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## The Tongue.

BY REV. P. B. STRONG.

"The boneless tongue, so small and weak,  
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:  
"A lengthy tongue—an early death."

Or sometimes takes this form in-stead:  
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"  
Says the Chinese, "outstrips the steed."

While Arab sages this impart;  
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:  
"Though feet should slip, ne'er let the  
tongue."

The sacred writer crowns the whole:  
"Who keeps his tongue, doth keep his soul."

## The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson IX.—March 3.  
JESUS THE MESSIAH.—Mark 8: 27-31.

GOLDEN TEXT.—Whoever will  
come after me, let him deny himself,  
and take up his cross and follow me.  
—Mark 8: 34.

JESUS REVEALS HIS TRUE NATURE  
AND WORK.—Vers. 27-30. This  
journey marks a new era in the  
education of the disciples. And  
Jesus went out: from Bethsaida.  
He started on a new journey. And  
his disciples. One object of the  
journey was their instruction. In-  
to the towns; rather, villages; and  
the more retired localities where he could  
teach his disciples with little inter-  
ruption. And by the way: on the  
journey. He asked his disciples:  
His object was to draw out the faith  
of his disciples, and to reveal to them  
more fully his redeeming work.

Whom do men say that I am? The  
question was asked to draw out the  
truth. And they answered, John the  
Baptist: returned to life. But some  
say, Elias: the Greek form of Elijah,  
the forerunner of the Messiah, but  
not the Messiah himself. And others,  
One of the prophets: some mention-  
ing Jeremiah in particular. They  
thought that one of the old prophets  
had risen from the dead. This variety  
of opinion shows that the people  
were thinking and discussing. But  
whom say ye that I am? The question  
is to all. And Peter answereth.

Peter is the leader of the twelve by  
the eminence of his ardor, his clear  
spiritual vision, the vigor of his soul.  
Thou art the Christ: Matthew adds,  
the Son of the living God. Peter  
could not understand fully how this  
could be, but he felt that in some way  
his master and teacher would soon  
take his place on the throne as the  
Messiah of the Jews. Here we  
have revealed to us The Central Per-  
son of the Gospels and of the world.

And he charged them that they should  
tell no man. Why? Because the  
apostles were not yet fully schooled  
in the doctrine of the true nature of  
Christ's kingdom and office, and  
would not be so till the outpouring  
of the Holy Spirit upon them. The  
announcement that Jesus was the  
Messiah would be likely to excite  
tumult and rebellion against the  
Roman government, the people try-  
ing to make Jesus the leader of the  
revolt. This would interfere with  
his plan of a spiritual kingdom.

JESUS REVEALS THE CENTRAL DOCTRINE  
AND POWER.—CHRIST AND  
HIM CRUCIFIED.—Vers. 31-33. And  
he began to teach them: This was  
the first announcement of the great  
fact that was approaching. The  
Son of man: the ideal man, the hu-  
man nature in which the Son of God  
was manifested. This was the Jew-  
ish title of their Messiah. Must  
suffer many things: as described  
later on in the Gospels. Rejected  
of the elders, and of the chief priests,  
and scribes. The three constitu-  
ents of the Sanhedrin. This statement  
would guard the disciples against  
disappointment when they found  
that the Jewish leaders and the  
Jewish nation were opposed to him  
as the Messiah. And he killed: thus  
making the atoning sacrifice. And  
after three days rise again. The re-  
surrection of Jesus was essential to  
the proof that he was the true Mes-  
siah, essential to his work of re-  
demption. And he spake that say-  
ing openly. Without reserve, pub-  
licly, distinctly. And Peter took  
him, and began to rebuke him: He  
was not permitted to go far before  
he was interrupted. Turned about  
and looked on his disciples. Look-  
ing at all, he singles out Peter for  
special warning. Rebuked Peter,  
saying, Get thee behind me, Satan.  
Satan means "adversary." In this  
suggestion, that he might gain the  
crown without the cross, and attain  
a kingdom of this world, the Christ  
saw the recurrence of the temptation  
in the wilderness. He did not call  
his apostle a Satan, but he looked  
for the moment through Peter, and  
saw behind him his old enemy, mak-  
ing use of his prejudices and impul-  
sive honesty of the apostle. Thou  
savourst not the things that be of

God: God's plan of salvation and  
work of the Messiah. But the  
things that be of men: the natural  
human view of the Messiah, a world-  
ly kingdom.

THE WAY TO BECOME A DISCIPLE  
OF CHRIST.—Ver. 34. The disciple  
must be like his master. The way  
to the kingdom and the crown is  
the same for him as for his Lord.  
And when he had called the people:  
He now makes a public proclama-  
tion. He would have every one un-  
derstand clearly what it would cost  
to be a Christian. Whosoever will  
come after me, let him deny himself:  
renounce self as his master, and ac-  
cept Christ as his master.

Self-Denial. Self-denial for the  
sake of self-denial, as if our pains  
and troubles were a sweet incense  
to God, and he were the more pleas-  
ed the more we suffer, is contrary to  
Christ's teaching and promises.

What is the self-denial which Christ  
requires? It is to deny ourselves  
everything wrong, no matter how  
pleasant it may be; it is to give up  
what is pleasant and right in itself  
when we can thereby best aid the  
cause of Christ and the redemption  
of our fellow-men; it is to do right,  
to serve Christ, to promote his king-  
dom at whatever cost; it is to make  
Christ first and everything else second.

Luke adds, daily: not once, but all  
the time. The cross is the pain of  
the self-denial required.

The Cross. The cross is the sym-  
bol of doing our duty, even at the cost  
of the most painful death. It is the  
emblem, not of mere suffering, but  
of suffering for the sake of Christ.

Each one must take up his own  
cross. He must take it up volun-  
tarily. He is to do it as a follower  
of Christ. The cross is a test,  
whether we are disciples in deed and  
in truth, or only seekers after the  
loaves and fishes. And follow me.

To follow Christ is to take him for  
our master, our teacher, our example.

THE GREATER GAIN ONLY THROUGH  
THE LESSER LOSS.—Ver. 35. Who-  
soever will (willeth, determines to)  
save his life. Life here is the same  
word that is translated soul in the  
next verse. It is much more than  
existence: life means one's self. So  
the meaning is that whoever makes  
pleasures his chief aim, neglecting  
Christ, shall lose it. Shall lose all that  
makes life worth living; and, also  
eternal blessedness. But whosoever  
shall lose his life: give up those  
things which worldly men seek  
chiefly, and which seem to make the  
life on earth happy and worth living,  
for my sake, and the gospel's. The  
mere loss of life has no promised  
blessing. It is only loss for the  
sake of Christ that has this promise.

Shall save it: shall have a blessed-  
ness which will a thousand times  
compensate for every loss.

A QUESTION OF PROFIT AND LOSS.  
—Vers. 36-38. What shall it profit  
a man? To seek what is profitable  
is not selfishness, but wisdom. It is  
simply folly to throw away life, or  
pleasure, or wealth, for no good  
whatever. If he shall gain the  
whole world. All the pleasure, the  
wealth, the sources of enjoyment,  
the honors, the blessings this world  
can give. But note this. Very  
few that lose their souls gain the  
whole world, or but the smallest  
part thereof. And lose his own soul.

Thus, if a man in gaining the whole  
world becomes lost (Luke), as on a  
desolate island, or if he dies in the  
process, or if he loses his health and  
is racked with pain, or if he loses  
his innocence and is tormented with  
remorse, what has such a person  
gained? All this applies with  
double force to the eternal loss of  
character, happiness, and peace. Or  
what shall a man give in exchange  
for his soul? There is no compensa-  
tion for the loss of the soul. The  
loss of the soul is without remedy  
and without hope. Whosoever shall  
be ashamed of me and of my words.

As many would be prone to be? Why? Because Jesus and his cause  
would be unpopular. He himself  
was to be crucified as a malefactor.  
His kingdom was small, with follow-  
ers few and poor; and its glory was  
in the future; its principles spiritual.  
Persecution, reproaches, sneers,  
would press hard upon the disciples.  
In this adulterous and sinful genera-  
tion. Adulterous here, as in the  
Old Testament, means unfaithful to  
God. The sinful generation was  
entirely opposed in principle and life  
to Jesus and his words. Of him al-  
so shall the Son of man be ashamed.

Because such were not worthy of  
their master. When he cometh in  
the glory of his Father. The day of  
judgment, when all men shall be  
brought before him to be judged.

A PROMISE FOR THEIR ENCOURAGE-  
MENT.—Ver. 1. That there be some  
of them that stand here, etc. There  
were some before him who would  
live to see the beginnings of this  
triumph, the establishment of the  
new kingdom. The apostles lived to  
see the marvelous day of Pentecost;  
and some of them to see the end of  
the Jewish dispensation in the de-  
struction of Jerusalem, and the es-  
tablishment of the Christian dispensa-  
tion, with tens of thousands of  
disciples throughout the civilized  
world.

## PRACTICAL HINTS.

Of all ideas, none are so import-  
ant as the religious.

Christ's character, works, and  
kingdom on earth, compel us to be-  
lieve that he is the Messiah.

Christ sets before those who would  
become his disciples the difficulties  
and trials, as well as the joys and  
prospects, of his service. He lures  
no one to his service by false  
promises.

The first lesson in Christ's school  
is self-denial.

We are to renounce the world as  
master, but to use it as servant.

Every one has a cross to bear;  
and that which Christ gives to each  
is the best one for him.

But, like Christ's cross, ours may  
become a glory, and lead to a crown.

The triumph of Christ and his  
kingdom is certain.

## A Good Life.

"A little girl of nine summers came  
to ask her pastor about joining the  
Church. She had been living a  
Christian for nine months, had been  
properly taught, and answered the  
usual questions promptly and prop-  
erly. At last the pastor said:

Nellie, does your father think you  
are a Christian?

Yes, sir.

Have you told him?

No, sir.

How then does he know?

He sees.

How does he see that?

Sees I am a better girl.

What else does he see?

Sees I love to read my Bible and  
to pray.

Then you think he sees you are a  
Christian?

I know he does; he can't help it;  
and with a modest, happy boldness,  
she was sure her father knew she  
was a Christian because he could  
not help seeing it in her life. Is not  
such the privilege of all God's peo-  
ple, to be sure that others see they  
are following Christ?

We remember hearing of a poor,  
hard working man whose fellow-  
laborers laughed at him, told him he  
was deceived, and pressed him with  
difficult questions. At last, in the  
desperateness of his heart, he said:  
I am a changed man. Go ask my  
wife if I am not. She sees I am.

This is what Christ meant by be-  
ing witnesses and lights in the world.  
Not only soundness of faith and  
boldness of confession, but a man-  
ner of life which, even without spoken  
words, testifies of a new life and love.

This is the best evidence of our  
religion. When those worked with  
us in the mill or store or on the farm  
see that we are living a new life,  
then our words have power. This  
is a privilege of every one. We  
may not be rich or educated or elo-  
quent, and hence not able to give  
much or teach much or speak much;  
but we can live much, and good liv-  
ing is the best living, the best teach-  
ing, the best eloquence. The poor-  
est, the most ignorant, and the young-  
est can cause people to see they are  
changed. They can prove the real-  
ity of their conversion.

We cannot hide a good life. It  
shines. It may make no more noise  
than a candle, it may be seen. Thus  
even a little boy or girl may be a  
light-bearer.

## The Result of a Dream.

There was once a mechanic at  
Bristol, England, whose name was  
Watts. He was by trade a shot-  
maker. Watts had to take great  
bars of lead and pound them out in-  
to sheets of thickness about equal to  
the diameter of the shot he desired  
to make. Then he cut the sheets  
into little cubes, which he rolled in  
a revolving barrel until the corners  
were worn off from the constant  
friction. The Chicago Mail thus re-  
lates the rest of the story:

"Watts, after an evening spent  
with some jolly companions at the  
ale-house, went home and turned  
into bed. He dreamed he was  
out again with the 'boys.' They  
were all trying to find their way  
home when it began to rain shot.  
Beautiful globes of lead, polished  
and shining, fell in a torrent.  
In the morning when Watts awoke;  
he remembered the dream, and won-  
dered what shape molten lead would  
take in falling a distance through  
the air. At last he carried a ladle-  
ful of the hot metal up into the  
steeple of the church of St. Mary,  
of Redcliffe, and dropped it into the  
moat below. Descending, he took  
from the bottom of the shallow pool  
several handfuls of perfect shot, far  
superior to any he had ever seen.

Watt's fortune was made; for he  
had conceived the idea of the shot-  
tower, which has ever since been  
the only means employed in the  
manufacture of the little missiles so  
much used in war and sport."

Journal of Commerce.

All the sin that has darkened hu-  
man life and saddened human his-  
tory began in believing a falsehood;  
all the power of Christianity to  
make men holy is associated with  
believing the truth.

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of such articles of diet that a constitution  
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Even if they only cure

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who suffer from this distressing complaint;  
but fortunately their goodness does not end  
here, and those who once try them will find  
these little pills valuable in so many ways  
that they will not be willing to do without them.  
But after all sick head

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while others do not.

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