

A STRONG, RESOLUTE WILL

The Prosperity of the Soul Is Attained by Self-Control.

Soul welfare demands an honest, active mind. Ignorance is not of itself sinfulness, but it is the fruitful soil in which many forms of sin flourish. There may be a kind of knowledge which is worse than ignorance. "If the light that is in thee be darkness, how great is that darkness?" Where the whole truth is not eagerly welcomed soul prosperity is an impossibility. One-sided knowledge that will inevitably develop one-sided souls and one-sided institutions. On the other hand, intellectual candor, stripped of bias and prejudice, would lead to astonishing results. The long indulged dream of church unity, for example, will be realized when the day of intellectual honesty dawns. Normal and healthy feelings are also essential to soul health. But it is possible to turn fiction, the drama, life's daily experiences and even religion itself into fields of emotional dissipation.

ONE OF THE FUNCTIONS of the feelings is to set us thinking. If we habitually refuse to heed them the normal feelings of gladness, sympathy and indignation for injustice die out of the soul. Indignation against evil and enthusiasm for righteousness become alike impossible.

A strong, resolute will is also necessary to soul health. Mere wishes or desire should not be mistaken for purposes. Regulate and control the desires, and the rest is comparatively easy. The wrong purposes which dominate a soul were in the first place merely wrong wishes.

THE S. S. LESSON

INTERNATIONAL LESSON,
NOV. 21.

Lesson VIII. Paul's Story of His Life, 2 Cor. 11. 21 to 12. 10.

Golden Text, 2 Cor. 12. 9.

Verse 21. I speak—Paul has been making a defense of his ministry (chapters 10-13 comprising the full statement) against charges of weakness and cowardice. In chapter 11 he enters the lists against the false teachers of Corinth. They have glorified themselves before the church, and Paul, though deprecating such a course as folly, to which he is only driven by a desire to rout his adversaries, adopt their tactics, and begins a forced commendation of himself. Thus he exposes the emptiness of the claims made by these Judaizers, and reminds his disciples of what they have forgotten—the independence and sacrifices of his service, upon which his authority as an apostle are based.

Disparagement, as though we had been weak—Paul waives all right to the exercise of such arbitrary authority as the false apostles have claimed and the Corinthians have blandly endured (verse 20). He is willing to concede his own weakness if their high-handed actions are the measure of strength. Still, though seeing that to speak in such a way is foolishness, if they have any ground for their bold pretensions, he has as much ground.

22. Here the boasting to which he is compelled begins. His foes rest their case upon their Jewish origin. Three terms are used in a rising scale. Hebrews refers to their nationality, together with the greatness of their past. In Israelites are implied the peculiar privileges of a people called God's (compare Rom. 9. 4, 5). Seed of

Paul wrote, "I can do all things through Him who strengthened me." He had discovered the secret of soul power. This must be sought, not in ourselves alone, but in the moral and spiritual reinforcement arising from the sense of favor and friendship on the part of the Supreme Being—God.

Prosperity of soul demands soul growth. Growth is the replacing of worn out tissues and new and greater supplies. Soul force consumed in vanquishing temptation is replaced by renewed and increased force, and this is soul growth. All growth proceeds from rudimentary state to formative, and from that to maturity, and from maturity to

THE CULTURE STAGE.

This is the goal in every field. The workman aims to become expert, and the scholar to become cultured. The progress of the soul should not stop short of the cultured stage.

In spring the blossom comes and goes, but leaves a tuft of green which, rounding out to the full, becomes the solid apple. The mellowing process comes, and acids, which bitterly antagonized each other, blend into one delightful flavor, while the tough, woody substance becomes a mass of luscious crystals.

Thus the principles of the soul, its knowledge, its faith, its emotion, its purposes, all blend in the prosperous soul into one mellow and pleasing personality, of which only it is safe to pray, "Mayest thou prosper in all things, even as the soul prospers."

Rev. A. MacDonald Reach.

Abraham is a way of describing the direct and exclusive interest of the Jews in the fulfillment of the promises (John 8. 39). Pride of race was one of the strongest marks of the apostle, and it is with hot passion he says "So am I" to men who charge him with being faithless to his natural prerogatives.

23. Ministers of Christ—Paul does not admit that they are, but, as they rate themselves as such, he is willing to make a comparison, even if his boast does seem like that of a man bereft of his senses (beside himself).

I more—If, as a Jew, he is equal to his enemies, as a minister, he claims superior authority. As a matter of fact, though he speaks of labors and prisons more abundantly, there is no comparison, and the apostle neglects to make any. His service is unparalleled.

In deaths—Various occasions when he was in danger of death (Acts 14. 19).

24-33. "The most vivid light we have on the apostolic age and the apostolic career."

24. Of the Jews forty stripes save one—A Jewish punishment. Only thirty-nine were given, as a precaution against violating the legal number, forty. Luke gives no account of the five times Paul endured this torture (compare 2 Cor. 4. 10). It shows how fragmentary is the history found in the book of the Acts.

25. Thrice . . . beaten with rods—Roman punishment. Only one is mentioned by Luke, that at Philippi (Acts 16. 22). See Word Studies for July 11.

Once . . . stoned—At Lystra, at the instigation of Jews (Acts 14. 19). Thrice I suffered shipwreck—Not mentioned in Acts, as that described in chapter 27 came after the writing of this epistle. Five other sea journeys are recorded in Acts. Probably there were still others.

In the deep—Another unrecorded experience. On a raft or piece of wreckage, is meant.

26. The ungrammatical form of this verse shows the deep emotion of

the writer. The eightfold repetition of perils indicates that he was secure nowhere. In his journeyings he often had to cross rivers at the risk of his life, and in many parts of Syria and Asia Minor he would encounter robbers. The account in Acts abounds in the hatred which his countrymen bore him for his teaching, and shows how they stirred the Gentiles to violence. Hardest to bear, and so last mentioned, was the apostasy of false brethren (Phil. 3. 18).

27. Labor and travail—In 1 Thess. 2. 9, and 2 Thess. 3. 8, these same words are used together in referring to his plying his trade. He worked at tent-making by night as well as by day, which may explain his watchings often, though we know he gave up his sleep for preaching and prayer (Acts 20. 31; 1 Thess. 3. 10).

28. Besides those things that are without—The second reading of the margin, "the things that come out of course" gives the clearest meaning; as we would say: "Not to speak of identical matters." The perils he has mentioned are only a part of the outward troubles which he leaves unspecified.

29. Weak, and I . . . not weak?—By sympathy, he identifies himself his disciples, and feels for their weakness as if it were his own.

Burn not—With indignation.

30. I will glory—This is, first, a vindication of his "boasting" up to this point, inasmuch as he has gloried only in what he has suffered, not in what he has done—not in strength, but in weakness. The verse also looks forward to the next chapter, where, in verse 5 and 9, he reasserts the same principle.

31. The best explanation of the introduction of this solemn doxology at this point is that it looks forward to the statements about to be made, the supernatural experiences of the next chapter, especially, being almost incredible. It would be necessary to call to witness the living God, who, to him in secret, had revealed Jesus as Lord.

32, 33. Compare Acts 9. 23-25, and see Word Studies for April 18. This experience was also a part of Paul's weakness, in its peril and ignominy, for in Damascus "the persecutor became the persecuted." In Luke's account, it is said "the Jews watched the gates." But, as there were 10,000 of them in Damascus, they could easily influence the governor to have the gates watched, which is the same thing. Aretas IV. was king of Arabia from B. C. 9 to A. D. 40.

Chapter 12, verse 1. I must needs glory, though it is not expedient—He unwillingly resumes his boasting in his own defense, but is conscious of certain disadvantages in such a course.

Visions (things seen) were only one method of revelations.

Of the Lord—Christ, here, is the Author of the vision, not, as in other New Testament cases, the One revealed.

I know a man in Christ—A typical Pauline expression for a Christian man. Though speaking of himself, Paul is to himself as a third person. And he treats of himself, not as a natural man, nor a deluded man, but as a man having a Christian experience.

Fourteen years ago—Six or seven years after his conversion, when he was in Tarsus or Antioch. He evidently does not mean to connect it with any other experience he ever had. It is a solitary experience vouchered for as a fact by the date.

Whether in the body, I know not—The event was thoroughly incomprehensible to Paul. He was caught up out of himself in a transcendent way—whether bodily, or only in the spirit, he is unable to tell.

Even to the third heaven—It is idle to speculate as to Paul's conception of the heavens. "It adds nothing to speak of an aerial, sidereal, and spiritual heaven, and to suppose these are meant by Paul; we can only think vaguely of the man in Christ rising through one celestial region after another till he came even to the third" (Denney). In the next two verses he resumes, does not repeat, and

Paradise (4) signifies a further stage in his passage through vast spaces. The Jewish abode of good souls who await the resurrection (Luke 16. 23), can hardly be meant, but "the paradise of God" (Rev. 22), "far above all heavens" (Eph. 4. 10).

5. On behalf of such a one (a man in Christ, fourteen years ago, unable to say whether in the body or disembodied, rapt to the third heaven, hearing in paradise things too sacred for human speech), he will glory; for, the events were not of his making, and belong, therefore, to his weaknesses.

7. A thorn in the flesh was given him in order to keep him humble, victorious over the constant temptation to spiritual pride which such revelations would naturally give a man. The main conclusions which have been reached from the endless controversies about this affliction are these: it was painful and bodily; was connected with his special revelations; was extremely humiliating (Gal. 4. 14); was recurrent, if not chronic; was permanent; and cannot easily be identified with such maladies as headache, sore eyes, and epilepsy.

9. He hath said—A solemn way of asserting that a final answer to his prayer has been made, Christ refusing him freedom from suffering, but assuring him of grace (divine help to meet human need) to endure it.

Rather glory in my weaknesses—Than complain of them; for through them becomes possessor of the power of Christ. Thus, his glorying, which he began with such diffidence, turns out to be to the honor of Christ, for the exaltation of his weaknesses brings out in contrast the strength of his Lord.

CHARMING AWAY TIGERS.

No woodcutter will go about his task in the Indian forests unless he is accompanied by a fakir, who is supposed to exercise power over tigers and wild animals generally, says the Calcutta Statesman. Before work is commenced the fakir assembles all the members of his party in a clearance at the edge of the forest and erects a number of huts, in which he places images of certain deities. After offerings have been presented to the images the particular forest is declared to be free of tigers, and the woodcutters, in virtue of the presents they have made to the deities, are supposed to be under their special protection. If after all these precautions a tiger seizes one of the party the fakir speedily takes his departure without waiting to offer superfluous explanations.

BABY'S OWN TABLETS

A LITTLE LIFE SAVER

There is no other medicine for little ones as safe as Baby's Own Tablets, or so sure, in its beneficial effects. These Tablets speedily destroy worms, break up colds, thus preventing deadly croup, allay simple fevers, and bring the little teeth through painlessly. Mrs. C. A. Weaver, Saskatchewan Landing, Sask., says:—"I have used Baby's Own Tablets for my little one in cases of colds, stomach and bowel troubles, and other minor ailments, and have never known them to fail in speedily restoring the child's health. I think there is no medicine for babies like the Tablets." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

LITTLE LEFT.

"Now," said the physician who is noted for his heavy charges, "I must take your temperature."

"All right," responded the patient, in a tone of utter resignation. "You've got about everything else I own. There's no reason why you shouldn't take that, too."

DO!

'Tis best to think before you speak, It is the safest way; Don't always say just what you think,

But do think what you say.

DISFIGURING, TORTURING SKIN TROUBLE

Cannot be Cured by Salves and Ointments—The Blood Must be Purified.

A blemished skin, irritating sores, pimples, eczema, salt rheum and other skin disorders are all signals of distress, telling that your blood is impure or weak. You cannot cure eczema and other skin troubles with ointments and outward applications. These things may give temporary relief, but cannot cure, because the trouble is rooted in the blood and can only be removed by purifying and enriching the blood. Dr. Williams' Pink Pills speedily cure skin troubles because they enrich, purify and build up the impoverished blood that caused the trouble. As they feed and cleanse the blood the skin grows fair, the bloom of health return and new strength is found. No other medicine has ever had such wonderful results in curing all diseases due to bad blood. Miss Elizabeth Gillis, Kensington, P.E.I., says:—"Words can hardly express how grateful I feel for what Dr. Williams' Pink Pills have done for me. For seven years before I began their use I was troubled with salt rheum. My hands and arms were nearly always a mass of torturing cracks and sores. I tried several doctors and spent a great deal of money without getting any benefit. Indeed my hands seemed to be getting worse all the time. Finally my brother persuaded me to give Dr. Williams' Pink Pills a trial and I am happy to say they have completely cured me. I used in all seven boxes, and I would not be without them in a case of this kind if they cost five dollars a box instead of fifty cents. I hope my experience will be of benefit to some other sufferer from skin trouble."

These Pills are sold by all medicine dealers or will be sent by mail at 50 cents a box or six boxes for \$2.50 by The Dr. Williams' Medicine Co., Brockville, Ont.

HIS OWN GRANDFATHER.

Peculiar Relationship of an Italian Sailor to Himself.

It is seldom that a man claims to be his own grandfather. However, that is the position of an Italian sailor who some years ago married a widow with one child, a girl. His father fell in love with this girl and married her. Consequently his own father became his son-in-law, and his stepdaughter his mother. In a short time his wife gave birth to a son, who, naturally, was his father's stepbrother and, at the same time, his own uncle, since he was his stepmother's brother.

In due time his father's wife also gave birth to a boy, who was his brother and also his grandson, as he was the son of his daughter. His own wife was now his grandmother, as she was the mother of his mother. Thus he was at one and the same time his wife's husband and grandson. Now, as the husband of a person's grandmother is naturally that person's grandfather, he is forced to the conclusion that he is his own grandfather.

CURED HIS BLADDER TROUBLE.

Mr. Herbert Bauer of Davisville, says he owes Gin Pills a debt of gratitude which he can never repay. He suffered for years with Bladder Trouble, and could not pass urine except by much straining, which caused great pain.

Mr. Bauer sent for a free sample of Gin Pills. The first dose did him so much good that he ordered six boxes and began to take them regularly. A month's treatment completely cured him.

You can try Gin Pills before you buy them. Write National Drug & Chemical Co., (Dept. W L) Toronto, for free sample. At all dealers, 50c. a box, 6 for \$2.50.

PROOF.

Tommy—"We're going to move soon."

Sammy—"How do you know?" Tommy—"How do I know? Didn't me mother lemme break a winder t'other day and didn't say nothin'?"

For every tree cut down in Norway three salings must be planted.

Soldiers mounted on oxen are to be found on the East Coast of Africa.

A big Atlantic liner contains at least 1,000 tons of piping of various kinds.

When you begin eating Kellogg's Toasted Corn Flakes you soon feel that your digestive power has increased.

That's KELLOGG'S to-day. You'll wonder what we have added to make KELLOGG'S so delicious—so strengthening.

Kellogg's

At All Grocers 10c

If yours hasn't got it, tell him to get it for you. PCKG.

But we have added nothing. KELLOGG'S is simply the real food-value of the corn, separated from the useless portions by KELLOGG'S SECRET method.

KELLOGG'S is ready to serve. No fussing, no cooking. Just add milk or cream, and you have a dainty, delicious delicacy, and a Body-building food combined.

TOASTED CORN FLAKES