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THE SUNDAY SCHOOL.

LESSON III, FIRST QUARTER, INTER-NATIONAL SERIES, JAN. 21.

Fext of the Lesson, Gen. iv, 3-13-Memory Verses 3-5 - Golden Text, Heb. zi, 4-Commentary by the Rev. D. M.

3. "And in process of time (at the end of lays) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." It is probable that somewhere sear the east of the garden of Eden, before the presence of the Lord, manifest in the ing sword between the cherubim, was the place where they came to worship Je-bovah (Ex. xxv, 22; Ps. lxxx, 1; xcix, 1). It may be that up to this time Adam had been in the habit of offering sacrifice on behalf of his children, as did Job in later days (Job i, 5). This offering of Cain may have been the best he had, but it lacked the essential element of blood, signifying a life laid down. Compare chapter iii, 21, with Lev. xvii, 11; Heb. ix, 22.

4. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here is obedience, for it is written that by faith he did this (Heb. xi, 4), and inasmuch as faith cometh by hearing, and hearing by the Word of God (Rom. x, 17) there must have been some command of God which Abel obeyed in bringing this sacrifice. It is probable that the Lord accepted Abel's offering by sending fire to consume it, for thus He did with Gideon, Manoah and Elijah, and at the dedication of the tabernacle and the temple (Judg. vi, 21; xiii, 19, 20; I Kings xviii, 38, 39; Lev. ix, 24; II Chron. vii, 1).

5. "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell." His offering lay unconsumed; no fire fell upon it. It was loubtless much more attractive than Abel's bloody sacrifice and was perhaps the finest the earth produced, but it was of man and not of God. There was no confession of sin and no need of atonement recognized—just like those today who insist that if they do

like those today who insist that if they do
the best they can God will accept them.
6. "And the Lord said unto Cain, Why
art thou wroth? And why is thy countenance fallen?" Although Cain is willfully wrong, yet the Lord condescends to
reasen with him, and if possible win him
te the right way. He is not willing that
any should perish, and He seeks in every
possible way to lead sinners to accept the
ransom He has provided (II Pet. iii, 9; Job
rexiii, 24, 29, 30; Isa. i, 18; Iv. 1, 2).
7. "If thou doest well, shalt thou not be
accepted? And if thou doest not well sin

accepted? And if thou doest not well sin Meth at the door, and unto thee shall be his desire, and thou shalt rule over him." Being the oldest son, the birthright was his and might continue his if he would only be and might continue his if he would only be shedient. The word here translated "sin" is the word in Leviticus and Numbers seeften translated "sin offering." If Cain would only confess his ain and offer God's appointed sin offering, all would be well. God has but one appointed way, and where that is rejected there is no forgiveness (Acts iv, 12; I Cor. iii, 11). All religions in the world will come under that of Cain sen Abel. Cain represents man's way and en Abel. Cain represents man's way and will include all the ways of men. Abel stands for God's way, and it is but one and very simple. Jesus said, "I am the way" (John xiv, 6).

8. "And Cain talked with Abel, his

brother, and it came to pass when they were in the field that Cain rose up against Abel, his brother, and slew him." Here and the seed of the serpent, for although both could call Eve mother and Adam father the one stands for the righteous and the other for the wicked. All are not children of God, for many religious people who profess to worship God are all the while children of the devil (John viii, 44). Cain was of the wicked one and slew his brother because his own works were evil and his brother's righteous.

9. "And the Lord said unto Cain, Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?" How sin hardens and deadens to all that is good and true! Cain is proving himself a good shild of the devil, for he is now both murderer and liar (John viii, 44). Is it possible that any of us are guilty in respect of our brethren in India or China or Japan or Africa? And as the question presses upon us concerning their salvation, do we feel inelined to ask, "Am I my brother's keeper!" or try to quiet conscience with the thought ter, set over the fire and keep it boiling that perhaps the Lord will let Cain's offer-ing suffice for them.

10. "And He said, What hast thou done! The voice of thy brother's blood crieth unto me from the ground." All sin cries to God for vengeance. Even if a house is built by fraud, the stone shall cry out of the wall and the beam out of the timber shall answer it (Hab. ii, 11). How much more the blood of those who are slain for Christ's sake (Rev. vi. 9, 10)! Another view of it, more in line of the last verse, is found in Ezek. xxxiii, 8, where the blood of the unwarned is to be required at the hands of those who know, but do not tell. In Heb. xii, 24, we are pointed to the blood which speaketh better things than that of Abel. Abel's blood cries for vengeance and Christ's for mercy, or if it refers to the blood of Abel's sacrifice that was a type of Christ.

11. "And now art thou cursed from the earth, which hath opened her mouth to re-ceive thy brother's blood from thy hand." This is the first direct curse on man. The first curse was pronounced upon the serpent and the next on the ground (chapter ii, 14, 17). It is suggestive that the last word in the Old Testament is the word "gurse." We fly to Him who pleaded in vain with Cain and rejoice that Christ hath redeemed us from the curse of the law, being made a curse for us, and we look for the time when even on this earth there shall be no more curse (Gal. iii, 13; Rev.

12. "When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." Adam was told that the earth would bring forth thorns and thistics, and that in the sweat of his face he should cat his bread (chapter til, 18, 19), but this is much worse, for it looks as if the earth would henceforth give this man little if any return. Some one has said that Adam's sin brought on the ground fruit-fulness in evil, while Cain's ain brought

fulness in evil, while Cain's ain brought barrenness in good, perhaps helping to drive them to the mechanical arts and the building of cities. As to "fugitive and vagabond," both words signify fleeing, removing, wandering up and down, and the word for vagabond is "nood," which is very suggestive of Nod, where Cain afterward dwelt (verse 16).

18. "And Cain said unto the Leed, My punishment is greater than I can bear." Or perhaps, as in the margin, "Mine iniquity is greater than that it may be forgiven." There is forgiveness for all who accept the Son of God as their sin offering, but apart from Itim there is no forgiveness. See Math Xii, 31; I John v, 16.

HOW TO AVOID A COLD.

Heroic Treatment Recommended by Physician.

The first important point to be considered is the skin, for the skin supplements in functions almost every organ of the

The influence of cold upon the skin causes a temporary blanching of the sur-face. The minute blood vessels contract, and the blood recedes and accumulates in deeper and more protected structures. The circulation, usually sluggish, is pro-foundly disturbed, the nervous system is profoundly impressed, and various un-desirable symptoms indicate an imminent illnes

Immediately upon rising move leisurely about the room for a few minutes, day by day increasing the exposure of the body, until soon you can take an air bath of five or ten minutes' duration without discomfort. This exposure should always be followed by brisk rubbing before dressing. Next use a sponge slightly moistened; then one which is not so dry.

Soon the cold bath may be taken with impunity, and may become more prolonged and more beneficial as the skin becomes accustomed to it. These baths must be followed in all cases by brisk and prolonged rubbing of the skin.

As the weather becomes colder the morning temperature of the room and the bath should become gradually lower until when you are habituated to them you may venture to open the window a little on warmer mornings and expose the nude body to a slight draft. During the night the mucous membrane should be hardened by leaving the chamber windows open, guarding only against drafts.

Remember that the draft through a two inch aperture is often more dangerous than the wind through an entirely open window, and that the hearty dinner is as active in causing a cold as the November blasts.

How to Test Mushrooms

Good edible mushrooms peel easily, have a pleasant smell, are never shiny, and have white tops and red or black gills or stems. Poisonous fungi turn yellow if rubbed by a gold ring or if their gills are sprinkled with salt. Poisonous ones also tarn a silver spoon or coin black if either is put into them while cooking. An antidote if poisoned is pow-erful emetics, followed by castor oil.

How to Do Many Little Things of Usc. Never build fire in a newly papered room until it has had time to dry.

Clean cane seated chairs by turning them upside down and sponge in very hot water.

Clean soiled wall paper with pieces of stale light (wheat) bread.

Clean gilt frames with rainwater in which flowers of sulphur has been stirred. Remove stains from mahogany, rosewood or walnut by touching the spots with a feather wet in diluted niter.

Bleach willow furniture after washing in warm suds by setting in a box without drying, putting a small dish of

Soak bent whalebones a few hours in water; then dry them.

Hang a mirror where the direct rays of the sun will not shine on it to cloud the glass.

How to Tell Real Lace.

All real lace can be detected after much trying very readily. As it is made by hand, the mesh is never very regular, as it is almost impossible it could be. Machine lace, on the contrary, is perfectly regular. Real lace has the knots on the wrong side and very few of them.

How to Use Remnants of Soap. Collect all the odds and ends of toilet soap, crumble them fine or break into shreds and put them in a double boiler. Fill the outside vessel with boiling wauntil the soap in the inside vessel is melted. Stir until perfectly smooth; then pour into a small, shallow dish to mold. If more than enough for one cake of soap, pour into other molds. If the remnants, the new cake will probably have a delicate odor of its own, or a few drops of favorite perfume may be added. If without a double boiler, set a small pail or pan inside a large one.

How to Make Frosting Without Eggs. Take a half pound of powdered sugar, a tablespoonful of boiling water, the grated yellow rind of an orange and enough orange juice to moisten it. Put the sugar in a bowl, then add the rind, next the water and lastly the juice and

How to Poach Eggs and Serve on Toast. Salt the water well. When it is simmering, drop lightly each broken egg from a saucer into it. Cook one egg at a time, throwing the water from the sides carefully over the egg to whiten the top. When cooked enough, take out Flounder. Iceland. Saucepan. Herring. the egg with a perforated ladle, trim off Ethel. Rhinoceros. the ragged pieces and slip it on a small piece of buttered toast. Sprinkle a little salt and pepper on each egg. A muffin ring in the water will keep the egg in

How to Darn With a Crochet Nandle. To darn a stocking neatly, take a fine steel crochet needle and with it catch up the woven stitches crosswise, using cotton that is suitable in thickness and color. Fill in the hole with a chain stitch, working back and forth as if darning.

How to Singe a Chicken.

There are two excellent ways of singeing a chicken. The best is over the blaze of an alcohol lamp. Another way is to light a loosely twisted newspaper on the outside of the stove and hold the chicken in the right hand, quickly passing it back and forth through the flames.

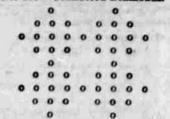
How to Destroy Parasites on Plants. Rub a pound of sulphurated potash as fine as possible, and mix it thoroughly with 4 pounds of soft soap. A large teaspoonful of this should be mixed with each gallon of soft water and the plant well sprayed with the solution.

No. 404.-Transposition and Acrostic. My initials, read downward, will form the name of a city in Prussia: YBMOBA-A city in India. HERNO-A river in France. ERSEHT-A girl's name. LIISSEA-A province in Prussia. ROLEI-A river in France.

No. 405.-Connected Diamonds

LXAAEIRNDA-A town in Egypt.

RLAU-A river in Russia.



I—Upper left hand diamond: 1. In shreds.
2. To place. 3. A governor. 4. A number.
5. In shreds.

II-Upper right hand diamond: 1. In shreds. 2. A cover. 3. Acted irrationally.
4. A vegetable. 5. In shreds.
III-Lower left hand diamond: 1. In

shreds. 2. To force in. 3. Became furious. 4. Encountered. 5. In shreds. IV-Lower right hand diamond: 1. In shreds. 2. Period. 3. Apparel. 4. A beast of burden. 5. In shreds.

No. 406.—Puzzles In Figures. 1. Tom and Fred divide 23 yards of string between them, Tom getting 4 yards 2½ feet more than Fred. What length had each? 2. Divide 90 nuts among A, B and C, giving B twice as many as A and C 5 more than B.

No. 407.—Illustrated Rebus.

No. 408,-Anagram He sits on the fence, while on each side aroun

The flery patriots mutter: "Confound him,
To keep us so long in suspense!
Why can't he join in like a sensible fellow
To help us in drowning the other side's bellow? But there, while the green leaves begin to turn

He sits on the fence."

Now answers serenely this man "Neuran "My friends, you are every one partially blinded

By partisan feelings intense.

There's mud on both sides, and both partie are spattered.

The harder you struggle the more you get bat

tered, And he who would not have his wits wholly Must sit on the fence."

1. I am not new; behead me and I am a burning sulphur inside and covering the story, behead me again and I am a bever-

No. 409.—Beheaded Words.

2. I am a peculiar grass; behead me and I am an admirer, behead me again and I am a preposition. 8, I am a fruit; behead me and I am kind of seed, behead me again and I am a

4. I am a hard, transparent substance; behead me and I am a girl, behead me again and I am an animal of burden.

No. 410.—Single Acrostic. My initials, read downward, will form the name of something from which we get light:

1. A European country. 2. A song bird. A nobleman.
 A domestic animal.
 An article of furniture.
 A famous battle. 7. A small hotel. 8. A weapon used in war. 9. A black fluid. 10. A country in Europe. 11. A measure of time.

No. 411.—Buried Trees and Plants. 1. When I see how he attends to his business, I am not surprised at his success. 2. Does Eric love Rachel or Gertrude

8. A large most surrounds the castle which stands on a hill. 4. After a good night's rest he woke up as fresh as a lark.

5. If I grant your request, you will owe me more than you suspect.

6. We must travel many weary miles before reaching his home.

Brief, but Pointed.

Revolution in the air-A windmill. Hot springs-Jumping from the frying pan into the fire. How to put a horse on his metal-Shoo

Always gets in the fire-Coal.

Key to the Puzzler. No. 396.-Numerical Enigma: Longfel-

No. 397.-Pictorial Puzzle: Camp-bell. Swift. Gold-smith, S-cot-t. No. 398,—Crossword: Manitou.

No. 309.—Transposition and Acrostic: Initials—Kingfisher. Crosswords—Kingcups. Ibex. Nightingale. Gossamer. Ethel. Rhinoceros. No. 400.—A Star Puzzle:

AN PARADED NATURE DUNES ERECTS DESTROY

8 0

No. 401 .- Missing Letter Puzzle: Who would be A mermaid fair,

Singing alone,
Combing her hair
Under the sea,
In a golden curl
With a comb of pearl,
On a throne?

On a throne?

No. 402.—Word Puzzle: Egypt, India, Normandy, England, Brussels, Rome, Ocean, Warsaw, Nanking. Boa ore; sand, sar, man, con; land, dear; us, chest; Romeo, vai; ants, rest; soft, us; kin, king.

No. 402.—Anagrams: 1. Mustard seed. 2. Countess of Rousiilon. 2. Sir Hugh Evans. 4. Titus Andronicus. 5. Deipholms. 6. Lady Mortimer. 7. Demetrius. 6. Prince of Arragon. 2. Fortinbras. 10. William Shakespears. 11. Cornelius. 12. Audromache. 13. Katharina, the shrew.

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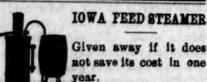


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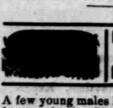
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