beneficent than that of the Prince of peace, the Son of God and of man. To this blessed fact of human experience multiplied thousands can testify who have put off the heavy and oppressive yoke of the one, and have put on the easy and blessed yoke of the other; thus having passed from death unto life, and out of darkness into light.

Wrought out by the emancipation of the mind and soul is the emancipation of the life. The enthronement of Jesus in the heart means devotion to His service; His coronation means the soul's consecration; the exaltation of the Redeemer means the full fealty of the redeemed. And this has always been true of those who have been redeemed with the precious blood of the Son of God; have accepted His sacrifice; and appropriated His redemption. It is true to day. The men and women who now are achiev-

great things for humanity are those whose lives have been transformed and vitalized by contact with the Supreme Life; and they who are exercising influence over others for their intellectual, moral, and spiritual betterment are those who acknowledge the dominion and sway over their own hearts of the King of kings and the Lord of lords.

No life can be truly great until it has been quickened by the transforming touch of "the Life;" no soul can be truly clean until it has been cleansed by the regenerating touch of His blood; and no mind can be truly free until it has been liberated by the emancipating touch of the Master Mind.—Chris. Advocate.

Fruit Bearing.

BY T. C. VOLANT.

I had been studying the Sunday school lesson for May 7, "The Vine and the Branches," when I fell asleep. I dreamed that I was a branch of a grape vine. I had borne no fruit but rejoiced in some fragrant blossoms. As flowers they were nothing but beautiful in the promise of fruit. Several apple trees near me with their strong limbs, erect carriage and pink and white blossoms made me feel that the vine was very lowly. I had heard such adjectives as "healthful," "nutritious," "beautiful," applied to apples. I could not see that there was anything morally wrong in bearing apples. So I concluded that, if I could, I would bear a few apples as well as grapes. Upon investigating I found that the sap which came to me from a grape root could not be converted into apples. My only course, therefore, was to form a connection with an apple root.

One of my nearest neighbors was a fine, thrifty young tree which bore large, red apples. They were mellow and juicy, an early variety called the pleasure apple. I thought they would add a freshness to the quality of my grapes that would make them more attractive, and the apple tree sap would strengthen that of the vine. I looked at the tree for some time and hesitated to speak but finally ventured to do so. Its cordial manner gave me confidence and I told it all that was in my mind. It expressed itself more than glad to assist me. I was so pleased with this that I extended my hand, which it grasped heartily, and we were united. Through the branch which it grasped the apple tree sap commenced to flow and soon there appeared buds the tips of which exposed red blossoms. Flushed with success I ventured to make the acquaintance of a golden pippin on the other side. It was less cordial than the other. It seemed at first quite indifferent to my advances, but after the exercise of much perseverance and tact a union was formed with it. Now I considered myself well equipped for bearing fruit. The apple tree sap strengthened me and enlarged my body so I stood upright and looked down upon the other grape branches. I began to put forth small, graceful leaves which, I was pleased to see, partly hid the large, flapping ones of the grape. When the red apples began to mature I was much pleased with them and did not feel sorry that the grapes were so nearly obscured.

But my pride and pleasure were marred with much care. Many of the red apples were wormy and dropped off; the birds commenced to eat the sound ones as soon as they were ripe, and by the middle of the summer not one of them was left. As soon as they were gone the leaves that came with them commenced to fade and I was in a sorry plight. The yellow apples seemed to do better, though many of them were wormy and fell prematurely. Owing to too much foliage and growth of wood my grapes were small and mouldy. Still, upon the whole, my fellows regarded me as successful. I was cited to the younger branches as an example of success. I had myself quite a feeling of complacency.

At a time which seemed to me quite early in the fall, when I thought I had many days yet of enjoyment, the gardener came to clear up. As he was burning the rubbish the fire caught my apple tree connections. They burned as though they had been soaked with oil. The fire entered my body and every fibre of apple wood was consumed with the few apples that were left. And there I was, a long, slim shell of a grape branch without strength or comeliness, and only a few small, mouldy grapes. When I compared myself with my fellows, with their large, clean, purple clusters, I saw that, by following self in a life that was considered "not morally wrong," I had made an utter failure.

Then I awoke and turned to I Cor. 3:13-15 and read: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which

he had builded thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."—The Free Baptist.

Strength Out of Weakness.

BY REV. DAVID JAMES BURRELL, D. D.

The secret of spiritual power is faith; but faith is impossible except as one realizes his weakness. A self-sufficient man has no need of God. The turning point of Jacob's life was when he wrestled with the Angel of the Covenant at the brook and was thrown. His triumph began with the acknowledgment of his defeat. He never took a step afterward without imping; and his shrunken sinew was always a reminder of God's strength perfected in the strong faith of a weak man. In like manner, Paul's thrice repeated prayer that God would remove his thorn in the flesh was answered, but not as he had hoped. The thorn remained, and grace was given him to endure it.

A successful life is made up of these three: being what God would have us be, bearing what God would have us bear, and doing what God would have us do. It will be seen that each of these is impossible unless we receive strength from on high.

1. Being what God would have us be. This is character. And there is nothing better than character. It outlives all.

But what is character? A bundle of graces, such as "faith, virtue, knowledge, patience, goodness, brotherly kindness, and charity" (2 Pet. 1:3-7). Where shall an illustration be found? In perfect symmetry, only in Jesus Christ. How shall a Christian attain unto it? By following Christ and imitating him.

For this we need sustaining grace. Self-culture is superficial. A self-made man is a whitened sepulchre; a God-made man is genuine through and through. In so far as we have tried to build character for ourselves, the story is one of baffled hope and aspiration. All our real attainments are due to God working in us and through us. Our shortcomings are the result of our attempts to walk alone; our successes in character building have come from the co-operation of our feebleness with omnipotence.

2. Bearing what God would have us bear. Patience is the drudge of the graces. Many a Christian grows weary in active service without a murmur, who finds it hard to lie still and couch. Yet inaction is oftentimes as much a duty as seed-sowing or harvesting. We are bound to be miserable and querulous under our burdens unless we keep in communication with the divine source of strength. It is cold comfort in sorrow to hear a voice, "Be still, and know that I am God." It is not quite enough to say to ourselves, "I know that all things are working together for my good." We must realize that God is with us, just here, closer than our dearest other friend, closer than seeing or touching; bearing half of our yoke—for the yoke is always for two. This gives us heart and courage under all circumstances. Though pain saps our own strength, we have a mighty reserve, because God's power rests upon us.

3. Doing what God would have us do. To every Christian is assigned a place of service. To many this means next to nothing. They stand idle in the market-place and lose the reward of faithfulness. Diffidence is no excuse; on the contrary, it should be a stimulant, forcing us to draw on the divine resources. Diffidence is closely allied to confidence; for "when I am weak, then am I strong." Self-sufficient Christians always fail and are much in the way. The humblest believer, who feels his own infirmity re-inforced by divine power, is an important factor in the kingdom. Our strength is in feeling "I cannot, but God can."

It is thus apparent that whether for being, enduring, or serving—and these are the sum-total of Christian duty—our strength is in leaning hard on God.—The United Presbyterian.

Doing All Things.

St. Paul's victorious note, "I can do all things through Christ which strengtheneth me," should be sounded all along the line. We all need the inspiration of such a cheering word. Thousands are bound hand and foot who would break their bonds, as did Samson, were they persuaded to make the attempt.

It is a good thing to hear a thoughtful conservative man like Paul say, "I can." It comes with particular force after hearing so many "I can't's." We have all heard them. Here are a few of the most familiar: "This is a good cause, but I can't help it along"; "I should like to help in the Sunday school, but I can't do it"; "I know I should speak a word for my Master, but really I can't"; "I have a bad tem-

per, a disposition to worry, a habit of unseemly speech. I wish I could get rid of them, but I can't"; "I am a slave to the tobacco habit; it costs me a good round sum every year; I have tried to quit its use, but I can't"; "I confess that I am a devotee of pleasures that are exhausting, costly, and demoralizing. Many a time I have tried to be free and have failed"; "I am a victim of unclean thoughts and a purveyor of unchaste suggestions that blast and wither whatever they touch. I have sought to loosen the hold of this unclean devil, but it is all in vain; I can't do it"; "I have come under the rule of King Alcohol; he has me by the throat. Sometimes I affect to make light of my chain, but I know I am a slave; I can't get free." How the atmosphere clears when we hear the ringing words, "I can do all things through Christ which strengtheneth me."

The apostle knew his limitations. The "thorn in the flesh" was a grievous affliction. He seemed at times to be the victim of all the evil forces about him. How, then, could he say, "I can do all things"? He meant that he could do all things that needed to be done; all things that would glorify his Master. Had he said, "I can do all things for self; I can have my own way in everything," we should know he was mistaken. He did not say that. He had learned to count what things were gain to him as loss for Christ. He was, indeed, crucified with Christ, and so whatever would advance his Master's work he could do. He could overcome every selfish and worldly habit and practice. He could labor for his Master in any field. And the grace to do that was from no other source than the Master himself. St. Paul knew his strength, and was not afraid to speak. He had the courage that comes from a true humility. And he had that "swing of victory" which only comes from the divine indwelling. Such confidence by all the followers of Christ would soon bring in the millennial day.—Epworth Herald.

The Light of the World.

A traveler once described to me a very interesting scene witnessed by him in some Eastern church. It was a great building, thronged with thousands of worshippers—pilgrims who had gathered from many distant places, to be present at these services. The great building was shrouded in darkness, but each person of all the thousands present held in his hand an unlighted candle. One tiny candle was burning, sending its timid beam of light out into the darkness feebly, like the faint ray of some far-off star. It deepened and intensified rather than relieved the gloom. At a given signal, every candle was to be lighted as quickly as possible from the one already burning. The signal was given. A dozen hands reached forth instinctively and caught the light from the one tiny source. These almost instantly passed it on to dozens and hundreds and thousands more. In an incredibly brief space of time the flame flashed across the great audience, the thousands of candles were blazing, and that immense building seemed to be one surging sea of light.

What an object lesson! What a picture of what this world is, of what it may become! Why is not the light which flashed out from Bethlehem and from Calvary so long ago not burning in every heart, this whole wide world around?

"Ye are the light of the world," said Christ. Let that light shine. Let its fire kindle upon the next heart and that upon the next—and so flash on and on until every hamlet and village and city and State and nation and continent, and the whole world, shall be bright with the radiance of him whose "life is the light of men."—Christian Work.

Opportunity and Responsibility.

We need not more every day life in our religion, but more religion in our every-day life; not so much more intellectual culture in our teaching, as more soul culture; we need more faithfulness and enthusiasm in our Master's service; we need God, and his voice, more in all our thoughts and plans.

Our scholars are growing up in our Sunday-school, and are not being converted; in fact, conversion is almost a lost word in some of them. There has been a letting down in Christian standards, a declension in Christian activities. The present situation in the religious world places upon the Sunday-school teacher an enlarged responsibility. He must accept no opportunity to scatter seeds of doubt. If he desires to wander in the fogs which arise from the pestilential swamps of unholiness, God forbid that he should lead with him a class of boys or girls, or young or older people, into that malarial climate! His business is to build up, not to destroy. Every

scholar in his class has a soul to be saved. Every one of them is an opportunity and a responsibility. Our Lord came not to be ministered unto, but to minister, and to give his life a ransom for many. He calls his disciples to be sharers with him in this mighty work of love and sacrifice. The call to the teacher is especially emphatic and sacred. A great trust is committed to his hands. This trust is his responsibility, and will be his constant burden, unless it is lightened by faith, and loyalty, and love.—The Advance.

Use What you Have.

What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. What is in thine hand? A trowel, a hammer, an axe, a chisel, a saw, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labor; the sweat-beads of honest toil stood on his brow. What is in thine hand? A pen? A pen is mightier than the sword. The pen of Shakespeare, of Longfellow, of Tennyson, of Whittier! Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. A pen in the hand of George Kennan to tell the story of darkest Russia is mightier than the sword of the Czar of all the Russias. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch the keys; make sweet music that shall echo around the globe. We are all familiar with George Herbert's admirable expression of this thought:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine."

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new gospel.—Selected.

Cost of Laying Foundations.

Laying the foundations is usually the costliest and most important work in the building of any structure. This work is commonly below the surface, and out of sight. It attracts comparatively little attention, and it makes small show in proportion to the finished superstructure, yet it is worth relatively more than all the remainder. Without the expensive and tedious work of foundation-laying and underground, any superstructure of the left-est, or tower, or pier, or station, or warehouse, or mansion, in man's sight, has no sure stability for its permanent use. Foundation-laying often costs more and takes longer than all the rest of the swiftest building; yet this time and expense are well laid out. As it is with other structures, so it is with man's physical, intellectual, and moral structure; its permanent value depends on its foundations. Any man who has sought to show worth praising has surely been at work on it below the surface and out of sight, as a basis of the best that is now apparent. Here is encouragement for those who toil below the surface on what the world can never see—or do without.—S. S. Times.

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