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 Those subject to sick headache, biliousness, constipation, indigestion, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice intestinal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.—Advertisement.

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MEN WHO DARED TO BE BOLD

Here's a Bible Story For Spinless, Cautious, Calculating Folk

The International Sunday School Lesson For February 6 is "The Boldness of Peter and John."—Acts 4:1-31.
 (By William T. Ellis)

This is a story for all spineless, cautious, calculating, prudent and "safe" folks. It portrays two fishermen, called to account for a deed of mercy, the healing of a lame beggar, successfully withstanding the powerful and adroit and sophisticated leaders of their time. When the issue was joined, it was not the two unlettered Galileans who were put to rout, but the timorous custodians of self interest. The incident was momentous in Christian history, for it was the first proof to the world, and to the old order of religion, that the leaders of the new church were men with spine. It hall-marked the Christians with the word "boldness."

Power, of the physical, legal sort, is usually with the old order; the innovator, the reformer, the prophet, is commonly looked upon at first as a law-breaker. After the sensational healing of the lame man by the beautiful gate, and the uproar and preaching that followed it, the temple police clapped Peter and John into jail. Then they were hailed before the sanhedrin, the high court of the Jews, in the morning. These ecclesiastics, who had but lately done Jesus to death, were minded to try the same methods with His followers, for conversion of over thousands of men to the new Way troubled them sorely. They were ready for summary measures as they set the two apostles in the midst of their array of dignitaries and challenged them, "What do you mean by all this?"

Less than two months before, at the same place, and during a sitting of the same august tribunal, Simon Peter had been so badly scared that he had denied with curses that he ever knew Jesus. Now, with unabashed fearlessness, and with a surety and deftness and power that more than matched the cunning of these doctors of the law, he confronts them with an address that is a defense of himself. The story is best told by Dr. Luke, the historian:
 "Then Peter, filled with Holy Spirit, said unto them, Ye rulers of the people, attend unto me, for we have examined concerning a good deed done to an impotent man, by what means this man is made whole by it, and to all the people of Israel; that the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation; for neither is there saved another name under heaven that is given among men, wherein we must be saved.
 "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And seeing them charged them not to speak against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all who dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done."

The Preacher and the Prelates
 "Reckless," conservatism cries of Peter, and all who inherit his quality. Alas, the same charge of reckless radicalism and fearlessness does not lie at the door of most of us. This dauntless daring is just the quality which the church to-day lacks. We are conventionalized into a futile commonplaceness. A new baptism of the Holy Spirit of boldness with a passion for right "in scorn of consequence," is what Christianity to-day needs. For we are more prone to take counsel of our prudent prelates than of the prophets.
 Like the elders of the sanhedrin, the leaders of church affairs are prone to follow the worldly fashion of getting aside in secret and sophisticated counsels, where they discuss what is "safe" to do. It is an open scandal that some high ecclesiastical assemblies contain more politics and scheming and trading and chicanery than many an avowedly political convention. So ingrained has this thoroughly worldly practice become that many ecclesiastics seem unable to comprehend any other way of doing the Lord's business. They are enmeshed in their own net of policy and prudence. Often they seek by subtle means to silence the Peters who dare speak forth for the present-day doings of a God who is contemporaneous because eternal.
 Worldly wisdom is what the church needs least of all. An eminent layman of one of the great denominations told me recently that the church board of which he is a member received two hundred thousand a year from one wealthy giver. This vast sum seemed all important to the body. Yet it was the only board in the country that failed to secure enough money for work, and was obliged to renege faithfully. Other boards, with more faith in the loyalty of Christian people, were making advances in their work while this one was going back to the wall. Caution rather than courage, marked its actions. Simple, unselfish fearlessness carried the church farther than worldly sophistication. Those two lone fishermen, Peter and John, meant more to the kingdom of God, and to the welfare of the world, than the eminent prelatial tribunal before which they stood.

The Book of Boldness
 A phrase which has become stereotyped, and has been heard in ten thousand prayer meetings, occurs in this incident: "They took knowledge of them that they had been with Jesus." How often Christians have prayed and hoped that this might be true of them! This is another instance of vicious misquotation, or, rather, of half quotation. Just as nowadays men are quoting the line of Bulwer Lytton, "The pen is mightier than the sword," whereas the author, wiser than his readers, qualified that line, the whole quotation being:
 "Beneath the rule of men entirely great,
 The pen is mightier than the sword."

In ignoble times the sword is still mightier than the pen. Similarly, in our lesson, the whole truth is "When they beheld the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus." No weak-kneed, timorous, time-serving Christians ever make anybody think of Jesus Christ. Only they who share His courage honor His name.
 The point set me to studying that word "boldness" and its derivatives in the Book of Acts. I found that I

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had stumbled upon a gold mine. The Bible student is counselled to look up the subject in some book or books that will give the Greek original—say "Young's Analytical Concordance," or an interlinear Greek and English New Testament. For, not to go outside of the Book of Acts itself, I find no less than a dozen allusions to the boldness of Christians, and always in connection with witness-bearing.
 That word "boldness" means "free utterance." It is courage in testimony. The bravest man is the one who, like Peter, dares tell the highest truth he knows, and without fear of the face of man. As we follow the trail of the Greek word, "parrhesia," or "boldness" we soon find it applied to Paul also, and frequently used by him. Let me trace the word through Luke's narrative, which may be called "The Book of Boldness."
 On the Trail of a Word
 As every art-lover knows, there are rare beauties in the miniatures of the Vatican collection, as well as in the huge expanses of Michael Angelo's "Last Judgment." So there is

delight and profit in detailed study of the Bible, as well as in a contemplation of its broader meanings and messages. So we may find the single Greek word, "parrhesia," a source of illumination and fortitude.
 The word is first used in the Book of Acts in the second chapter, twentieth verse, when Peter would "speak freely" of the patriarch David's witness-bearing. Next it occurs in the present lesson to characterize the fearless outspokenness of Peter and John. The first recorded prayer of the Christian Church (Acts 4:29) is a prayer for boldness or free utterance in witness-bearing. In the same chapter (Acts 4:31) we find the categorical record of the answer to that prayer. For the fifth and sixth allusions to "parrhesia" we turn to Acts 9:27-29, where the story is told of the boldness of Paul's preaching at Damascus. Again we find the same record (Acts 13:46) of Paul and Barnabas at Antioch in Pisidia; and (Acts 14:3) at Iconium, the city where today many thousands of Armenians are suffering for the same witness-bearing. Still another representative of the Apostolic church, Apollos, showed the

same traits at Ephesus (Acts 18:26), and in the same heathen city we find Paul preaching for three months with boldness (Acts 19:8). Before Festus also he spoke with "parrhesia," Acts 26:26) and the last record we have of the great apostle (Acts 28:3), and the last sentence of the Book of Acts (Acts 28:30) and the last record we have concerning the Lord Jesus Christ with all boldness.
 Such a study as this, of the place that boldness had in the early church and still should have in the Christian's life, is more directly contributory to character than any comments upon the particular points of Peter's courage. For it is to the Bible that we must go to find force as well as faith, courage as well as conviction.

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