

Consequences, Temperance Lesson, len. 3: 1-24; Rom. 1: 18-23; James 1: Print Gen. 3: 1-13.

Commentary.—I T. e temptation (Gen. 3: 1-5). 1. The serpent—Satan was about to make his first assaul upon the race of man, and he chose as the agency through which he would work, a creature which God had made and which in itself was not evil. The temptation of our first parents may be appropriately compared with the temp-tation of Jesus (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13). In the former instance Satan appeared under the form of a serpent or used a serpent as his instrument; in the latter he seems to have assumed no bodily disguise More subtil—The serpent is character-ized by craftiness, wisdom and cun-ning, and acts insidiously. It was, ning, and acts insidiously. It was, therefore, an apt tool of Satan. Said unto the woman—Eve was a moral being with the power of choice, jjust as Although they were hold, they were not perfect in wisdom, nor were they evperienced in Satan's arts It is evident that Satan assumed th form of a real serpent, and spoke to Eve through it. His words were intelligible to her.

2. The woman said-She made feeble effort to defend the goodness of God, but it is plain that the suggestion of Satan was already taking We may eat of the fruit of the trees-God's words were, "Of every tree of the garden thou mayest freely eat," 3. But of the fruit of the tree etc.—Eve clearly recognized the duty that had been laid upon her to refrain from partaking of the forbidden tree. Lest ye die The penalty was death, and the seeds of physical death would be sown in the bodies of the transgressors of God's command. 4. Shall not surely die—Satan appeared in his character as a liar. It was true that Eva woud not immed lately die physically from eating of the tree of knowledge of good and evil but death would certainly follow her disobedience, and a death more dread ful than merely sudden physical death, Batan's half truth was a consummate lie. Satan is called "a liar, and the father of it" (John 8: 44) by our Lord.

Down I recurse, Continguate, reservoir, reservoir, reversages, and signs of Appendicitis, caused by gallstones. No matter what you have tried without results, if you actually want relief, write for GUARANTEE, and PROOF of how it is done for LESS THAN THREECENTS a treatment. F. A. B. elf-Burkal E.). 80%

5, Good doth know-Satan not only charged God with keeping back from Adam and Eve some great advantage With these two false statements in fused into Eve5s mind the way was well prepared for the full force of the temptation. Ye shall be as gods— "As God".—R. V. The tempter would pervet the image of God in man by inducing a talse aspiration. God has made you in his own image, yet with-holds from you the honor and glory of "knowing good and evil."—Whedon. II. Man's first sin (Gen. 3: 6-13). 6.

When the woman saw—The tempta-tion was threefold. 1. There was an appeal to appetite. 2. The temptation appeal to appetite. 2. The temperature appealed to her sense of duty. 3. An appeal was made to her desire for knowledge. All three of these desires are legitimate and right, and, under proper regulations can be safely gratified. In this instance gratifica-tion would involve the sins of unbe-lief and disobedience. Did eat—The appeal was stronger than her desire and will to obey God, and she fell a prey to the tempter. Her faith, which ould have sustained her in the hour of fierce assault, was allowed by her to fail, and the ruin into which she was plunged has been shared by all was plunged has been shared by all her posterity. Gave also unto her hushope. Jesus Christ has made a proband—Eve did not go down alone. She used her influence to have her husband share in yielding to temptation, and in the results of it. According to Paul's statement in 1 Tim. 2: 14, Adam was not deceived, as was Eve. but went into the temptation with his eyes open. Neither one had any excuse for the violation of divine law. 7. Eyes were opened—They were bitterly disappointed. Their eyes were

opened, but they were not "as God."
8. They heard the voice of the Lord God—The transgressors heard the voice which they had heard before, but with far different emotions. Hid themselves-Before this they had found delight in the manifested presence of God, but now their guilt made them ashamed and cowardly. With the knowledge that they had acquired. they knew the sting of condemnation and they sought to hide from him whom they had offended. 9. Called unto Adam-There had been mutual delight in these seasons of communion, but now God became the seeker after man, and man began to shun God's presence. 10. I was afraid, because I was naked—Adam did not acknowledge the real cause of his attempt to hide from God, which was his sin; but said it was because of his nakedness that he shunned his presence. 11.
Who told thee that thou wast naked
—This plea of nakedness was a connot realize it. The only way that he could have become conscious of his



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nakedness was through sin. 12. The woman whom thou gavest to be with me—This was a most despicable at-tempt upon Adam's part to place the blame of his sin upon God and Eve.

13. The serpent beguiled me—The question that Jehovah asked Eve was direct and its proper answer would involve a confession. Eve realized that she had been deceived, but she not have any excuse to cover his

III. Punishment for sin (Gen. 3: 14 24). The threefold curse was pro-nounced. The serpent that became the tool of Satan, the fountain-head of evil, was appointed to crawl upon the ground, or rather, its crawling upon the ground was a perpetual sign of its part in the fall of man. In the midst of the curse is the promise of a Saviour. The woman was destined to a life of suffering and sorrow in the continuance of the race on earth Man suffered from the curse placed upon the ground, and was therefore entenced to a life of wearisome toil. The knowledge that man gained from eating the fruit of the forbidden tree became a perpetual curse to the race. The sinning pair were driven from the Garden of Eden, and approach to the tree of life was guarded by a flaming sword, so that they could not partake of its fruit. With their burden of guilt upon them our first parents went forth to suffer the consequences of

IV. All have sinned (Rom. 3: 18-23; James 1: 15). As we read the words in Rob. 3: 10-18, we learn how thoroughly sin has fastened itself upon the human race, and know that all are included under sin. The picture is dark indeed. There was desire fo that which was wrong, then desire led to sin, and sin brought death as its penalty (James 1: 15). Although "all have sinned and come short of the pitiation for our sins, and by faith in him all may be saved and set free from the law of sin and death (Rom. 8: 2)

Questions.-What characteristics of the serpent are mentioned? What question did the serpent ask Eve? How came the serpent to possess the power of speech? What fruit were

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Adam and Eve forbidden to What falsehood did Satan tell Eve Why did the fruit seem attractive to Eve? What change took place in Adam and Eve when they partook of the forbidden fruit? Why did they hide from God? What excuse did Adam make for his sin? What excuse did Eve make?

PRACTICAL SURVEY. Topic.-The Nature and Results of

I. The nature of sin.

II. The results of sin. I. The nature of sin. "Sin is the transgression of the law." The word transgression comes from two words which mean, to step over, or to go beyond. Sin is going beyond the limit set by the law which determines the boundaries of freedom and directs the course of conduct. Law is the basis of true freedom, which consists in loyal, loving subjection to just requirement. Without law liberty degeerates into license and mulminates in anarchy. We are under grace, but still "under the law to Christ" (Rom. 6: 14, 15; 1 Cor. 9: 21). The first recorded command was a prohibition with an almost boundless permission. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt

not eat." As a element in meral development and a test insenarable from probation. It comprehends the whole of humanity in its application, and was accompanied by a faithful warning of consequences of disobedience. The pensequences of disobedience. The pen-was not a threat, but a revelation lts first purpose was not punitive, but lts first purpose was not punitive, but preventive. There could have been no temptation to evil as such to unfallen natures. Originally, as always, it was disguised under some approximation. ways, it was disguised under some ap-parent pleasure or advantage. Pleas-ure, appetite and forbidden knowledge were the original appeal. "The lust of the eyes, the lust of the flesh, and the of life," is the New Testament teration. Every appetite points in the direction of pleasure and pleads to be satisfied. If accorded undue liberty, it will drag us down to the chambers of death (1 Cor. 9: 27). A knowledge of evil is not necessary te the fullest appreciation of good.

II. The results of sin. They are manifold and follow by successive stages. The spiritual nature as the source and centre of trangression first felt its power. Its very touch intercepts happy intercourse with the Crea-ator. "The soul that sinneth, it shall die." Moral estrangement die." Moral estrangement occas-ioned disruption of moral relation-ships, introduced disorder throughout the entire being and mortality ensued. "By one man sin entered into the world, and death by sin." Although created sinless, by the very fact of creaturely existence man was not selfsufficing. He was dependent both in body and soul. Communion with his Creator preserved the latter, and access to the "tree of life," the former. That destroyed, this was forfeited In its federal head disobedience and its consequences became racial Guilt oppressing the moral sense, demnation, awakening fear shame, making them abashed before Creator and themselves, accom panied the knowledge of sin. There is a Jewish legend that, at the moment of the fall, the leaves dropped off all the trees but the fig. Only heavyprovided robes of righteousness can suffice to hide the moral deformity Evil culminates repidly. An age later only an almost universal judgment could ckeck its progress. The story of the fall is every sinner's experience ad physical decay (Rome. 1: 24-32) follow trasgression. :

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As a carpet cleaner, bran, slightly dampened is excellent.

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from one foot to the other each morning, they will wear longer.

When boiling sweet potatoes, be sure to have the water boiling when they are dropped in, to prevent potatoes be

Equad parts of ammonia and spirits of turpentine will remove stale paint on a fabric.

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To clean gold chains, soak in soap suds to which a little prepared chalk has been added.

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The Great Relief She Found in Dodd' Kidney Pitts.

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freshing, I had dark circles around my eyes and I was always tired and nervous. I was low spirited, memory was failing, my limbs were heavy and my ankles swelled.

"I took six or seven boxes of Dodd's Kidney Pills and they did me so much good I feel like telling everybody about it."

Mrs. Jones' troubles are sympoms of kidney trouble. If you have any two of them ask your neighbors if Dodd's Kidney Pills will not help

CLEVERISMS, CYNIC-ISMS, and JUST PLAIN TRUTHS 100

All generalization is dangerous. This is a generalization.

There is no lie like the half truth. Consistency is an odd jewel; its value depends on the setting.

Plutocrats are born, not made; once

a plutocrat always a plutocrat (even in a poorhouse). Aside from use, aside from knowl-

The crowd always follows the crowd Pontius Pilate's sense of humor was rather raw, standing there washing his hands and asking "What is the truth? The philosophy that would set the world onward must flame with pas don

and tremble with emotion.

If a man be honest he will have ene mies by the score; if he be dishonest he will fare no better. It is not al-together to be wondered that Diogene lived in a tub and that Saint Simeon Stylites lived on a pillar to praise God The man who is not seraphic had

better be cherubic.
No ethics, no sound criticism; criticism, no souond ethics. are the uses of advertising.

Enthusiasts are nuisances. Old Kins Hum Drum was a merry old soul. To people who do not know what to do with life, death in itself seems heroic. There is no crime like the crime of

The eternal veracities are the eternal veracities; to eat, to drink, to sleep, and through it all to come out on the right side of the ledger. To-morrow

we die.
"Idealist"—The sluggard's sneer. Politics-The crazy ladder of opportunism. Its foot is swamped in ignor-ance and indifference; its top is lost in the clouds of desperate romance The world is my football, but what

is my goal? Egypt repeated Assyria; Greece repeated Egypt; Rome repeated Greece; the Teutons repeated Rome. Is it the Not unless we get control of the

The world is what we make it. a man on a mountain it is either a flat and sterile promontory, as it was to Hamlet when he was sick, or sa a try and busy rivers. It depends on the man; it depends on the mountains.

Discontent, to be worth a continentmust be divine. Furs are handsome only on the bodies they grow on. Faith may move mountains, but for the garbage it's better to have a col-

It's a small wind that breaks no

boughs.

Tight as the skin of a plum is the liquor works through. Wear and tear is a sharp school, but

it's the oldest going.

There are folks so enamored of law

that they think that if there was a law against runaway hats in the street there would be no more high wind. Popular art, a contradiction in terms As well talk of amiable research or discreet history.

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An honest man's life is a series of indiscretions.—T. D. O'Bolger, Philadelphia Record. The Lightest Wood.

Art is disclosure; sence it is hated by the secret and uncless.

Art is the divine service of the true and 'free in spirit. Therefore the mucker spits at it.

Discretion is often the bitter part of

Discretion is the mother of ennui.

It appears that the lightest wood in existence is the wood of ambach, a leguminous plant that grows near Lake Chad and on the tributaries of the upper Nile. The tree, often attains a diameter of six inches in the two or three years of its life. At that age it dies and thother shoot starts from its roots. When cut, the wood is almost white and is soft and brittle, like the pith of elder.

That Golden To-morrow.

It is easy to believe in that golden to-morrow. To young people particu-larly, the future seems bright with promise, no matter what the com-plexion of the present. But it should be remembered that to-morrow is likely to have a strong resemblance to to-day, and that the future is made golden by ardent work in the present.

Always Have Danger Signal.

From the beginning of railraods in Great Britain a red necktie has been part of the uniform of trainmen and station employees. The object was that every railroad servant might have always something at hand to improvise into a danger signal when a red flag was not available.

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Is an acute attack of Nasal Catarrh. Persons who are subject to frequent "colds in the head" will find that the use of HALL'S CATARRH MEDICINE will build up the system, cleanse the blood and render them less liable to colds. Repeated attacks of Acute Catarrh may lead to Chronic Catarrh. HALL'S CATARRH MEDICINE is taken internally and acts through the blood on the mucous surfaces of the system.

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NO CALENDAR.

Christians Were Without One for 500 Years.

History tells us that for 500 years the Christians had no calendar of their own, but reckoned the years according to the customs of the nations to which they belonged. The Roman Christians used the "Anno Urbis Conditae," or year of the founding of Rome, to count from; others counted from the reign of Diocletian, calling it "the Era of the Martyrs," and still others used the calendar of the Copts of Egype. In the sixth century Denis the Little, a Greek monk living in Rome, made a calendar counting from the Incarnation, the date of which he fixed at 753 A. U. C. So we commonly say that Rome was

founded 763 B.C.

At the beginning of the eighth century the Venerable Bede pointed out that this was an historical blunder. But no general notice was taken of his criticism and the error has con-tinued to this day. Historic facts have enabled modern scholars to determine without much possibility of doubt, the exact year of the birth of Jesus, and

o place it at what we call 5 B.C.
"It should be noted," says the great French astronomer. Camille Flammarion, "that the birth of the Saviour re mained totally unperceived at the time. No register of birth, no contemporary historian has bequeathed us any sacred parchment registering the

Moreover, although we are actually oproaching the year 1923 A. D., there is little probability that our calendar will ever be reformed to show the fact. confusion of dates that would result from a substitution of the more accurate designation would be too great to make such meticulousness wroth while.—Cleveland Plain-Dealer.

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Combs.

Combs have been used in the toilet since very ancient times. The Greeks, the Egyptian and the Roman ladies used them to arrange and hold up their hair; even ladies among the Swiss lake dwellers seem to have been familiar with them. Some of these were made of wood, some of bone, of horn or of ivory. Specimens have found in recent years. Specimens have often beer

Friendship is too precious, it it is real, to be lightly thrown away. The time will come, no matter how many acquaintances you may have, when your heart will turn to that deeper relationship, and when nothing can take the place of that voice you know and the touch of the hand that has clasped yours so many times. But if you have deliberately given up that friendship, can your expect to call it back to you at your will?

A man is merely as old as he feels. There is no fool like an old fool.

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OTHER MARKETS WINNIPEG GRAIN EXCHANGE.

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May ... 1 07% 1 07½ 105% 1 05%
DULUTH LINSEED. Duluth-Linseed on track, \$3.83 to \$3.85; arrive, \$3.82 to \$3.84; May, \$3.83. July, \$3.83; October \$3.68.

Outside of Man's Rights.

The "mental neutrality" which is born of ignorance or lassitude is unworthy of reasoning beings. We have no intellectual right to be ignorant when information lies at our hand, and we have no spiritual right to be weary when moral issues are at stake.

To-day's Possibilities.

There is only one way to enjoy life, and that is to enjoy it in pieces—a bit here and a bit there. And a great many little bits make up a big bit. We all know that the richest people are not the happiest by any means. After all, what have they that takes the place of youth and health, of work and play?

Sometimes only the width of a street divides a man from his fortune if he would but cross.—Duke de Boulogne.

VALUE OF THE STATE The Cause of Heart Trouble

Faulty digestion causes the generation of gases in the stomach which inflate and press down on the heart and interfere

with its regular action, causing faintness and pain. 15 to 30 drops of Mother Seigel's Curative Syrug after meals sets digestion right, which allows the heart to beat full and regular. NAME OF THE PARTY OF THE PARTY

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