Theme: Well Doing.

Test: "If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door. - Gen., 4:7.

The farmer and the shephed both brought an offering unto the Lord We look at Cain's offering and we say, the Lord will certainly bless Cain. What a costly offering he is presenting and how much hard work it must have taken to get it ready. Early and late has he worked through long summer days. In the sweat his face he has plowed, and harrowed, and sown, and cuitivated, and now Providence has blessed him with bountiful harvest. Look at the olice vegetables and the delicious fruits that go to make up his offer-ing Surely the blessing is his.

Abel selected a lamb from his flock without spot or blemish; he cuts its throat; see the blood gush out! How cruel? God will certainly reject Abel. But God had respect unto Abel and But God and respect unto Abel and his offering, but unto Cain and his offering he had not respect. Why? Had he not worked hard and faith-fully? Hadn't he acknowledged di-vine Providence? Yes, all this is true, but his heart was not right. His offering was one of self-righteousness and good works. Abel came in God's way, not by works, not by self-right-eousness, but by the blood. "Without the shedding of blood there is no re-mission of sin." for "it is the blood that maketh an atonement for the soul." God taught our first parents this great lesson when He slew the animals to get costs of skin to clothe them. Abel had faith in God, and coming in God's way, he believed God would receive him, so God testified to his gifts that he was right-

When Cain saw that Abel was accould be was wroth, and his countenance fell. "And the Lord said unto Cain, Why art thou wroth; and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." What a warning this! As if the Lord had said, Cain I am no respector of persons; "Call I am no respector of persons; if you do right I will bless you just as willingly as I did Abel; but if you don't do right, why, then, sin like a wild beast of prey is crouched at your heart's door, and is only waiting for a good opportunity to lear upon you." Instead of heeding God's upon you." Instead of heeding God's warning, Cain watched for an opportunity, and as soon as it presented itself, he rose up against his brother and slew him. "And wherefore slew he him, because his own works were evil and his brother's righteous."

Here are two young men both en-

gaged in good occupations and with equal privileges. One made a success of life, the other a failure. Up to the time of our text, if we look at Cain from the standpoint of this world, we would say he had done well; but it was he that did it. God's word says, "by the works of the law shall no flesh be justified." "Salvation is not of works, lest any man should boast." Cain lived long enough to make a mark in the world: but instead of making a mark in the world, God had to put a mark or him lest the world should kill him. Even to this day he is despised as the first murderer. Abel's life was short compared with that of Cain, yet if was long enough to be successful; and he is honored more to-day than ever before. Jesus Christ said, "Blessed are the meek; blessed are the pure in heart; blessed are, blessed Here we are distinctly told that it is not what a man has, not yet what he does, that obtains for him God's blessings; but what he is. Solomon said, "Keep thy heart with all diligence for out of it are the issues of life." Well-doing is dependent on Well-doing is dependent on well-being.

I. The first step in well-doing is to give one's heart to God. If a man does not do well in this respect what is the result? He may have ever so good an opinion of him-self, all his ways may be clean in his own eyes, he may think he is better than anybody else, but God says his heart is deceifful and desperately wicked above all things, his throat is an open sepulchre, the poison of asps is under his lips, his mouth full of cursing, his feet swift to shed inno-cent blood, destruction and misery are in his ways, no fear of God b fore his eyes. How can he escape the damnation of hell?

What worse error is there than to suppose a man can do well with a wrong heart? We make an awful mistake if we suppose that religion is simply for the church and Sunday school. The farmer needs it to run bis farm. The merchant to run his store. It is needed by every individ-

heart is right with God he is just in a position to do well; the doing is still before him. Salvation is in three parts, an act. a work, a state. repents of his sins, accepts Christ by faith and salvation is to him an act of God's free grace whereby he is saved. But how many there are that suppose that this is all there is to salvation. The fact that a man was saved five years ago is no proof that he is saved to-day, or that he will be finally saved. From the day of a man's conversion until the day of his death salvation is a work and he must "work it out," or be forever lost. After death salvation is a state.

II. The second step in well-doing is to take the Bible as one's guide. It is doubtful whether there be such a country in the world as the United States of America, were it not for the longings of Christopher Columbus to spread the knowledge of this book. To it we owe the immor-talization of the Mayflower and the sublimity of Plymouth Rock. command rolled from bow to stern old Puritan vessel Pull down that sail, let not an oar When the Pilgrim Fathers landed at Newburyport, they put down the old Bible and said, "We are going to build a nation on this Book." It supported George Washington, the father of this country, and purchased for us our freedom. It made Daniel Webster the Hiblical Concordance of the United States Senate and Patrick Henry and James Otis, like unto the Hebrew prophets, and now if you wish to understand one of the great est events in our history, look at this ricture. It is that of a Kentucky south, his arms are tired after chopsing all day, yet he sits up till the midnight hour, and as the snow-well logs crackle on the hearth and blaze up the chimney, he reads from this grand old Book, the Book, that is after years made him a leader, whose administration subdued a rebellion oright million people, and the emanetrator whose pen struck the shackles from the limbs of four million slaves.

neither in this country nor elsewhere in the world shall ever dies the memory of Abraham Lincoln.

I heard Rev. John Mavity say one time that in his younger years he used to preach that if a man had a right heart every thing else he did would be right; but, said he, "of late years, I have concluded that a man needs not only a right heart but a needs not only a right heart but a right head." There is some truth in this statement. Isalah tells us, we must "learn to do well." Paul says, "Study to show thyself approved of

While I would say to every young man and woman, you ought to have the very best education possible, I would also say, let the Bible be to you the Book of Books. Nearly all the great men of the past owe their greatness to this Book, It is almost impossible to name any rule by which men have succeeded in life that has not its foundation in the Bible. Book of Proverbs is especially full of such rules.

John Quincy Adams made the Bible his constant companion. Amos Lawence, the millionaire merchant of oston, had inscribed on his pocketman if he gain the whole world and one his own soul?" No wonder he gave thousands of dollars to the cause

of Christ. But what about the men who reject the Bible? Why, sin lieth at their The superstitious life of Byron or the dving words of Voltaire will eve this statement. The third step in well-doing

to be honest. Your Book, the Bible, says, "Thou shalt not steal," or in other words

be honest. Be honest with God. You have accepted Christ as your Saviour, and taken His Book as your guide; the Book tells you what is exand He tells you just the work what He wants you personally to do. Have you met both these requirements?
2. Be honest with yourseif.

You have a soul to save and a body to care for. You will be rewarded ac-

cording to your works.

3. Be honest with your fellow-

A man would steal a dollar on the same principle that he would steal a pin. Watch the little things; a gnat choked Pope Adrian; a nail turned a ship out of its course; a fly by walking from tree to tree revealed to the onlooker that the supposed dis-tant landscape was only a picture.

Said a wholesale merchant to a customer, as he pointed to one of his clerks: "That young man, sir, is my banker, he handles every cent of money that passes through the store. He could cheat me out of thousands of dollars every year if he wanted to but I am not afraid to trust him, he has proven himself to be strictly hon-

Said a merchant to one of clerks: "Why didn't that lady buy those goods?" "Because, sir, she wanted Middlesex cloth, "Why did you not show her the next pile, and call them Middlesex?" "Because, sir, they were not Middlesex." "Well, said the merchant, if you are as par-ticular as all that you will never do for me." "Very well," said the young man, "if I have to lie to keep my po-sition I will lose it."

When Abraham Lincoln had charge of Orfuts' country store, he walked two miles to give a lady six cents that he had overcharged her by mistake Another time he made a mistake and sold a quarter of a pound of tea for a half pound. As soon as he discov-ered his error he could not rest till it was made right. After he was admitted to the bar it was said of him that he would never defend a person whom he believed to be in the wrong even if they offered him a large amount of money to do so.

He undertook the Paterson trial believing the man accused of murder to be innocent; but when the trial was half through he changed his mind and dropped the case, refusing for his services.

When the time came in our histor; as a nation that the people began to distrust the corrupt politicians who were governing in the interests o slavery, the only hope of saving the ship of state was to place an honest in the Presidential chair. Honest Abe Lincoln was the man selected

From a spiritual point of view we are debtors to all men, let us try and pay this debt, not only by our liver but by giving our substance to the of Christ throughout the world The next step in well-doing is be men and women of Tact, Push and Principle.

Upon these three qualities depend success of every man or womat from a business point of view. Samuel Budgett, the great English mer chant, attributed his success to them 1. Tact.—Tact is nothing more nor less than the use of common ense, and it is so common that very few people possess as much of it as

ought to.

Many so called cultured people often speak of the farmer as "hayseed from the country." some of them when they visit the farmer show themselves to be de ficient in this quality of tact. young man to his farmer friend "What kind of a bird do you that?" "A goose," was the reply. I see; you keep that to get gooseber ries with." A young lady from the city of Ottawa asked a friend of mine which of his cows gave the butter Every one who has heard or read Dr. Price's address to young peo ple will remember his apt illustration

"Tabby, why don't you get up?"

2. Push.—Many people have tac enough to succeed, if they only had push enough to go with it. They car sell a book, or a bill of goods, but it takes them so long to do so, that there is no profit in it. Many of the greatest victories in the world's his ory have been won by men while yet roung in years. David, Luther, Alexdimself are illustrations of this

3.-Principle.-Tact and would be a detriment to a man if he were without principle. An employer promised a clerk higher wages if he would treat the customers now and would freat the customers now and then to a glass, in order the he might sell them a bill of goods. The young man replied: "I thank God there is a poorhouse in my native town, and I will go there and die before I shall do such dirty work." That was Principle. Nicholas Biddle, the first president of the United States Bank, requested his employes at one time requested his employes at one time o work on Sunday. One young man lost his position rather than do so.

That was Principle.
When President Lincoln was re cominated for the Presidency it came necessary to call for 500,000 came necessary to call for 500,000 recruits to reinforce the men at the front. His friends everywhere advised him not to issue the order at would endanger his re-election. He went personally before the congressional military committee where a similar attempt was made. With the fire of indignation flashing in his eyes he replied: "It is not necessary for me to be re-elected, but it is necessary for the soldiers at the front to

reinforced py 500,000 men, and I shall call for them; and if I go down under the act. I will go down like the Cumberland, with my colors flying."

O, for more men and women of tact, push and principle.

V. The fifth step in well doing is to be a man or woman of faith.

When Thomas A. Edison first con-ceived the idea of the phonograph, he said: "I can make it." During nine long years he never lost faith, though long years he never lost faith, though at times it seemed utterly impossible for him to succeed. And so it has been with nearly all of his great inventions; through faith he has plodded en night and day, sometimes forgetting to eat or sleep, yet ever confident that he was going to succeed. The whole history of our country has been largely one of faith. From the day that Columbus crossed the Atlantic to the present day, nearly every great move has appeared unreasonable from a worldly standpoint, but has been undertaken through faith. And what shall I now say, for the time would fall me to tell of Gld-eon, and of Barak, and of Jephthae, and of the wonderful things they have accomplished through faith.

The man or woman who lacks this quality of faith is of all persons most miserable, yea, sin lies at their door and wreaks vengeance upon them, They don't enjoy their meals because they cannot trust the cook. The railway conductor is Hable to run the train off the track, so what is the good of traveling? The very earth itself is liable to open up at any moment and swallow them, and as for the Bible, it says, "He that doubteth is damned." is damned

VI. Be men and women of cour-Perhaps there was never a time

when we had so many examples of courage as we have to-day.

When the ports of Europe closed against the Asiatic Squadron there was nothing left but to go to Manila. Many of our people feared the results. But Engley howev was a man sults. But Ensign Dewey was a man of courage. By the forts, over the mines and into the harbor he sailed. The Spanish fleet was destroyed, many of the forts captured and finally Manila taken.

Hobson was no less courageous when he sunk the Merrimac in the very centre of the enemies' fire. The Plattsburgh boys while storm-The Plattsburgh boys while storm-ing the hills of Santiago sung in the very hottest of the battle:

" "Tis the star spangled banner, Oh! long may it wave. O'er the land of the free And the home of the brave!"

We need more young people to-day who are not afarld of the fiery fur-nace, or the den of lions; young people who shall go out and meet Go-liath in the name of the God of Is-

VII. The last quality I shall name Perseverance. Perseverance is the "long pull strong pull, and pull altogether" or "the home stretch."

President Lincoln said of Genera' Grant, "He is not easily excited, and he has the grip of a bull dog. When he once gets his teeth in, nothing car shake him off." Jacob said to the angel, "I will not

let thee go unless thou dost bless The unjust judge said, "Though ! fear not God, nor regard man, yet be-cause this widow troubleth me. I will avenge her, lest by her continual coming she weary me." The King dom of God suffereth violence, and

the violent take it by force. Robert Bruce made several unsuc cessful attempts to possess his king dom and crown. While seeking con-cealment from his foes in a shattered

"He flung himself down in low despair,
As grieved as man could be;
And after a while as he pondered there,
'I'll give it all up,' said he.

Now just at that moment a spide dropped
With its silken cobweb clew.
And the king in the midst of his thinking
Stopped to see what the spider would do

"Twas a long way up to the ceiling dome
And it hung by a rope so fine,
That how it would get to its cobweb home
King Bruce could not divine.

"It soon began to cling and crawl Straight up with strong endeavor, But down it came, with a slipping sprawl As near to the ground as ever."

Nine times the spider tried to react its cobweb home, but every time i seemed to fall still lower.

'Sure,' cried the king, 'that foolish thing Will strive no more to climb, when it toils so hard to reach and cling. And tumbles every time."

But up the insect went once more, Ah me, 'tis an anxious minute, He's only a foot from his cobweb door, Oh, say, will he lose or win it?

"Steadily, steadily, inch by inch, Higher and higher he got, And a bold little run at the very Put him into his native spot.

"'Bravo, bravo!' the king cried out,
'All honor to those who try;
The spider up there defied despair,
He conquered, and why shouldn't I?'

And Bruce of Scotland braced his mind. And gossips tell the tale.

ne tried before,

And that time he did not fail. "Pay goodly heed, all you who read. And heware of saying, 'I can't,' Tis a cowardly word and apt to lead To idlness, folly and want."

I am now going to make a statement that I do not want anyone to misunderstand. I would not have you think for a moment that I don't believe that Christ is our example in all things, but Paul said follow me even as I follow Christ. I am now going to hold up before the young people two persons who accepted Christ as their Saviour, His Word as their guide, and on the qualities named made a success of life. Let me first speak to the young

England has given to the some of the greatest men in all branches of learning. To-day we place in the front ranks William Ewart Gladstone. He was born of wealthy parents and with royal blood Instead of becoming dissipated as many a young man in such circumstances would have done, or instead of depending upon his social standing, he took the course that I have already laid out in this sermon and by so doing "he being dead yet speaketh.

As a Christian he said, "Christ in the hope of my poor wayward life." He never missed service on Sunday when well enough to attend.

As a student he was graduated with high honors from Oxford, at the age of twenty. His library contained twenty-four thousand volumes. He is the author of a number of very important works; several of them are on the Bible.

He was one of the greatest orators and statesmen of his time. To be familiar with his life is to know England's history for a period of sixty

Before the young women I would man's the first one that eve hold up as the embodiment of the principles I have referred to in this plain."—Youth's Companion.

address, one of the greatest reforma-ers that has ever blessed our coun-try. When her funeral car drew slowly into the city of Chicago, as many as 30,000 people turned out midst falling snow and sleet to take the last look at one of their greatest benefactors, Frances Elizabeth They came from the North lard. South, East and West to pay their last tribute of respect. A wreath of flowers was sent by a young lady who had met Miss Willard but once. She was then on the correspondence staff of a city paper, and had been sent to interview Miss Willard, who was sick at the hotel and unable to fill her appointments. Miss Willard was seated in an easy chair, but when she saw the young lady's pale and ema-ciated face she said, "Dearle, you have this chair, you look so tired." The young lady said. "I never forgot those words. She was the only per-

and the dear ones at home. Miss Willard was true to Christ denying herself every pleasure or comfort that she might fill the position to which He had called her.

son that had spoken a kind word to

me since I said farewell to mother

Her influence is giving to the youth of this land a portion of knowledge that cannot fall to prove beneficial to

Her honesty as well as her patriotism may be seen in the fact that dur-ing her visit to England, when strained political relations existed be-tween England and this country, she said: "I am first a Christian, then I am a Saxon, then I am an American, and when I get home to heaven, I expect to register from Evanston." Her tact, push, principle, faith, courage and perseverance may be seen in the great organization known to-day throughout the world as "The Wom-an's Christian Temperance Union." An army of heroic women who are battling for God and home and na-

tive land. In conclusion, let me say, life is to each one of us a great battle, and we must either win or lose it. Which shall it be? Let us take unto our-selves the whole armor of God. fight the good fight of faith, and endure hardness as good soldiers of Jesus Christ. The Captain of our salvation has never lost a battle.

"The Ideal Minister's Wife."

The following description is from one of the Methodist papers of Lon-

The ideal minister's wife is queen in her home, ruling her affairs with discretion and looking well to the ways of her household. She has a keen interest in her husband's people and spares no pains to get to know them. Unselfish as regards her husband's company, because of the many claims made upon him, she waives what seem to be her rights and finds her joy in knowing he is helping others. She practices the happy art of adapting herself to circumstances, and is able to converse easily with the intellectual and the unlearned.

Her manners are perfectly natural and entirely free from any tincture of patronage. Her dress is becoming, without dowdiness or loudness. She is not oversensitive to criticism. She is discreet with her lips and thoroughly good in heart and loves to second her husband's efforts in all the church work. She avoids being the leader of any clique, but acts in such a way that all feel they can approach her easily and confide in her perfectly. She listens to the sorrows of the people and feels with them and rejoices in their joys.

She knows how to entertain and how

to be entertained. Shekeeps abreast of the times in reading and delights in self-culture. Knowing for what special branch of work in the church she is gifted, she devotes herself to it with all her heart. Amiable, bright, patient, tactful, ever striving to unlock human hearts with the key of love that she may lead them to the Divine Lover, she finds the minister's wife's lot though "onerous and difficult," yet delightful and blessed, and the heart of her husband [and his peo-

ple] doth safely trust in her. "Who is sufficient for these things?" and what minister is worthy of such a wife? There is nothing said about who takes care of the chlidren while the minister's "ideal wife" is doing all these things .- Christian

The Uses of Trials.

I always fear lest trial might leave me as the wind which passes over the rock leaves it, hard and dry as before.

AN ODDLY SHAPED CHURCH.

And Other Freaks of the Brooklyn Approach to Manhattan Bridge.

When the work of extending Flatbush avenue to form a proper approach for the new Manhattan Bridge was well under way Brooklyn thought that the Fleet Street Methodist Episcopal Church would have to go. The first Montauk Theatre by a mighty effort was moved over the danger line and turned a new face upon the new thoroughfare, but it did look as if the church couldn't escape.

But it has escaped, though not unscathed. Workmen got to work at it, but they tore down only a part. Then they built a new wall along the

line of the extended avenue. The result is somewhat curious. Imagine a rectangular building with an arched roof, and then take a generous slice off one corner. The result is a very irregular pentagon at the base and an indescribable jumble of lines and curves from the eaves up.

This church is the most striking example of buildings made into odd shapes by the Flatbush avenue extension, but many smaller structures now appear in grotesque form. Some corner buildings, once square, are now triangular and in other cases mere slices of structures have been

Buildings have been fronting this new street for some time, but the street itself is a series of hillocks and wreckage and hoardings. Brooklyn hopes it will be a real thoroughfare some day.-New York Sun.

The young theological student who had been supplying the Rushby pulpit for two Sundays looked wistfully at Mrs. Kingman, his hostess for the time being. "Did you like the sermon" this morning, if I may ask?" he in-

"You done real well with the material you selected," said Mrs. Kingman, with much cordiality. "As I said to Zenas on the way home, I've heard a dozen or more sermons preached on that text, and this young man's the first one that ever made me realize how difficult 'twas to ex-

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR APRIL 18.

Subject: The Conversion of Saul, Acts 9:1-30-Golden Text: Acts, 9:4 -Commit Verses 15, 16-Commentary on the Lesson.

TIME,-A. D. 37 (?) PLACE.-Jerusalem, Damascus,
EXPOSITION.—I. Saul the Murderous Enemy of Jesus, 1, 2. Saul's intense anger against Jesus and His disciples was not a matter of a single hour or day. The extent to which he carried his hatred in action we see in ch. 22:19; 26:10, 11. In this Saul had persuaded himself that he was doing right (ch. 26:9). It is a striking illustration of how a man who intends to be conscientious can be thoroughly and awfully wrong.

II. Saul the Humbled Penitent, 3-The Lord allowed Saul to go a long way in his mad career. But at the proper moment He put forth His hand and saved the little flocks in Damascus. Probably Ananias had prayed, though he could hardly be-lieve when he heard. The Lord often acts "suddenly." The "light out of heaven" that shone around Saul was the light of Christ's resurrection glory (v. 17; 1 Cor. 15:8). It was "about noon" (ch. 22:6), and the glare of the eastern noon is exceedingly bright, but the glory of this was "above the brightness of the sun" (ch. 26:13). Our Jesus is exceeding glorious. The stout-hearted persecutor is thoroughly humbled (v. There are many to-day who speak great, swelling words against our Lord, who, if they should get one look at Him as He is, would "fall to the earth" before Him (Phil. 2:10, 11). Evidently, for all his zeal in persecuting the church, Saul had many a goading thought that he might be wrong, and Jesus indeed the Lord (26:14, R. V.). A start-ling question (v. 4). He puts it to every one to-day who is persecuting His people. Note how tenderly Jesus identifies Himself with His disciples (v. 5; comp. Matt. 25:35-40, 42-45;

Eph. 5:30). What an awful mo-ment it must have been in Saul's life when it fully broke upon him that the glorious One who stood before him was indeed Jesus, whom he had so bitterly hated and so relentlessly ersecuted. What an awful moment will be for many now living when they see Jesus in the glory, and real-ize that it is He whom they have spurned and persecuted. The light Saul saw was no mere subjective vision or effect of sunstroke; the others saw it, too (ch. 22:9), and heard the voice. When we look at the original the apparent contradiction between 7. 7 and ch. 22:9 entirely disappears.

In this passage "the voice" is in the genitive case, which with the verb translated "hearing" indicates the person (or thing) heard speaking the message. In Acts 22:9 "the voice" is in the accusative case, which indicates the message which is heard. There was no hurrying of Saul into the light. It is not a bad thing for a man to have time to think and to re-view the enormity of his sin.

III. Amanias, the Obedient Disci-ple, 10-16. Ananias was simply "a certain disciple." This destroys the doctrine of the Mormon church (and of many others) that the laying on of an apostle's hands was necessary to receiving the Holy Spirit. Annulas call. But when the definite direc-tions came Ananias was staggered. He quite overlooked what Jesus had just told him about the change that had been wrought in Saul. Saul, the terrible, fills his whole vision and he protests. Jesus enters into no discussion with Ananias. "Go thy way. He says, and then He tells what Saul of Tarsus really was—"a chosen ves-sel unto Me." How wonderful are God's ways, to transform the bitter enemy into "the chosen vessel." this former persecutor must himself suffer for the sake of that name he once hated. This, too, a gracious act on Jesus' part to permit Saul to suffer for Him; and to-day the sufferings that Saul once inflicted upon Christ are quite forgotten in the suf-

gerings he endured for Christ. IV. Saul, the Bold Witness For Jesus, 17-19. Ananias protests no longer. Readily and promptly and heartily he obeys. The moment he sees Saul he tenderly lays his hands upon him and exclaims, "Brother Saul." There were no men on carth Saul." There were no men on earth that Saul had hated as he did disciples of the Lord. There was no man on earth that Ananias had dreaded as the did Saul. But this was all changed. Faith in one Lord had made them brothers. "And be filled with the Holy Ghost." The Lord ad said nothing about that to Ananias (v. 12). But the Lord bad said "he is a chosen vessel to carry My name before the Gentiles," etc., and Ananias knew he could not do properly unless he was endued with from on high (Luke 24:49 Acts 1:4, 5; ch. 10:38). Saul did just what every man ought to do soon as he is saved and Spirit-filled (v. 20). There is no fudication that Saul at this time received miraculous gifts through being filled with the Holy Spirit. He took God's word for it that he was so filled, and went ahead, and the filling with the Spirit manifested itself in the power which he preached (v. 22).

The Good Grows. How indestructibly the good grows and propagates itself, even among the weedy entanglements of evil!-Carlyle.

Started a Run on Roses A very shy young man had been calling on "the sweetest girl in the world" for many moons, but, being bashful, his suit progressed slowly. Finally she decided it was time to start something, so the next time he called she pointed to the rose in the buttonhole of his coat and said: "I'll give you a kiss for that rose

A crimson flush spread over his countenance, but the exchange was made after some hesitation on his part. Then he grabbed his hat and started to leave the room "Why, where are you going?" she

asked in surprise. "To the—er—florist for more roses," he called back from the front door .- Sketchy Bits.

On the basis of a bushel of corr producing 2.5 gallons of alcohol, has been figured out that last year's corn crop in the United States was sufficient to furnish 20,000,000 horsepower for ten hours a day for an en

CHRISTIAN ENDEAVOR NOTES

APRIL EIGHTEENTH

Why We Observe the Lord's Day-Mark 16: 1-6; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

A day of rest. Ex. 20: 8-11. A day of worship. Isa. 58: 13, 14. A day of holy memorles. John 20:

A day of loving service. Mark 3:

The outcast's day. Isa. 56: 3-3. A pattern for all days. Rom. 14: 5-12.

It was very natural that the early Christians should come to observe the first day of the week, when Christ rose from the dead, rather than the last day, when He was in the grave (Mark 16: 2). It is not known when the Chris-

tians ceased to observe both the last and the first days, but the New Testament gives indications that quite early the church settled upon the first day, doubtless by divine direction

It was upon the first day, and not the last, that the church was to set aside its gifts to God,-another indication that the aposties observed our first-day Sabbath (1 Cor, 16: 2).

The first day very early came to be called "the Lord's day," as we see in the Revelation (Rev. 1: 10).

Suggestions.

Changes in the calendar, and the fact that the year is not made up of an even number of days but has a fraction of a day over, prevent our ob serving the exact recurrence of the Sabbath as originally instituted, which is proof that such observance is not required by God. It is impos

The essential thing is the observance of one day in seven for rest and worship

Another great event which probably fell upon the first day of the week was the giving of the Holy Spirit at

Pentecost. Sunday is one of the highest privileges of mankind. Those that look upon the day as a duty or a task entirely miss the spirit of it.

Illustrations. Every edged tool must have periods of rest; and, certainly the human brain is an edged tool.

Sunday worship is a furnace which warms the whole week, and not merethe room where it is. Sunday is a sun-day, and like the sun, it is for giving out, for blessing

Sunday put on our heads a golden crown, but some people melt it up into a chain.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 18.

The Appeal of Our Necessities-Mark 8. 1-9; Matt. 9. 36; 14. 14; Mark 2, 13,

Words are not requisite to have God understand our needs. Indeed, in our limited knowledge of ourseles, we more often seek the supply of our wants than of our needs. is blessed to know that our heavenly Father, who is "too wise to err and too good to be unkind," passes over our prayer and supplies our need. This answer to what Paul says in Phil. 4. 19: "My God shall supply all your need according to his riches in glory." It may be that we ask what is second or third best for ourselves or for our friends, but God who gives exceeding abundantly above all that we can ask or think, sees to it that

we receive the very best. And here we have a su to those who seem to think that everything must be spelled out to God before he can understand, that he will not impart the needed blessing until the soul brands it with the right name. Does not that look like putting a limitation to his understanding? But the moral says, "His understanding is infinite." "He searcheth the heart and tright the searcheth the heart and trieth the reins of the children of men." made me, he knows me, he is m Father. No good thing will be with-

hold. In Isa. 65. 24, God says: they call I will answer, and while they are yet speaking I will hear." "Deep calleth unto deep." The deep of our souls crieth out in groanings that cannot be uttered for the deep in him. A man may be shut in a dark and dank cell, with tongue removed and sight and hearing gone, but the anneal to heaven may rise from his heart just the same, and will be answered by divine compassion and blessing.

A Line of Talk.

Two telephone girls were talking over the wire one afternoon. The subject of the conversation was a lawn party, which was to take place the next day. Both were discussing what they should wear, and after

five minutes had come to no decision. In the midst of this important conversation a masculine voice interrupted, asking humbly what number he had. The lack of any reply did not squeich the inquirer, for he asked again for the number. One of the girls became indignant,

and scornfully asked: "What line do you think you are on, anyhow?"

"Well," said the man, "I am not sure, but judging from what I heard I should say I was on a clothesline."
—Philadelphia Ledger.

A Thrilling Sport.

An exciting Mexican pastime is that of flooring bulls with the band from horseback! The rider, galloping after the bull, seizes it by the tail, and passing his leg over the tail for the sake of leverage, pulls the poor beas round sideways until it trips and goe crashing to earth amidst a cloud of dust. Needless to say, the buil thrower needs a strong hand and steady nerves, or he may find him-self in trouble.—Wide-Awake Maga-

"I'm afraid I'll never be able to teach you anything, Maggie," was the despairing utterance of a Trenton woman to a new Irish domestic. Don't you know that you should al-ways hand me notes and cards on

"Bure, mum, I knew," answered Maggie, "but I didn't know you did." -Harper's Weekly.

THE TEMPERANCE PROPAGAND

CONCERTED ATTACK ON DRING

WINNING ALL ALONG LINE

The Modern Way.

The Modern Way.

The modern method of temperana reform takes a better turn. Nobod now goes to hear a temperance leture. Nobody cares to hear a formed drunkard pleture the 6, haucheries of his past life; nobod now holds up the brand snatches from the burning as a pattern hyouth. The world has grown in better sense and better standards etaste. The true temperance reforms taste. The true temperance reform briety at all times a fixed condition of employment in his business. Whe the Pennsylvania Railroad a de years back made it a rule that no ma who drank intoxicating liquors who drank intoxicating liquors duty or off duty should have a plu in its service, it did more for new cal temperance than all the Gom and Murphys who ever lived. Texample has been followed now preity much all the railroad com nies in the country, and it has a Something, no doubt, is due to the introduction of machinery which calls for clear heads and stem hands, but perhaps more is due the development of common sens which recognizes that no habitu drunkard is a man safe to be truste in any relationship. A few year back half the lawyers and doctors the country were drinking men. No the country were drinking men. Nor your drinking lawyer or doctor is use known. Nobody will employ a may for any careful service when it is known that he is a drinking may with the growth of sentiment along these lines the whole fashion of like has changed. Twenty years ago me habitually drank to excess in club harrange, and observed. barracks, and elsewhere. At any so called gentlemen's dinner at less two men out of five grew "bappy before the evening was over. Now to drink overmuch is the very extreme of had form. One who goes con-stantly into the club life of San Fran-cisco, or any other city, will no once in a year see a man obvious affected by drink. Drunkenness h been banished from respectable circles, and is only to be found among the socially disreputable, in the slums and the gutters. All but universitemperance has come to us. not through the grotesque recitals and melodramatic appeals of John B. Goughs, not through the vulgar self-expositions of reformed Francis Mr. expositions of reformed Francis Mur hys, but through the enforcement higher standards of personal efficien-cy in all grades of life, and through

the development of a progressive so dal refinement.-Argonaut, Alcohol Fiercely Arraigned.

Writing to the Medical Record. Dr. J. M. W. Kitchen strikes another cruel blow at the now much persecuted Demon. Admitting, with obvious reluctance, that alcohol has it uses in certain conditions of ill-health, he insists that, with the preent knowledge of supporting methods of nourishment, to talk of race decadence as likely to result from cuttist off intoxicating beverages is about while he thinks that the world would be well rid of the very few individ-

uals whose life, despite intelligent treatment, might be shortened by complete deprivation of alcohol.

The question now before society, is Dr. Kitchen's opinion, is whether it must suffer the consequences of the grossly ignorant and damaging us of alcohol, in order that those who are only slightly burt by moderate indulgence may be allowed the pleasures of that indulgence: whether this agent is to remain in force as one of the influences for ridding the world of those least fit to survive or whether this substance, so notent because of

with things too cangerous for gen-Those inquiries are sufficiently teresting, but even more so, perhaps are the following "propositions" which Dr. Kitchen surgests for gen-eral discussion, evidently believing himself, that they sum un the best present opinion as to the physiological

cal effects of alcohol:

J. The babitual use of alcohol. small quantities which to superficial physical damage by inducing a bahi of dilatation of the arterio'es wit secondary results due to throwit undue arterial pressure on variou organs.
3. That any individual using alco

hol even in small doses is in the grass of the alcohol habit, and is injured proportion to the amount and to the regularity of indulg-2. Under all ordinary condition of health any physical advantage d to the pleasure of indulgence of the nutritive effects of alcohol is outbalanced by its evil effects.

are not perceived immediately. are cumulative.
4. That the primary physiolog effect of apparent stimulation is only the beginning of paralysis, due to the congulative effect of the alcoholon cell peripheries, and that deep ening of the effect to the cell centr

reduces vital activity in the cell 5. That so-called moderation is suits in the vast majority of cases if indulgence that is mersurably immederate, and usually shortens in and weakens self-control.

Greater Menace Than the Burglar The drunkard, says a Suprem Court justice, who has had plenty of chance to make comparisons, is greater menace to society than the burgiar. And experience also show that if minors could be prevented from acquiring the habit, although many might still drink, there would be very few drunkards.

Temperance Notes.

If there were not so many inns there would be less down-and-outs. Local option has lately driven a hands of a receiver.

Orators have blessed Booze with their sublimest flights and then mum-bled curses on the monster from the

La Rue County, Kentucky, the birthplace of Abraham Lincoln, voted against the saloons January 23 last, by a majority of 1805.

Booze is the most democratic mon-ster in the world. It is equally at home in the darkies' blind tiger and home in the darkies' blind tiger and in the millionaires' club. It plays it part in the holiest offices as well at in the vilest orgies. Though it is the chief power in Harmony ball quets it is a universal cause of strife. Japan and England are roughly comparable in population, and have practically the same poor-laws. Yel Japan has only about 24,000 part pers. while England has 1,000,000. Asked for the reason a Japanese statesman replied: We drink tea in Japan; you drink alcohol in England.—George C. Lawrence, in Appleton's.