THE PULPIT.

A BRILLIANT SUNDAY SERMON BY REV. W. T BEST.

Theme: Well Doing.

Text: "If thou doest well, shalt 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 the long summer days. In the sweat of his face he has plowed, and harrowed, and sown, and cultivated, and now Providence has blessed him with a bountiful harvest. Look at the choice vegetables and the delicious fruits that go to make up his offering! 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 his offering, but unto Cain and his offering he had not respect; Why? Had he not worked hard and faithfully? Hadn't he acknowledged divine 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-righteousness, but by the blood. "Without the shedding of blood there is no remission 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 coats 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 righteous.

When Cain saw that Abel was accepted he 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; 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 leap 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 engaged 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 on 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 it 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 are." 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-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 himself, 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 deceitful 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 innocent blood, destruction and misery are in his ways, no fear of God before 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 his farm. The merchant to run his store. It is needed by every individual that expects to make a success of life.

But remember that when a man's 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. A man 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 would 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 immortalization of the Mayflower and the sublimity of Plymouth Rock. The command rolled from bow to stern on the grand old Puritan vessel. "Pull down that sail, let not an oar touch the water, this is the Sabbath Day!" 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 Biblical 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 greatest events in our history, look at this picture. It is that of a Kentucky youth, his arms are tired after chopping all day, yet he sits up till the midnight hour, and as the snow-wet logs crackle on the hearth and blaze up the chimney, he reads from this grand old Book, the Book, that in after years made him a leader, whose administration subdued a rebellion of eight million people, and the emancipator 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 right head." There is some truth in this statement. Isaiah tells us, we must "learn to do well." Paul says, "Study to show thyself approved of God."

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. The Book of Proverbs is especially full of such rules.

John Quincy Adams made the Bible his constant companion. Amos Lawrence, the millionaire merchant of Boston, had inscribed on his pocketbook, the text, "What shall it profit a man if he gain the whole world and lose 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 door. The superstitious life of Byron, or the dying words of Voltaire will prove this statement.

III. The third step in well-doing is to be honest.

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

1. Be honest with God.

You have accepted Christ as your Saviour, and taken His Book as your guide; the Book tells you what is expected of each one of His followers, and He tells you just the work what He wants you personally to do. Have you met both these requirements?

2. Be honest with yourself.

You have a soul to save and a body to care for. You will be rewarded according to your works.

3. Be honest with your fellowman.

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 distant 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 honest."

Said a merchant to one of his 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 particular as all that you will never do for me." "Very well," said the young man, "if I have to lie to keep my position 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 discovered 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 pay for his services.

When the time came in our history as a nation that the people began to distrust the corrupt politicians who were governing in the interests of slavery, the only hope of saving the ship of state was to place an honest man 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 lives but by giving our substance to the cause of Christ throughout the world.

IV. The next step in well-doing is to be men and women of Tact, Push and Principle.

Upon these three qualities depend the success of every man or woman from a business point of view. Samuel Budgett, the great English merchant, attributed his success to them.

1. Tact.—Tact is nothing more nor less than the use of common sense, and it is so common that very few people possess as much of it as they ought to.

Many so called cultured people often speak of the farmer as the "hayseed from the country." But some of them when they visit the farmer show themselves to be deficient in this quality of tact. Said one young man to his farmer friend: "What kind of a bird do you call that?" "A goose," was the reply. "O, I see; you keep that to get gooseberries with." A young lady from the city of Ottawa asked a friend of mine which of his cows gave the buttermilk. Every one who has heard or read Dr. Price's address to young people will remember his apt illustration, "Tabby, why don't you get up?"

2. Push.—Many people have tact enough to succeed, if they only had push enough to go with it. They can 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 history have been won by men while yet young in years. David, Luther, Alexander and the world's Redeemer Himself are illustrations of this truth.

3.—Principle.—Tact and push 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 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 to work on Sunday. One young man lost his position rather than do so. That was Principle.

When President Lincoln was renominated for the Presidency it became necessary to call for 500,000 recruits to reinforce the men at the front. His friends everywhere advised him not to issue the order as it 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 be reinforced by 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 conceived the idea of the phonograph, he said: "I can make it." During nine 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 on 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 fail me to tell of Gideon, 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 liable 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."

VI. Be men and women of courage.

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 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 storming 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 afarid of the fiery furnace, or the den of lions; young people who shall go out and meet Goliath in the name of the God of Israel.

VII. The last quality I shall name is Perseverance.

Perseverance is the "long pull, strong pull, and pull altogether" on "the home stretch."

President Lincoln said of General Grant, "He is not easily excited, and he has the grip of a bull dog. When he once gets his teeth in, nothing can shake him off."

Jacob said to the angel, "I will not let thee go unless thou dost bless me."

The unjust judge said, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." The Kingdom of God suffereth violence, and the violent take it by force.

Robert Bruce made several unsuccessful attempts to possess his kingdom and crown. While seeking concealment from his foes in a shattered barn:

"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 spider 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 reach its cobweb home, but every time it 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 last pinch,
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,
That he tried once more as he tried before,
And that time he did not fail.

"Pay goodly heed, all you who read,
And beware 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 men.

England has given to the world 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 in his veins. 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 is 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 years.

Before the young women I would hold up as the embodiment of the principles I have referred to in this address, one of the greatest reformers that has ever blessed our country. 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 Willard. They came from the North, 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 emaciated face she said, "Dearie, you have this chair, you look so tired." The young lady said, "I never forgot those words. She was the only person that had spoken a kind word to me since I said farewell to mother 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.

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

Her honesty as well as her patriotism may be seen in the fact that during her visit to England, when strained political relations existed between 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 Woman's Christian Temperance Union." An army of heroic women who are battling for God and home and native 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 ourselves 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 London:

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. She keeps 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 people] 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 children while the minister's "ideal wife" is doing all these things.—Christian Advocate.

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. —H. Bonar.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR APRIL 25.

Subject: The Gospel in Antioch, Acts 11:19-30; 12:25—Golden Text, Acts 11:26—Commit Verses 22, 23—Commentary on the Lesson.

TIME.—A. D. 42, 43. PLACE.—Antioch.

EXPOSITION.—I. Great Revival at Antioch, 19-21. It took years for them to learn that the Gospel was for men of every nation. But while these early Christians had not as yet learned all things, they had learned some things well: (1) what to preach —"the Word;" (2) how to preach—"speaking the Word" (R. V.). They just talked the truth in a natural, unstilted, conversational way. (3) Who ought to do the preaching—the rank and file of the church, for "they that were scattered abroad" were not the apostles (comp. ch. 8:1). God had led on step by step; first, Jews, then Samaritans, then Jewish proselytes, but at last genuine Gentiles. The first missionaries to the heathen were just ordinary lay Christians, who had gotten so full of the truth as it is in Jesus that they could no longer follow the slow lead of the authorities in the church, but were forced to break the bonds of Jewish prejudice and narrowness and speak out to the perishing Gentiles. The movement was of God and soon carried the whole church with it. The word for preaching in v. 20 is not the same as in v. 19. It means "telling good tidings." Those good tidings which they told are summed up in three words—"the Lord Jesus." They did not expend their strength in attacking heathen superstitions and immoral practices. They told the good news of salvation in Jesus Christ. There is no proof that these men had the hand of bishops, presbytery or council upon them, but they had "the hand of the Lord with them." The great secret of success in Christian work is here indicated. The outcome of the hand of the Lord being with them was, "a great number believed and turned unto the Lord." Statements similar to this abound in the Acts (v. 24; 2:47; 4:4; 5:14; 6:7; 9:31, 35, 42; 12:24, etc., etc.). We would do well to ask why the Gospel does not make the same uniform headway to-day. The answer, in part at least, is suggested in Acts 2:42; 6:4; Acts 1:8; 8:4. The faith of those converts in Antioch proved its genuineness by its effect — they "turned unto the Lord." What is meant by turning unto the Lord is indicated by 1 Thess. 1:9; Acts 26:18, 20. We have in these verses a very clear setting forth of God's part, the worker's part, and the convert's part, in repentance and conversion. The workers preached the word, the Lord Jesus (vs. 19, 20).

II. Barnabas Follows Up the Work, 22-24. As soon as tidings of the Gentile revival at Antioch reached Jerusalem there was great interest there. They sent one of their best men to investigate and co-operate. "He was a good man." It is far more important that a man be good than that he be brilliant if he is to edify young converts. He was also "full of the Holy Ghost." He was also "full of faith," and no man that is not need undertake the work of instructing and developing young converts, especially converts from heathenism so dark as that in Antioch. He was free from the love of gold (ch. 4:36, 37). He was free from personal ambition and jealousy in his work (vs. 25, 26). He was very sharp-eyed to see the sincerity and promise of a young convert (ch. 9:27). "When he was come, and had seen the grace of God, was glad." Barnabas was in sympathy with God and His work. It is sad to say that not a few who see the grace of God wrought through other hands than their own, are mad, and try to belittle it. Note the character of the working of God's grace in Antioch: it was a grace that could be "seen." We need more of this visible grace in our churches to-day. Barnabas knew just what to do. Exhortation was Barnabas' forte (ch. 4:36, R. V.) His exhortation was precisely that which should be given to all young converts. It is not enough to "turn unto the Lord," they must "cleave unto the Lord" or continue in the Lord. This must be done with "purpose of heart." There is always much in the way of persecution or worldly allurements of one kind or another to draw a young convert away from the Lord, and unless they cleave to Him with fixedness of purpose, there is little hope.

III. The Ministry of Barnabas and Saul at Antioch, 25-30. Barnabas showed his largeness of spirit in still another way. He said to himself, "This is just the place for Saul. I will go get him." For a whole year Barnabas and Saul worked together in Antioch, and their work was greatly blessed. Their ministry consisted largely in teaching, systematic inculcation of revealed truth. The disciples got at this time the name by which they are best known since—Christians. The name was given to them by others (perhaps in contempt, cf. ch. 26:28; 1 Pet. 4:16). It was a glorious name and they clung to it. The real prophetic gift was manifested in the church (vs. 27, 28; cf. ch. 21:10, 11). The self-sacrificing love of this young but rapidly growing Gentile church in Antioch to their Jewish brethren in Judea is very touching. No sooner did they hear of the hard times coming than they determined to send relief "unto the brethren that dwelt in all Judea."

J. Ogden Armour lays it down as a rule that "when corn is high meat is high." It is his opinion that the price of corn will go down soon, and that the change will make meat cheaper. Lower meat prices will be a godsend to the workers of the cities, admits the Hartford Courant, but the farmer has his own view as to a reduction in the price of corn. The conclusion appears to be that we cannot all be happy at the same time.

RHEUMATISM

I want every chronic rheumatic to throw away all medicines, all liniments, all plasters, and give MUNYON'S RHEUMATISM REMEDY a trial. No matter what your doctor may say, no matter what your friends may say, no matter how prejudiced you may be against all advertised remedies, go at once to your druggist and get a bottle of the RHEUMATISM REMEDY. If it fails to give satisfaction, I will refund your money.—Munyon

Remember this remedy contains no salicylic acid, no opium cocaine, morphine or other harmful drugs. It is put up under the guarantee of the Pure Food and Drug Act.

For sale by all druggists. Price, 25c.

Farm For Sale 7,000 Profit-Paying Farms in 14 States. Strout's New Monthly Bulletin of Real Bargains, profusely illustrated, mailed *free*; we pay your R. R. fare. E. A. STROUT CO., Book C 1. World's Largest Farm Dealers, Land Title Bldg., Phila.

Thinking One's Self Old.

If at 30 you expect to be an old man or woman at 55 you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon.—Hearth Record.

A CURE FOR FITS.

The Treatment Is to Accomplish What Science Has Been Struggling to Attain for Centuries.

The intense interest that has been manifested throughout the country by the wonderful cures that are being accomplished daily by epilepticide still continues. It is really surprising the vast number of people who have already been cured of fits and nervousness. In order that everybody may have a chance to test the medicine, large trial bottles, valuable literature, History of Epilepsy and testimonials, will be sent by mail absolutely free to all who write to the Dr. May Laboratory, 548 Pearl Street, New York City.

The epilepticide cure is creating great public interest, as well as among Doctors, Students, Hospitals and visiting Physicians.

Some men are so busy being lazy that they haven't time for anything else.

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle. 17

Life in the Country.

There are hardships in the country; struggles are necessary to wrest a livelihood from the soil or from business in a small community. But every stroke can be made to count for permanence. The food and the air are better; man's independence is more real, where he can own the roof that shelters him, and the ground upon which he can grow his provisions. Every cow or horse added to his holdings is an increase of his capital. Little by little, year by year, he can, with industry and good judgment increase his store of worldly goods and give to his children a tangible inheritance, a foothold in their own land, an anchorage from which the shifting tides of trade cannot dislodge them. And while such a family is living its own life, solving its own problems, it may enjoy the same literary and artistic pleasures, and the same general advantages that the city family has.—Columbia State.

Waste of Pine Timber.

According to the best general estimate there has been cut and utilized in a very wasteful manner about 35 per cent of our coniferous or pine forests. About 15 per cent more has been wasted, leaving about 50 per cent of the total original supply for future use and waste.

Fine Steel.

Sheffield turns out the finest, hardest and most perfect steel the world produces; but even Sheffield can not turn out a sword- blade to compare with those the Saracens made and used hundreds of years ago.

"COFFEE DOESN'T HURT ME"

Tales That Are Told.

"I was one of the kind who wouldn't believe that coffee was hurting me," says a N. Y. woman. "You just couldn't convince me its use was connected with the heart and stomach trouble I suffered from most of the time.

"My trouble finally got so bad I had to live on milk and toast almost entirely for three or four years. Still I loved the coffee and wouldn't believe it could do such damage.

"What I needed was to quit coffee and take nourishment in such form as my stomach could digest.

"I had read much about Postum, but never thought it would fit my case until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Soon I began to get better and was able to eat carefully selected foods without the aid of pepsin or other digestants and it was not long before I was really a new woman physically.

"Now I am healthy and sound, can eat anything and everything that comes along and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum.

"My wonder is why everyone don't give up the old coffee and the troubles that go with it and build themselves up as I have done, with Postum."

Easy to prove by 10 days' trial of Postum in place of coffee. The reward is big.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.