

With the Immortal Bard

A Series of Daily Bible Studies on 103 Psalm for the Summer Season—One Verse for Each Day in the Week—The Initial Week.

(Prepared for THE PLANET by Mrs. Anna Ross.)

Daily Bible study, one verse at a time.

First day—Psalm 103, 1.—"Bless the Lord, O my soul; and all that is within me, bless His holy name."

Half-and-half thanks are not worth much to anybody. It is a glad thing to bless God with all the heart. The psalmist evidently wants to bless Him in that way; but he does not find it easy, or he would not address his soul and urge it as he does. Perhaps some others of God's people have the same desire to bless God as he should be blessed, and the difficulty in doing it. If there be such, a careful following of the psalmist step by step through this psalmist step by step through this difficulty.

Second day—Psalm 103, 2.—"Bless the Lord, O my soul; and forget not all His benefits."

This is a most significant and instructive verse. It is this business of "forgetting" that mars and weakens our thanksgivings. We cannot be drawing on a benefit which we have forgotten, and we cannot bless God on account of it. If we would bless God we must enjoy His benefits, and if we would enjoy them, we must remember them. In the next three verses the reasons for the benefit of God's salvation are wonderfully summarized.

Third day—Psalm 103, 3.—

This one verse contains two marvellous benefits. "Who forgiveth all thine iniquities." Let me never forget this "benefit," or drop out of it that one little word ALL. It ruins the song if I drop out that one word. A complete forgiveness through a complete sacrifice. Bless the Lord, O my soul. Bless the Son of God who died for my sins, and the Father who spared Him not that He might spare me.

"Who healeth all my diseases." Sin is disease that works mischief and shame even after the guilt is forgiven. Thank God, the Holy Ghost has now come down to earth and undertaken the healing, as the Son once came down and accomplished the expiation. Thank God, the Holy Ghost is infinite to heal as the Son was infinite to expiate. Thank God, He has again laid help upon One who is mighty. If I forget this benefit I shall not enjoy it, and if I do not enjoy it, I shall have the spirit of heaviness instead of the garment of praise, for the disease of my own sin is too strong for me.

Fourth day—Psalm 103, 4.—

This verse gives Christ and the Holy Ghost toward our enemies as verse three gives them toward our sins.

"Who redeemeth thy life from destruction." Here is the Redeemer, our Lord Jesus. I like to translate this thus: "Who redeemeth my life from the power of the enemy." Christ has redeemed our life to Himself as well as our souls. "That we which live should not henceforth live unto ourselves." "But a very little fighting to do right will reveal to us that our daily life is under the power of the enemy as Israel was under the power of Pharaoh. Thank God, Christ is our redeemer from the power of the enemy as well as from the guilt of sin. "If the Son shall make you free ye shall be free indeed." This freedom is one of the "benefits." Let us not forget it if we would enjoy it. "That we which live with loving kindness and tender mercies." The crown is placed on the head of the victor and He crowns me who tenderly and steadily leads me on to victory, making me "more than conqueror" through Him that loves us." The Holy Ghost makes me more than conqueror through Jesus Christ who has redeemed me. Victory is my portion through Him who loves me, and the

Holy Ghost has come down to earth to crown me with loving kindness and tender mercies. "Bless the Lord, O my soul, and forget not all His benefits."

Fifth day—Psalm 103, 5.—"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

The "good things" are the four "benefits" enumerated in the two preceding verses. These are the rich provisions of our Father's table. "Bless our Father, O my soul, and all that is within me, bless His Holy name. (The Three in One). Not one note is lacking because not one need is left unsatisfied. Each note will be full as each "benefit" is apprehended. It is interesting to compare Isa. 40, 27 with the verse above, clause by clause as far as they correspond. Psalm 103, "Who satisfieth thy mouth with good things."

Isa. 40, "They that wait upon the Lord, Their youth is renewed."

Isa. 40, "Their strength is renewed."

Isa. 40, "Like the eagles."

Isa. 40, "They shall mount up with wings as the eagles."

Waiting on the Lord, remembering His "benefits," and being "satisfied with good things" are God's highway to the renewed strength and the eagle's wings.

Sixth day—Psalm 103, 6.—"The Lord executeth righteousness and judgment for all that are oppressed."

The psalmist, in order to stir up his heart to praise, has been considering his own personal needs, and the way they are all satisfyingly met in His God.

But in this verse he goes a magnificent step further. He now sees the depths of God's mercy and grace to be sufficient for that which is exceedingly beyond his own personal needs. They are adequate to meet the case of "all that are oppressed"—enough for their needs—sufficient righteousness and efficient judgment. This is the psalmist's own statement.

Philanthropists are wearing themselves to meet the case of the oppressed. Though there is much blessed brotherliness, there is little efficiency in their work. They are like Moses in his first attempt to help Israel. He brought much less and trouble upon himself, and little relief to the sufferers.

God has advertised Himself as having a monopoly of this work, in terms of the last two verses of the 62nd Psalm.

The more quickly philanthropists shall recognize this monopoly, and get lawfully inside of it, instead of attempting the impossible with resources utterly inadequate, the better for them, and for these they would die to benefit.

"The Lord executeth righteousness and judgment for all that are oppressed." No case of oppression, though it be under the heel of both deceit and violence, is too difficult for the Lord, or for the man who undertakes it under the Lord's commission.

Seventh day—Psalm 103, 7.—"He made known His ways unto Moses, His acts unto the children of Israel." The tender heart of the Psalmist has turned to His infinite God as the one great helper of all the oppressed in this world of oppression. He is an Israelite, and his thought, when on this subject, goes back with the certainty of the needle to the pole, to the deliverance of his people from the oppression of Egypt.

He backs a tremendous amount of matter into one short verse. In two parallel lines of seven words each he sets forth the centre and the circumference of this mighty transaction. He made known His ways unto Moses; He made known Himself unto Moses. He showed Moses His glory—



Unless the soap you use has this brand you are not getting the best

Ask for the Octagon Bar.

that is the centre. He made known His acts unto the children of Israel. He wonders in the land of Ham, and in the wilderness and before Jericho—these are the circumstances.

The making known of Himself to Moses was not done in a day. It demanded forty years of wilderness communion with God. It needed the scene at the wayside inn and the depths and heights of Egypt and the Red Sea. And more than once after that it needed forty days of mountain-top communion that Moses might so know God's ways that he could successfully do His work.

It was only because God had found a man who could "be still and know that He was God," that it was possible for Him to manifest His acts either to Egypt or to Israel.

The relief of the oppressed in all corners of this burdened world now waits for the same central necessity—for men and women who shall have learned first to "be still and know that God is God." There are now armies of weak-handed, feeble-kneed workers who weary themselves "being busy" teaching every man his neighbor. Now, man his brother, saying know the Lord, God needs men and women to whom He can say, "Stand still, and see the Salvation of the Lord," and they will know Him well enough to do it and to sing songs of victory while they are doing it. Then God can work, and who shall let it?

ALMOST A DYING WOMAN

Mrs. Jassia L. Sellers Shouts Aloud Her Praises of Dodd's Dyspepsia Tablets—Brought Her Almost from Death to Life.

I believe Dodd's Dyspepsia Tablets have made a sound cure of me after being for seven years almost a dying woman. Now, thank God, I am able to do my daily work as usual.

This is what Mrs. Jassia Louisa Sellers, of Western Bay, Newfoundland, writes and she wants all the world to know it. She feels as all others do who have cast off the pains and despondency of Dyspepsia—who feel again that life is worth living.

"I cannot praise Dodd's Dyspepsia Tablets too much," continues Mrs. Sellers. "They have brought me almost from death to life. You can use my name to recommend them. I am only too glad I can do so."

It is curious how this that give Dodd's Dyspepsia Tablets their popularity. They not only relieve but cure permanently Indigestion and Dyspepsia of all stages.

Similarity of Animals and Men. It has been observed that if the tamed dog is taken back to the wild state he loses his voice. These "sounding voices" are produced in the animal throat in a way similar to human language, but are not "voices" proper, but "languages" proper, and yet they are full of psychological expression and reveal the animal's psychic states. If we tickle a chimpanzee in the armpit, the touch produces a grin on the face similar to that of a man under like circumstances. He also emits laughterlike sounds. The same is the case with the orang outang. The gorilla knits the brow when angry, just like men.

We often observe in apes a complete change in the facial muscles when something is going to happen, be it agreeable or disagreeable. It is so also with the child. In apes there is evidently the same connection between the facial muscles and vocal muscles as in man.

Never speak too loud.

ON TRUE RELATIONS

BETWEEN MAN THE DEBTOR AND HIS DIVINE CREDITOR GOD.

WHAT HE OWES THE ALMIGHTY

Full and Grateful Acknowledgment of Immeasurable Obligation and a Loyal and Loving Surrender of His Life and Actions to the Divine Will—Honest People Will Wish to Pay the Bill Presented.

Entered according to Act of Parliament of Canada, in the year 1933, by William Bailey, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, May 17.—In this discourse man, the debtor, is shown in his true relation to his Divine creditor, to whom he owes not only a full and grateful acknowledgment of immeasurable obligation, but such a loyal and loving surrender of his life and actions to the divine will as shall prove the genuineness of his professions. The text is Matthew xxii, 21, "Render unto God the things that are God's."

Many people talk as if this world was full of rigues. I do not believe any such charge. There is more honesty in the world than it gets credit for. Indeed, it is my belief that most people are honest, that most people want to do right. This is not a world of hypocrites. All men are not scoundrels. If you have not found this kind of a world, there is something wrong with your own principles. The man who declares that all men are rogues at heart is practically making confession of his own dishonesty. If you tell me that all men cheat, I conclude that you yourself would cheat if you had the chance. It sometimes takes a thief to catch a thief.

If most people were not honest it would be difficult to explain some of the customs of the business world. In many of our cities lunch buffets have been started, where you can go to a large counter and help yourself. You can eat as much as you want.

Practically no one watches you. The proprietor leaves it to your own honesty to tell how much you owe. Does not this prove that most people are honest? Taking this premise, then, for granted, I shall boldly present to you a bill which I know you will try to pay. It is from my Lord and Master, and it is a statement of the debt which every man, woman and child, to more or less extent, owes to God. I do not demand payment of it, for it is greater than you could ever pay, though you lived on earth a thousand years and worked as hard as you could; but I want you to feel your obligations and to resolve that you will do all that is in your power to show your gratitude to your Heavenly Father for all the mercies and comforts with which He has surrounded you during your life. Therefore, what you are to do, you must start to do right you must serve Christ from now on with your whole heart.

A big bill for good health is charged up against most of us in the divine ledger. We may be growing old now and have here and there a rheumatic twinge; we may be unable to eat a hearty or indigestible food as we did when young, or to work as rapidly or as long, but most of us have had years and years of good health. We have had years with two stout lungs and two keen eyes with good digestive organs and good nerves. Now comes the question: What have we accomplished with this God given blessing called good health? Have we done anything more with it than to eat and sleep, and brutelike, physically to enjoy ourselves? Have we placed that good health at the service of the Master, as we know we ought to have done? If you had been very sick, and I should come into the room just after the crisis was past, and say, "Well, Mr. So-and-so, how are you feeling to-day?" You would answer, "Thank God, I am better; I hope I shall soon be well," you give your answer all the credit of your convalescence and health to God. Can it be that God is not expecting you to do anything for him on account of this blessing?

"But," answers some one, "you cannot blame the average person for not being more grateful for his good health. A healthy man does not think about his health. If that good health was taken away from him it would be different. Then the individual would realize what he had lost. But how can you blame a man for not being grateful for a healthy liver or kidneys or spleen when the mere fact that these organs are healthy proves that he never knew he had a liver or spleen or kidneys?" In one sense, my brother, your answer is right. When a man loses his good health he is ready to give up almost everything he has to win it back. If his lungs are diseased and he has to live in some mild climate in Arizona, or in another sense, my brother, your answer is wrong. Though most of us may be healthy, yet there was a time when nearly all well persons have been sick, and very sick. We know what it is to have the temperature run up to 104 and 105 and the pulse, like a trip hammer, beating 180 times to the minute. We know what it is to have pneumonia or typhoid fever or appendicitis. And from the past experience of those sicknesses we should fully realize the blessing of good health and be willing to pay a great debt of service to God for that health. When visiting the Isle of Wight in 1885 we saw the Queen's physician every morning ride up to the royal palace. He did not go there because the Queen was ill, but in order to prevent her from becoming sick. If the royal courts of Europe have their attending physicians, who are paid large salaries to keep the rulers well, shall we

not pay in service anything to our Heavenly Physician for the physical strength with which many of us are endowed?

"Oh," said a poor laborer to a missionary one day, "I do not owe any debt to God. He has done nothing for me." "Nothing for you?" exclaimed the missionary. "Would you be willing, poor as you are, to take one million dollars cash for your two eyes?" "No," answered the laborer. "I would not." "Would you be willing to take a million dollars for your two legs, and all the rest of your earthly days have to be wheeled around as a cripple?" "Would you be willing for a million dollars to exchange your good lungs for those of a consumptive?" "No," said the laborer. "I would not." "Then," said the minister, "you owe to God gratitude and service to the amount of at least \$3,000,000 capital in good health."

A big debt, for food and clothing and house rent, I find charged against us in the divine ledger. A noted French statistician has compiled the following summary of how an average man, fifty years of age, has spent his past life: He has slept 6,000 days; played 4,000 days; was eating 1,500 days and has been sick 500 days. During his 1,500 days of feeding, he has eaten a whole car load of bread—17,000 pounds; a whole car load of meat—16,000 pounds; 4,600 pounds of vegetables, eggs and fish, and has drunk 7,000 gallons of liquids. He has worked 6,500 days out of the 13,250 days which he has lived. In other words, he has slept nearly as long as he has worked. Then when you further estimate all the expense of a man's clothing and cost of travel during his life, you can see to some extent the financial value of the food and clothing with which God has endowed one of his children up to the half century milestone.

But though the divine debt for food and raiment may be very great as you go to try to cancel it by merely estimating, dollar for dollar, how much the beefsteaks and the chops and the potatoes and peas and barrels of apples and the garments have cost? Oh, no. That would not be right. You, a strong man, with the earning capacity you now have, owe to God financially more than that. You have a moral debt as well as a financial one. If I should come to you in a business crisis of your life and help you, you would never forget it. If I should say: "Mr. So-and-so, I hear the banks are beginning to push you. Never mind, I will see you through this crisis. Bring your notes to my office and in a business crisis of what would be the result? Tears would come into your eyes. You would perhaps cry like a little child. You would say to me: 'I can never forget your kindness. It means more to me than money. If any trouble ever comes to your home, you will always count upon me as your friend.'"

Suppose your father and mother died thirty years ago and left you penniless. Suppose at that time I should have gone to a foundling's home and found you and brought you into my house and adopted you and reared you as my son, what would be the result? Would you estimate the sacrifices I have made for you by the dollar and cent measure? By how much I spent for your clothes and board? Oh, no! You would estimate it by the extent of my love. You would give back to me more than money. You would feel that all you are and all you have you owe to my paternal kindness and that I have claims upon you that all your devotion cannot repay. What, then, are your obligations to God for all the comforts you have enjoyed? If you give your body, mind and soul, is that more than your duty? We must remember all the days he has cared for us in our infancy. Think how he has guided and protected us all through the struggle of life. We must pay instalments on that bill by serving for God's helpless children, by feeding God's hungry and clothing God's naked and bending over God's sick.

We can never get away from this responsibility. One day a gentleman stood waiting for a friend at the New York entrance of the Brooklyn Bridge. While standing there he saw a little street urchin go up to an ash barrel and pick out of the refuse a piece of bread and begin to eat it. The gentleman turned to an old woman who was tending an apple stand near by and said, "Have those little boys nobody to care for them at all?" "No one," grimly answered the old woman, "except God, and he does not always seem to be around." Yes, as we look at distress unrelieved, at lives in which there is no brightness, it does seem as if God were not always around. But has that thought no message for us? Are not these very cases opportunities placed in our way of repaying some of our obligations to Him? We cannot pay him, but when as his children we relieve the destitute or lift the burden from the weary shoulders we are acting as his almoners and are doing his work. We should care for others in Christ's name because God has so long cared for us.

A big bill for church privileges I find charged against us all in the divine ledger. Why all? Because the church of Jesus Christ is not, as some people suppose, a small building with a few weddings and funerals and a place in which to be gathered a few Sunday school teachers. It is not, as a great preacher once described it, merely an "ecclesiastical Flying Dutchman," with a dead minister in the pulpit and dead hearers in the pew and a dead deacon passing the collection plate.

The church is the greatest purifier of the community. It is the great preventer of crime. I know of a honest, shrewd business man who lived in a small Ohio city. Every year he sent a large donation to all the different churches, "not," said he, "because I am a professing Christian, but because I believe the church does more to empty our jails and poor-houses and criminal resorts than any

other power on earth." The church of the Lord Jesus Christ is the great cornerstone of a pure home. We do not have to argue here for one moment to try to prove this statement. It is an axiom, a self evident fact. Now, my brother, if the church of God makes your clerks more honest and keeps the messengers of crime from off the streets, where they might destroy your sons and daughters; if it is the foundation stone of a strong national government as well as that of the home; if it is the great enemy of ignorance and the leader in all movements that look to the purifying and spiritual elevation of the human race, do you not believe that you should cast your influence into its work? Do you not owe it an inestimable debt? Should you not try to broaden its teachings and through it to try to disseminate the gospel redemption which will save men this side of the grave as well as upon the other side?

A big debt for gospel education I find charged against us all in the divine ledger. The struggles of poor boys for a college education offer the most pathetic of illustrations. Harry is a farmer's boy. He lives in the country and wants to go to school, but how can he? Try as hard as the family may, they can just make ends meet and no more. But get an education he will. He works on the farm during the summer and teaches school during the winter. After awhile, by night study, he fits himself for an academy. His little savings he hoards like a miser. He enters the university. Then perhaps he comes up to graduation with a hacking cough or ruined eyesight and with his physical health wrecked. Ah, that is pathetic! That is a sacrifice that is being made in every part of the land.

But if it is pathetic to see a poor boy struggling for an intellectual education how much more pathetic is it to see one struggling for a spiritual education when he has been born in the cradle of sin? When I go down the street and see men and women whose faces from early childhood were scarred and marred with sin, I often say to myself: "What chance have those poor mortals? Their fathers perhaps were jailbirds. Their mothers were dissolute and deserted them perhaps on the day they were born. Their companions from youth have been thieves and robbers. And yet some of these poor wretches, born in sin, have struggled, by the grace of God into the light. They have by slow and painful stages, won a hard earned spiritual education. They struggled on and up, battling their way step by step, fighting against all the inherited tendencies of these and sinners. They struggled up out of the hovel and the saloon and the gutter and the poorhouse. Like the demon possessed Mary, at last they became the sainted Mary, as spotless and pure as the driven snow."

But, thank God, none of us—no, I believe not one—ever had go through such a struggle for a spiritual education. We had that in the days of our childhood. We were born at the knee of Christian mothers. Shall we not be willing to pay God back for this education? Because he has given us that spiritual education free, so that we can discriminate between right and wrong, shall we not now be willing to pay something at least for our past Christian tuition?

How can we pay God back for this spiritual education of our childhood? I will tell you. In the same way I expect my children to pay me back for their intellectual education. Some years ago I had my life insured on the tontine plan. These premiums at times have been very hard to meet. But when we come up to them I always say to my wife: "This money will come due when I am forty-four years of age. That is just the time we shall want to send our boys and girls to college. Then, after they have had their education, as well equipped men and women they can go forth to the battle of life and be intellectually good men and women." I am going to get my pay back in the good that I hope my children may be able to do. And so God expects his pay for our spiritual education in the moral, pure, consecrated lives we should, by the grace of God, live for his service. Are you and I, my friends, doing what we ought to do? Are we truly living the Christian lives which our early bringing up should justify?

A big debt we also owe to God for the blessings which come to us from our living loved ones. Strange is the fact that we rarely appreciate a dear one until she is gone. There are plenty of monuments and memorials erected for dead men, but very seldom any for the living. We would be willing, if our finances warranted it, to endow a hospital or library or founding home to the memory of a dead child. Do we not owe God any debt of gratitude to the loved ones who are still by our side? Shall not the father and husband feel that he needs to make some acknowledgment for the children and the wife who now sit with him at the table and bow with him at the family altar? Oh, my Christian friends, I do not believe we are intrinsically mean. I do not and will not lower myself to the belief that we have intentionally gone to God heretofore only as beggars. Most of us have stopped to think with how many blessings God has surrounded us. Therefore I have to say tried to show you the joys of Christian giving, the joy of paying back to God at least a little of what we owe.

The simple fact is that but few of us have ever begun to taste the sweetest nectars which come from the gospel vineyards. We have only selfishly looked at the gifts which God has given to us. But when honestly try by a consecrated life to pay back God for what he has done for us then we shall have a joy which increases in value as we delve into it. Oh, my brother and sister, will you be honest, with God? Will you try to repay him by a consecrated life's service for all the mercies with which he has surrounded you? I to-day present this bill of debt from my Divine Master and King.

Ozone==Not Medicine

Will Cure a Germ Disease—A 50c. Bottle Free.

Powley's Liquefied Ozone is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison to you, and it cannot be taken internally. All that medicine can do for a germ trouble is to aid nature to destroy the germs, and those results are indirect and uncertain. The results always depend on the patient's condition; and there are some germ diseases which medicine never cures.

The reason is that Ozone is certain destruction to germs—no matter what germs—no matter where they are. It goes wherever the blood goes. And as no germ can escape it, and as none can resist it, Ozone destroys always and forever the cause of a germ disease. There is no other way to do it.

Germ Diseases

These are the known germ diseases. No disease in this list can be cured until the germs are destroyed, either by nature or by Ozone.

Ozone is the direct and certain treatment for all these diseases, and the results are inevitable. A germ disease must end—end forever—when the cause is destroyed. The best physicians, and all important hospitals, use Ozone—not medicine—for the diseases in this list.

Asthma — Abscess — Impure Blood — Leukemia — Liver Diseases — La Grippe — Liver Troubles — Malaria — Neuritis — Pneumonia — Piles — Pleurisy — Quinsy — Rheumatism — Skin Diseases — Scrofula — Syphilis — Tuberculosis — Throat Troubles — Tumors — Ulcers — Varicose Veins — Women's Diseases — Weak Eyes

All diseases that begin with fever—all inflammation—all catarrh in any part of the body—all contagious diseases—all the results of impure or poisoned blood.

First Bottle Free

If you suffer from a germ trouble, and have never tried Ozone, please send us this coupon. We will then mail you an order on your druggist for a full-size bottle free, and we shall ourselves pay your druggist his price for it.

This remarkable offer is made to convince you that Ozone does what we claim. It is made to remove your doubts, and show you a way to get well. We will send you overwhelming evidence of what Ozone has done in thousands of cases just like yours, but the bottle of Ozone which we furnish you free will be the best evidence of all. Will you who need help—who must have it—accept our gift?

Powley's Liquefied Ozone is sold in two sizes—50c. and \$1.00.

CUT OUT THIS COUPON for this offer may not appear again. Fill out the blanks and mail it to the Ozone Co., Limited, 45 Colborne St., Toronto.

I am troubled with.....

I have never tried Powley's Liquefied Ozone, but if you will supply me a 50c. bottle free I will take it.

Write your name plainly.....

Street and number.....

Town and Province.....

Sold for \$100,000

Powley's Liquefied Ozone is the discovery of a man who spent 20 years in learning how to use oxygen. The result is a product of such enormous value to humanity that we sold for \$100,000 the rights to the United States.