

Dear, Folded Hands.

Dear, folded hands, so worn with care,
So quiet on the pulseless breast,
Will any burden need you there,
If heaven is a place of rest?
And you, dear heart, will you forget
The struggles of these lower lands?
Or is there some sweet service yet
For folded hands?

Yours was the never-ending task
Born of a never-ending need.
Our selfishness it was to ask,
Your sweet unselfishness to heed,
And now in the unwonted rest
Long promised in the better lands,
How can you sit an idle guest
With folded hands?

No tears to dry, no wounds to bind,
No sufferer to tend and bless—
Where will those eager fingers find
A need for all their tenderness?
Yet, knowing all they did before,
Perchance the Father understands,
And holds a precious work in store
For folded hands.

—Youth's Companion.

Power from on High.

The power which education imports is not to be despised. A minister who ignores the advantages of culture and depends altogether on prayer deserves to fail. The Church does well to furnish facilities and opportunities for the best training of its ministers. In these days of universal education the minister who undertakes to teach the people in any community without special educational preparation will labor under great disadvantages. Too many young men are being introduced into the Conference of Methodism who have not availed themselves of these opportunities. Their usefulness will be comparatively limited, and they will regret, when it is too late, that they did not tarry for a season to acquire better scholastic training before entering the Conference.

There is danger also in another direction. Young men who have spent much time and money on their education may depend too much on this preparation. They may not believe that they can do without the Holy Ghost, but their literary and theological training may tend to give them a feeling of sufficiency which others who have not enjoyed the same advantages do not have. They may not be so profoundly impressed with the need of power from on high as they should be. Only those who are keenly alive to this need will seek for it with the whole heart. It will be a sad day for the Church when ministers look to the schools rather than to the Holy Spirit for the power to win souls and build up the cause of the Lord.

Laymen as well as ministers are in danger of forgetting the source of their chief strength. The strength of the Church is not in numbers nor in wealth nor in culture and refinement, but in God. Fine architecture, fine music, fine preaching and fine decorations will never save the cities. The Holy Ghost is the hope of the church. The early Christians had none of these necessities to depend on, but they had power. The early Methodists had neither fine churches nor fine music nor fine scholars in the pulpit, but they had power. Let no one imagine that it is either necessary or right for us to deny ourselves the advantage of good churches and good music and good schools just because the early Methodists did well without them. Let us have them all so far as we can. But let us not forget that we need power from on high also.

The promise of the Holy Spirit is an old promise. Jesus referred to it before He separated from His disciples, and told them to tarry until that promise should be fulfilled. When the day had come and the fulfillment realized the world wondered what it meant. The effect were marvelous. Those effects manifested themselves in the outward conduct of the disciples, and especially in their speech. To some it appeared as though the chief actors in the scene were filled with new wine, but Peter stood up and testified before the multitude that these men were not drunken. He declared that the words of the prophet were then and there being fulfilled, and that this was the Spirit of God which was poured out upon the disciples of Christ.

The effects of this baptism were still further manifested in the boldness with which Peter charged home on his hearers the sin which had recently been committed in the crucifixion of the Lord of glory, and preached Jesus and the resurrection. With such supernatural power did he urge his testimony that the people who at first were filled with a spirit of mocking were now filled with a spirit of conviction and repentance. The results of that great day were well known. But the fruits of the Spirit were not limited to a single day or place. Wherever the disciples went preaching Jesus they were accompanied by this divine power. This was power from on high. A new power entered into the disciples. It was not merely the result of the

training they had received at the hands of their Master. It was not merely the fruit of the knowledge of the truth which they possessed. It was a divine energy added to all their natural and acquired gifts, which men were not able to resist.

The Church will make a great mistake when it forgets this particular source of power. Certain branches of the Church have ignored the personality of the Holy Ghost and have resolved the power promised in the Gospel to a mere knowledge of the truth. Although these people call themselves Christians and have many things to commend them to the favorable notice of the world, they have signally failed to make any aggressive movement against the evils of the world or to secure conversions from the ranks of sinners. According to their own confession, made again and again in their publications, they lack aggressive force. They have learning and wealth and every other human advantage, but having ignored the office and work of the Holy Ghost, they have been shorn of power. Strange to say, while looking diligently for the secret of their failure to make inroads upon the ranks of the enemy of religion, they have never hit upon this fatal lack. What do they need? The baptism of the Holy Ghost. This is the need of every church that is weak and faltering. Many ministers and churches, realizing their failure and knowing that something is not right, have set out to find the cause. Too often they lay the blame on everything but the real thing. The great want is the want of power from on high.

Power in prayer, power in preaching, power in testimony, power to call men to repentance, must come from on high. We shall never be powerful witnesses to the truth until we are filled with the Holy Ghost. We may speak with eloquence, with magnetism, with knowledge, with a certain force which attracts and holds men, we may speak without fear in the presence of enemies, but we shall never speak with power which convinces men of their need of salvation and wins them to Christ until we shall speak in the Holy Spirit.

The Spirit is often grieved and vexed by ministers and churches. Thousands who once had power from on high have lost it. Churches which were once famous for revival power, about whose altars scores of sinners were converted in other days, are now waning and dying. In some cases they have more wealth than in former times. In some of these pulpits there are more learned and attractive ministers than at any former period of their history. But there are no conversions. They have lost the power to invade the ranks of Satan's followers and bring men to God. The fault has not been discovered. Some are willing to have it so. They like the present regime better than the former. Others lament their lack of aggressive force, but think it is because the times have changed and the city has changed. The foreigners and socialists and atheists and unbelievers are not accessible. The unchurched will not attend church. What can be done? There are no foreigners, so far as the Holy Ghost is concerned. His power is not limited to any nationality or class. He is the same yesterday, to-day, and forever.

Put away worldliness, selfishness, and sin. Put away worldly ambition, self-seeking, and pride. Put away the thought that learning and wealth are real sources of power. Let Christians surrender themselves fully to God. It is more difficult to do this now than it was in former days. We have more to surrender, or we think we have. Our fathers had little to give up, and they gave it readily. We think we have something, and we cling to it tenaciously. Let Christians surrender themselves fully to God, and He will fulfill His promise again even as He did aforetime. Power from on high is not limited. It is available in the summer as well as in the winter. It is able to grapple with the condition of the great city as well as the new country. It can operate upon cultivated and refined minds as well as upon ignorant and degraded. It is as free now as it was on the day of Pentecost. Let Zion awake and put on her strength!

"Oh Thy Church, O Power divine,
Cause Thy glorious face to shine,
Till the nations from afar
Hail her as their guiding star;
Till her sons from zone to zone
Make Thy great salvation known."
—Chris. Advocate.

HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. Thomas' Electric Oil, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

True Missionary Work.

It was God who set Paul to work; and Paul knew it. He knew too, exactly the work that God had set him to do. There was no weakness due to uncertainty. There was no wavering of purpose. "It was the good pleasure of God," he said, "who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me that I might preach Him among the heathen. Immediately I conferred not with the flesh and blood, but I went." We read of John the Baptist: "There came a man sent from God; his name, John." That was the way Paul came. The God-sent men who obey never fail.

Paul learned from Barnabas the secret of trusting men and of laying responsibility upon them. He counted upon the willingness of an evangelized man to evangelize and set him at it. He kept his hand on his work, and his work on his heart, and constantly looked upon his men and held them true. He worked with a zeal that assumed the world might end before sunset, and a wisdom that assumed it might last ten thousand years. He relied on the power of God that was in the Gospel. He did not dilute it and make soft apologies for it. He preached it. He went bodily to the great cities, and the work that he did was so effective and enduring that later the heathen were called "pagans" or country people. The cities were full of Christians. We are almost afraid of the slums now. Paul carried the Gospel straight to the gladiators. He was an incessant personal worker.

And, further, Paul had a living message that burned in his soul and blazed into speech. He had caught a vision of that love of God that is "broader than the measure of man's mind." He knew from his own heart the universality and the deadliness of sin. At times he nearly sank under the hideous burden of it. But Christ had lifted it from him and set him free. In Him all men could be free. God was in Him, reconciling all men to Himself; and men must come to Him, for Christ owned them. All things were His; and out of Him and His lordship only darkness and death reigned. In Him was life, and over all life He must be king. Do you wonder at Paul's success, in whose bones these truths burned like a beacon, while their light and truth thrilled through him?

And he was so intense, so eager, so unceasingly busy, night and day bearing witness with tears, perpetually moving, unswayed by opposition and suffering, caring nothing for the judgment of men, fearing only the judgment of Him whom he served, impatient of trifling contentions and all pettiness, glowing in infirmities, and ready to be offered whenever the time of his departure should come. He was a lover of heroic things, and was sure that no king or emperor had greater glory than his, though he made tents with hardened hands and followed the Nazarene. Luke Him, he was gentle "as a nurse," as he said, humble, tender, loving, and lovable, with sympathies as wide as the world and as broad as the woes of men. How could such a man fail?

He had seen the Christ. That was the great secret. He knew the Son of God. This was the way he told the story: "And I said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of things wherein thou hast seen Me, and of the things wherein I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I send thee, to open their eyes." They open eyes whose eyes are open. Paul saw and testified, and men received. He who sees Christ can show Christ. Come and see. Go and tell. These are the two terms of successful service.—Robert E. Speer, in "Christian Endeavor World."

More Light Yet to Break Forth.

Our Lord tells us that the whole period of the Christian life upon earth is to be a period of continuous and clearer teaching by Himself. When, then He declares the continuance of His teaching functions unbroken through death and beyond it, He refers partly to the future facts of His earthly manifestation, and still more does He refer to that continuous teaching which, by that divine Spirit whom He sends, is granted to every believing soul all through the ages.

We call ourselves Christ's disciples. If there be disciples there must be a Master. His teaching is by no means merely the effect of the recorded facts and utterances of the Lord, preserved here in the book for us, and to be pondered upon by ourselves, but it is for hourly communication to waiting hearts and souls that keep themselves

near the Lord, of deeper insight into His will, of larger views of His purposes, of a firmer grasp of the contents of the Scripture, and a more complete subjection of the whole nature to the truth as it is in Jesus.

Notice, still further, that our Lord here prefers that subsequent teaching to all that He said upon earth, great and precious as it was. Now, I do not mean for one moment to allege that fresh communications of truth, uncontained in Scripture, are given to us in the age-long and continuous teaching of Jesus Christ. That I do not suppose to be the meaning of the great promises before us for the fact of the Revelation was completed with these writings which follow the gospels in our New Testament. But Christ's teaching brings us up to the understanding of the facts and of the commentary upon them which Scripture contains, so that what was parable or proverb, dimly apprehended, mysterious and enigmatical to us until we grow up to it, gradually becomes full of significance and heavy with a plain and certain meaning. This is the teaching which goes on through the ages—the lifting of His children to the level of apprehending more and more of the inexhaustible and complicated wisdom which is stored for us in this book. The mine has been worked on the surface, but the deeper it goes the richer is the lode; and no ages will exhaust the treasures that are hid in Jesus Christ our Lord.—Dr. Alexander MacLaren.

Don't Meddle with God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without any reference to the plans of God.

In any army in every part, every brigade and regiment must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end.

So each individual must wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead.

You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the Divine plan, unless you wait for Him.

You can tear open the rosebud before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste.

He would weave all our lives into patterns of loveliness. He has a perfect plan for each.

It is only when we refuse to work according to His plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands.

Every time you interfere you make a flaw. Keep your hands off, and let God weave as He pleases.

That Hacking Cough.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs a habit, but it is a habit, and should be stopped. When you realize this and try to stop it, you find you can't for by that time there is an actual irritation, which will never get better with treatment.

It is a curious thing that nearly all treatment for coughs actually make the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that treats the irritated surfaces. This is what Adamson's Botanic Cough Balsam does. It protects the throat while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balsam. 25 cents.

Forgiving Actively.

A hearty forgiveness of injuries is a thing which brings us into live's sympathy with God our Father in heaven. But do not call it forgiveness until you have translated sentiment into action by doing some kindness or rendering some service to the person who has wronged you. That is God's way of forgiveness. He does not merely sit up in heaven, and say, "You men have been very wicked, but I'll overlook it all, and give you



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Mrs. Jones, Northwood, Ont., writes: "My baby, eight months old, was very bad with dysentery. We gave her Dr. Fowler's Extract of Wild Strawberry and it saved her life. We have used it in our

family for the last nine years and would not be without it." another chance." He comes down among us, and puts on the form of a servant, and makes us feel his forgiveness by his a true love toward us who have wronged him. So the feeling of kindness towards our "un-friends" is not enough to give us that divine sympathy with him which our Lord promises when he connects our forgiving others with his forgiving us. He wants us to go farther, and translate feeling into act. Two good results follow. We come to love more heartily those for whom we have done something. And those whom we have thus served are given the opportunity to feel the reality of the love of God shed abroad in our hearts.—S. S. Times.

The best architect is not he who can point out the most flaws in other men's houses, but the one who can combine the most excellencies in his own.

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