

THE TEST OF CHRISTIANITY

The Church Is What Its People Are, and the Duty Involved Comes Back to the Individual

"Why call ye me Lord, Lord, and do not the things which I say?"—Luke vi, 46.

The Christian religion has always talked about the cross as its central fact, but it has nevertheless in practice actually relegated it to a fiction. Religious people regard as a charming figure of speech that which they profess to believe to have been one of the sternest realities in the life of their great leader.

The eternal temptation is to explain Jesus of Nazareth instead of following him, to count ourselves as satisfactory if we take what we call the right attitude toward him, avow our faith in his attributes and authority, and stand ready to defend him with syllogism against all the assaults of his critics. But a teacher's worth depends not on the ability of people to analyze him but on their catching his vision and power.

The contemplation of Christ is continually being substituted for the character of Christ. Men worship him by admiring terms, they are judged by their theories as to his divinity, and seldom or never by their likeness to his divineness. They mock his character by analyzing it instead of making it their inspiration to seek.

THE SAME PATH OF LIFE.

Lay our lives beside his and how do they look? Compare the church with her master, or, better, test it by the community in which it stands. Do the needy, the sad, the disconsolate, the erring, the perplexed, seek it out? Is it to them an asylum, a refuge, a living loving friend? This is the test of Christianity. No matter how ornate its building, how elegant its services, how orthodox its doctrines, the church is worthy only as it moves amongst men as their burden bearer.

What need is there to remind ourselves how unlike to this many churches are? Often the stained glass serves but to hide the sight of squalor and the peal of the organ to drown the wail of woe. It seems a thing apart, set to save itself, or to serve as an oasis for duly accredited travelers in the

dreary desert of daily life, instead of being a servant in the midst of people, a refreshing stream to turn the whole desert into one great garden of the Lord.

It is an easy matter to criticize the church for her failure to go about doing good, for being so engrossed in her burdens that she has no strength for those of the world. But criticism is not cure. And all our criticism is but self-accusation. A congregation composed of individuals who have been silencing conscience dominant all the week will be likely to want it soothed by soporific syllogisms on Sunday.

Often the most logical arguments on the divinity of the Lord come from the lips of those who lead the most diabolical lives.

THE CONSTANT DANGER

is that we shall substitute the logic of a theory for the living of its principle. It is of no value to this world to prove that a man once was divine if men are not to-day actually becoming more divine.

Living is religion's most convincing logic. In the field of metaphysics most minds wander as in a maze; in the field of character and conduct even a child finds the way. They who love do not need to argue about love; they who live its faith can let it speak for itself. No one makes any mistake who reads the religion of a life.

Both those who are seeking to a force a "shibboleth" on the world and those who are criticizing the church for her vain pretenses are wasting time. The day is so short and human need so great; the night comes soon when we can no longer show the right life and the true love for one another. Why waste our hours debating over history, seeking agreement on words?

If we really desire the best and holiest things, if we seek the heavenly life for all, must we not lay aside the weapons of mutual conflict and take up the tools of human service? The better day for which all long will not come by any agreement on words, but it will be hastened by honest, helpful kindness, right and love to which all worthy leaders have called us.

HENRY F. COPE.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON,
OCT. 3.

Lesson I. Paul a Prisoner — the Arrest. Golden Text,
2 Tim. 2: 3.

Verse 18. James—It seems to be established beyond doubt that this is one of the brothers of our Lord. He was the acknowledged head of the church at Jerusalem.

All the elders were present—These men constituted the government of the church, together with James.

19. He rehearsed one by one—Luke was present, but omits the details of Paul's narrative, as the ground has already been covered so fully.

20. Thou seest . . . how many thousands there are among the Jews of them that have believed—It was the feast of Pentecost, about twenty-seven years after the miraculous gift of the Holy Spirit. The greatest problem which had arisen during that time must have been the one here mentioned, that these Jewish Christians were all zealous for the law. To them Christianity was only an improved Judaism, and they clung tenaciously to all the Mosaic ceremonies in which they had been trained. The destruction of Jerusalem was necessary in order to make the complete break between the old and new.

21. They have been informed concerning thee—The verb indicates that at Jerusalem a systematic teaching had been going on in opposition to Paul, and as a result great hostility had been aroused

Don't Grow Old.

By going around with gray hair when Dr. Tremain's Natural Hair Restorative will bring it back to its natural color, even though it has been gray for years. Two persons might use from the same bottle and the hair of one become black and the other blonde, just as they were in youth. So it is not a hair-dye; it will not injure the scalp, and is no trouble to apply. We guarantee satisfaction or money returned. Price one dollar (Postage paid). THE TREMAIN SUPPLY CO., 15 Wood St., Toronto.

against him. Thou teachest . . . to forsake Moses—Knowing as we do, from the acts and words of Paul, how perverted was this accusation, we can understand the ferocity of his denunciations of these malicious Judaizers.

23-26. The Jerusalem elders, while recognizing and confirming the liberty of the Gentiles, as guaranteed to them by the great council, urge upon Paul a course which may disarm his accusers of their prejudices. In short, he is to ally himself with some humble Nazirites (see Num. 6. 1-21) and complete with them the final purification ceremonies of a vow which they had assumed. As an evidence of good faith, he is to pay for all the sacrifices, and remain in the temple until the full ordinance is observed. In this way the disaffected will see he does not neglect the law, and he himself will contradict none of his own teaching or practice, as he has already declared himself willing to become all things to all men, for the sake of the gospel, to the Jews becoming as a Jew, that he might gain them.

27. Seven days—The appointed time for the fulfilment of the vow in the seclusion of the temple.

28. Against the people, and the law, and this place—A threefold charge, namely hostility to the Jews themselves, contempt for their law, and desecration of the temple. This last charge was supported by a declaration that he brought Greeks also into the temple. This reference to Trophimus (verse 29), one of Paul's companions, a Gentile from Ephesus, was, of course, unfounded. The "Court of Israel" was distinct from the outer court, known as the "Court of the Gentiles," and separated from it by a high wall, with inscriptions threatening death to all Gentile intruders. Though Paul was not actually a subverter of the Mosaic law, he had preached that a man was saved by faith in Christ and not by words of the law. In the end this would lead to a disregard of the law even among the Jews.

30. Dragged him out of the temple; and . . . the doors were shut—This precaution was, doubtless, intended to prevent a profanation of the temple by the murder which they were contemplating.

31. Tidings came up to the chief

captain of the band—This officer of a thousand men was stationed in the fortress Antonia, adjoining the temple, on the hill Aera. Notice, therefore, the accuracy of the description, "came up to," and "ran down upon them" (32).

34. Shouted—Luke is the only New Testament writer who uses this word. Both here and in Luke 23: 21, it describes the din of a multitude.

35. The stairs—Leading from the temple area to the castle, and uncovered, as is shown by the fact that Paul was able to address the crowd.

36. Away with him—The same cry raised by the Jews against Jesus.

37, 38. Dost thou know Greek? Art thou not then the Egyptian?—Evidently the captain knew that this Egyptian, who for some reason he suspected Paul of being, was unable to speak Greek. The bandit leader of the Assassins (or Sicarii), according to Josephus, inspired his men to murder influential Jews who were friendly to Rome. Thirty thousand of these men tried to break into Jerusalem by force from the Mount of Olives, but were dispersed, and the Egyptian escaped.

39. I am a Jew, of Tarsus . . . a citizen of no mean city—Tarsus was a city of rare culture, devoted to philosophic studies, and as citizenship there was confined to a select few, its possession was a mark of rank.

40. Beckoned with the hand unto the people.—The captain must have released one of the chains for the time being. This, with the gesture made by Paul, would really gain the great silence among Orientals.

Chapter 22, verse 1. The defense—Paul made four points in his own behalf: (1) that he was a Jew by birth and training, and had been zealous for the law to the point of persecuting the Christians; (2) that his conversion came through a divine intervention, and was confirmed by a later revelation to Ananias; (3) that after his conversion he continued to worship in the temple, and received a vision there; (4) that because of the unbelief of the Jews, God had sent him to the Gentiles.

Fathers—Members of the Sanhedrin and rabbis.

3. Gamaliel—The greatest scholar of his age among the Jews, and still referred to by them as a man of exceptional ability. He was called "the beauty of the law."

5. The estate of the elders—The Sanhedrin.

8. Jesus of Nazareth—The other accounts of Paul's conversion (Acts 9 and 26) do not refer to Jesus in this way.

11. Could not see for the glory of that light—This is the only place where this explanation of his blindness is given.

14. The God of our fathers—Notice that in the mind of Ananias there was no thought of rupture with the Jews.

15. All men—A stupid avoidance of the hated word "Gentiles."

17. When I had returned to Jerusalem—the visit referred to in Acts 9. 26. Paul had been meantime in Arabia.

While I prayed in the temple—Such a man would not be likely to discontinue Jewish observances.

Fell into a trance—Paul had many of these experiences.

18. Get thee quickly out of Jerusalem—His stay lasted only fifteen days.

21, 22. Unto the Gentiles. And they gave him audience unto this word—They restrained themselves until Paul reached the point where he could no longer keep back the hated word, then their violent passion broke forth.

25. Tied him up with the thongs—Stretching the prisoner forward by means of straps, so that he will be in position for the scourging.

BABY'S TEETHING TIME

IS A TROUBLOUS TIME

When baby is teething the whole household is upset. The tender little gums are swollen and inflamed, and the poor child often cries day and night, wearing the mother out and keeping the rest of the family on edge. In the homes where Baby's Own Tablets are used there is no such worry. The Tablets allay the inflammation, soothe the irritation and bring the teeth through painlessly. Mrs. Jean Boutin, St. Marguerite, Que., says: "When I sent for Baby's Own Tablets my nine months' old baby was suffering greatly from teething troubles and I hardly got any rest. A few doses of the Tablets relieved her, and the teeth seemed to come through painlessly." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

He's a poor dentist who is unable to make a good impression.

A REGULAR APPEARANCE

HALLEY'S COMET SHOWS EVERY 76 YEARS.

First Mentioned in History in 11 B. C.—Has Since Returned 24 Times.

Astronomers are often asked if they are not soon expecting a fine comet. They always answer no, because, with one exception, all the fine comets belong to the unexpected class. This one exception is Halley's comet. Its period is 76 years and it is due in 1910. Its first recorded appearance was in 11 B. C., when it was said to have been suspended over Rome like a fiery sword for several weeks prior to the death of Agrippa. It has since returned 24 times.

We have a drawing as it appeared in 684 in the Nuremberg Chronicle, and another representation of its appearance in 1066. The latter is by Queen Matilda in the Bayeux Tapestry. At this latter appearance it was a very splendid object and spread dismay throughout Europe. It was generally conceded at the time that it foretold the conquest of William the Conqueror. Similarly in 1123 it foretold the death of Philip Augustus of France.

WAS SUPERB OBJECT.

In 1456 it was a superb object, appearing about the time the Turks sacked Constantinople. In 1682 it was observed by the Astronomer Edmund Halley, who computed its orbit on the plan suggested by Newton. He showed that it was identical with the great comets of 1531 and 1607, and predicted its return in 1758. This was the first time the return of a comet had ever been predicted.

HALLEY WANTED CREDIT.

Halley knew that he would not live to see the verification of his prediction—he was born in 1653—but he left a somewhat plaintive, as well as patriotic appeal, behind him: "Wherefore if it should return according to our prediction about the year of 1758, impartial posterity will not refuse to acknowledge that this was first discovered by an Englishman." The comet reappeared Christmas night, 1758.

At its last return in 1835 it was a fine object with a tail 30 degrees in length. Nevertheless it was disappointing and by no means equal in brilliancy to its earlier appearances.

FALL SKIN DISEASES.

An Article for Mothers.

When the children "break out" with eruptions and skin diseases, so common in the fall, don't run to useless and nauseating medicines. Zam-Buk is what is needed. It is a skin food as well as a healing balm.

Mrs. Chas. Levere, of Prescott, North Channel, Ont., tells how Zam-Buk cured her baby. She says: "My baby's head and face was one complete mass of sores. The itching and irritation were fearful, and the little one's plight was so fearful that at one time we feared her ears would be eaten off."

"We had to keep her hands tied for days to prevent her rubbing and scratching the sores. Doctor after doctor treated her in vain, until we had had five doctors. They all agreed it was a frightful case of eczema, but none of them did any permanent good."

"As a last resource we were advised to try Zam-Buk. The first box did so much good that we felt sure we were at last working in the right direction. We persevered with the treatment until we had used thirteen boxes, and at the end of that time I am glad to say Zam-Buk effected a cure."

Mrs. Holmes, of 30, Guise Street, Hamilton, is quite as eloquent in her praises. She says: "Zam-Buk cured my boy of boils and eruptions when he was so bad that he had been unable to mix with other children. Prior to the boils breaking out he had had a bad eruption, but Zam-Buk cleared this away too, and made his skin clear and smooth. It is a wonderful preparation, and mothers throughout the land should always keep it handy."

For eczema, eruptions, rashes, tetter, itch, ringworm, and similar skin diseases, Zam-Buk is without equal. It also cures cuts, burns, eczema, piles, abscesses, chronic sore, blood-poisoning, etc. All drug stores and stores at 50 cents a box, or post free for price from Zam-Buk Co., Toronto.

ZONES AND GENDERS.

While inspecting examination-papers recently, a teacher found various humorous answers to questions. A class of boys, averaging about twelve years of age, had been examined in geography, the previous day having been devoted to grammar. Among the geographical questions was the following: "Name the zones." One promising youth of eleven years, who had mixed the two subjects, wrote, "There are two zones, masculine and feminine. The masculine is either temperate or intemperate; the feminine is either torrid or frigid."

The average man is a willing worker—when he meets another man who is willing to be worked.

RHEUMATISM DRIVEN FROM THE BLOOD

A Remedy Which Assists Nature Makes a Cure Which is Permanent as This Case Proves.

Every sufferer from rheumatism wants to be cured and to stay cured. The prospect of the frequent return of the trouble is not attractive to anybody who has gone through one siege. Most treatments aim simply to "keep down" the rheumatic poisons in the blood. The tonic treatment by Dr. Williams' Pink Pills has proved by hundreds of cures that it builds up the blood to a point that enables it to cast out these poisons through the regular channels of excretion—the bowels, the kidneys and the skin. When this is done the rheumatism is permanently cured, and as long as the blood is kept pure and rich the patient will be free from rheumatism. Mr. Thomas McNeil, Richibucto, N. B., says:—

"Permit me to bear testimony to the worth of Dr. Williams' Pink Pills as a cure for acute rheumatism. My son, Frederick, was subject to this painful trouble for a period of eight or ten years, and during this time periodical attacks would regularly occur. His last attack was a most severe one, and the pains were excruciating in the extreme, shooting through the various parts of the body to such an extent that even the approach of any person would cause him to cry out with fear, and he had rest neither day or night. Our family doctor, a man of skill and experience, applied many remedies without avail, and could give no encouragement other than that the warmer weather then approaching might prove beneficial. Just at this time we noticed where some person similarly afflicted had been cured by Dr. Williams' Pink Pills and decided to try them. He kept on using the Pills, each succeeding box showing improvement, until he had taken ten boxes, when all pains and aches had completely disappeared, and although his mode of life is that of a fisherman, and consequently exposed to both wet and cold, he has had no return of any of the symptoms whatever. The cure is complete, and is entirely due to Dr. Williams' Pink Pills."

You can get these Pills from any medicine dealer or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by The D. Williams' Medicine Co., Brockville, Ont.

CURIOUS JAPANESE FISH.

One That Uses Fin as Sail—How the Dorado is Caught.

One of the most interesting of fish of Japanese waters is the Oriental sail fish (*Histiophorus orientalis*). The general name, given by Dr. Gunther, means the sail bearer and refers to the huge dorsal fin possessed by the species.

The fin stands higher than the body above it and is used as a sail before the wind. It is a large fish ten feet in length and weighing 164 pounds. They swim about usually in pairs in rough and windy weather with the huge fins above the water.

It is a favorite food fish and the annual catch is nearly 2,000,000 pounds. The sail fish is caught by means of a harpoon.

Another food fish known as a dolphin or dorado is sometimes caught in a curious way. The fishes congregate under a decoy bush and raft made of bamboos, and are then caught by hooks baited with squids. Or the decoy bush is surrounded by a seine net and the dolphins are driven by beating the surface of the water with sticks. This fish is eaten both fresh and salt and is as great a favorite in western Japan as the salmon is in the Northeast.

A POINTER ON MAKING SHOES WEAR LONGER.

In this age there are many different forms of insurance against loss from almost every conceivable cause and it is remarkable to note that we have now arrived at a point where it is possible to insure your new clothes against becoming prematurely worn out, and no doubt when people are aware of this fact thousands will take advantage of it. Shoe insurance in the form of "Nugget" Waterproof Shoe Polish is the best kind of an investment, for it will double the life of your shoes, because it keeps leather soft and pliable and prevents cracking.

Your dealer keeps "Nugget"—why not insure your shoes? It costs but 10c Black or Tan.

The "Nugget" is a Waterproof preparation which in wet weather retains its shine, and the polish itself will not rub off and soil the clothes under any conditions.