

A SERMON FOR SUNDAY

AN Eloquent Discourse Entitled "Circumstances of Life."

The Rev. Dr. Frank Oliver Hall Says We Must Learn How to Face the Prosperity as Well as the Hard Conditions of This World.

NEW YORK CITY.—The Rev. Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, preached Sunday morning on "Facing the Circumstances of Life." He took his text from Philippians iv: 12: "I know how to be abased, and I also know how to abound. I have learned the secret."

Dr. Hall said: "I have learned the secret of how to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity."

That is a great lesson, and one which few men ever do learn. But it is a lesson which we all need to learn in order to preserve happiness, the integrity of character and to make the most of life.

First—Let us look first for the secret of how to face humble circumstances. Every one stands in danger of being reduced to poverty. No matter how much you may possess to-day, on the morrow it may be taken from you.

If you put your money in a bank the cashier may abscond with it and leave you with nothing but a book with certain hieroglyphics scribbled therein to indicate that you were once affluent.

If you put your money in mining stocks, the ore may give out, or bad management may ruin the enterprise. If you invest in a railroad, a rival line may get all the traffic, or some unscrupulous speculator may wreck the business for his own enrichment.

If you buy real estate, it may decrease away your holdings in a night. If you conclude to wrap your treasures in a napkin and hide it in a hole, some thief may discover and steal it. So no matter how rich you may be, to-morrow you may be as poor as any.

Therefore, extremely important that one learn the secret of how to face humble circumstances. What is the first step to be taken in this direction?

(1) My first word of advice is this: Train yourself to work. Learn to perform some service of importance so that you might be dropped down in any portion of the civilized globe absolutely without resources, and yet be able at once to command at least the necessities of life from the community in which you find yourself.

Turn for the service which you are able to render. I take it that this was one of the great reasons for the contentment of the man who wrote the words of our text. He was independent because he was skilled in his hands, and knew how to use his hands, to command in any community the necessities of life.

The Jewish people were extremely wise in many directions, and their wisdom was nowhere more manifest than in the rule which they made as to the education of youth. Every Jewish boy, no matter what the circumstances of his life, must be taught a trade.

The boy Sam, although probably from an early age predestined by his parents to become a scholar, a teacher, a religious leader, was nevertheless taught to make shoes. He is, he knew how to weave a man's hair and other material into the fabric of which life must be made.

Thus, after his conversion to Christianity, when his worldly prospects were ruined, and he had cast in his lot with the poorest and humblest people on earth, he was able to support himself for a man, independent. How was it that this man was able to travel over the world delivering his message to slaves and people without resources? When he went to a new community he at once sought work, and found it because he was skilled in making something which the community needed.

He earned his bread by the work of his hands, and spoke his message because he loved it. And when the people to whom he spoke came to him out of gratitude and wanted to contribute toward his support, he accepted their gifts on the principle that the laborer is worthy of his hire, and thanked them, but repeatedly declared that such gifts were not necessary to his life.

"For I am not in want," he said. "I can earn the necessities of life." In what an enviable position such a man stands. How much better it would be if every religious teacher of our time had been taught some useful occupation by which he could command the necessities of life. He might never be called upon to use his ability in this direction, but the possession of it would mean liberty.

He would no longer be haunted by the fear that if he did not conform his opinions to those of the church authorities the bread would be taken from the mouths of his children. The knowledge that he had no need to command bread for his family by the toil of his hands would give to him entire freedom in search for truth and in uttering it.

you out and say, "Come, serve me. I need you. Go to work in my shop, or my vineyard; take up your residence in my house; what is mine shall be yours, and it shall be my care that you and yours do not suffer want." If you really believed in that man and trusted him, there could be no further anxiety on your part. Only as far as you disbelieved in him, only as far as you distrusted his honor or his generosity could you be anxious. Now the richest being in the universe, God who owns it all, has laid Himself under obligation to us by bringing us into the world. God has duties, as every moral being must have. If a father or a mother has duties toward an offspring, God must have duties toward us. He has invited us to come and live in His house, yea, has brought us here whether we would or not, and He has said in effect that if we will do as well as we can He will care for us. It is only as far as we distrust the providence of God, or disbelieve in His providence, that anxiety can find a place in our lives.

"Why are ye anxious?" asked Jesus. "If God clothes the grass of the field and cares for the birds of the air, shall He not much more care for you, O ye of little faith?"

But this is only one-half of Paul's secret. He had learned how to be abased, but he had also learned how to abound. He had learned to face adverse circumstances, and he had also learned to face prosperity. We must all have known people who came unscathed through adversity, and were afterward ruined by prosperity. Under the influence of good fortune they become conceited, arrogant and selfish. More people have been spoiled by wealth than by poverty. I have come to feel that no greater evil can befall a young man or woman than to be rich through the effort of father or grandfather, and so be freed from the blessed necessity of winning one's own way. Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is often so, Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 5.

Subject: Paul's Farewell to Ephesus, Acts xx, 28-38—Golden Text, Acts xx, 35—Memory Verses, 31-34—Commentary on the Day's Lesson.

I. The character of Paul's ministry at Ephesus (vs. 18-21). It was, 1. A ministry of unwearied, diligent service. (1) He served the Lord. (2) He served the people. He was devoted to his work, preaching publicly and privately and laboring with his hands. His service was constant and arduous. 2. Characterized by a wholehearted consecration. 3. A humble ministry. Paul had a humble opinion of himself. He ascribed to God all the glory. 4. A ministry of fervent sympathy. 5. A ministry of thoroughness and consequent unpopularity.

II. Paul's faithfulness (vs. 22-27). In the midst of bonds and afflictions, while facing death, he did not falter, but preached the gospel, declaring the whole counsel of God, with joy. He says, "I am pure from the blood of all men." This form of expression is very striking. It is borrowed from the crime of murderer, and the method by which guilt is ordinarily brought home to the criminal. In many cases conviction depends on blood being found on the clothes of the murderer. This is the conception that leaps into the apostle's mind. He is conscious of his performance of duty, and if any one lost who has heard the gospel from his lips, their blood will not be required at his hands.

III. The elders admonished (vs. 28-31). "Take heed." "How unspeakable the loss of a soul! He shudders at the thought, and in order to quicken their diligence when they should return to their labor he endeavors to impart some of his own anxiety to the elders. He, in effect, invites them to look to their hands and garments, to make sure there is no blood on them." "All the flock." The work of these divinely called bishops or elders, is to shepherd the church of God; to nourish it with truth; to lead it to the way of Christ; to watch over and guard against the entrance of evil, and to administer such rule and discipline as is divinely delegated. The term "flock" is Christ's favorite figure. The apostle exhorts the elders to "shepherd." In the sending forth of Saul and Barnabas we learn the truth which Paul here declares, that in every genuine appointment of bishops or elders it is the Holy Ghost who selects, calls and appoints to the office and the work. No vain ministry is to be included in the work of "shepherding." The death of Christ was an atoning sacrifice; He offered Himself to purchase a people to His own service. The church is, therefore, of peculiar value—a value to be estimated by the price paid for its redemption in the blood of Christ, as being the blood of that man who was God manifest in the flesh.

"I know." From observation, from experience and from the insight given him by the Holy Spirit. "Wolves." The enemies of Christ and His church. These are the men who are called "wolves" because they have bad morals, and who brought worldliness and strife into the church. Such were likely to come in sheep's clothing (Matt. 7: 15), under the guise of friends and teachers. "Not sparing." Seeking their own selfish interests, regardless of the souls they might destroy.

"Of your own selves." The enemies are described, on the one hand, as ravening wolves, that is, men who are seducers and murderers of souls, and, on the other, as false brethren who arise in the church to teach false doctrines, evil principles and bad morals, and who brought worldliness and strife into the church. Such were likely to come in sheep's clothing (Matt. 7: 15), under the guise of friends and teachers. "Not sparing." Seeking their own selfish interests, regardless of the souls they might destroy.

"Remember." My counsel and admonitions. "Three years." The history accounts for two years and three months spent in that city. But the time which probably preceded His teaching in the synagogue. "The two statements need not be conflicting. In the Jewish mode of speech, 'three years' need only consist of one whole year and parts of two which preceded and followed the 'three years.' These show the love, earnestness, humility and tenderness with which Paul preached even the sternest truths.

IV. The elders exhorted to unselfishness (vs. 32-34). "To God." An almighty support to those who trust Him. "The truth of His grace." The truths of the gospel. The gospel originates in grace; reveals grace; produces grace. "Build you up." The foundation of faith had been laid, and the structure of a complete Christian character was to be reared thereon. The instrumentality of the gospel. "An inheritance." Eternal life. The final glory and blessedness of the redeemed. "Sanctified." Those who have been made holy. It is gloriously possible to be sanctified—made holy—in this life. When the converted person awakens that sanctity exists in the soul. He should immediately work to give it by faith for a complete cleansing. Please examine the following Scriptures. 1. Provisions are made in the atonement for the complete removal of all sin (Zech. 13: 1; Eph. 5: 26; Titus 2: 14; Heb. 10: 10; 1 John 1: 9). 2. It is possible to be sanctified (1 Pet. 1: 16). 3. Prayed for (Psa. 51: 10; John 17: 17; 1 Thess. 5: 23). 4. It is the office work of the Holy Ghost to sanctify as well as to regenerate (Rom. 15: 16; 2 Thess. 2: 13; 1 Pet. 1: 2). 5. It is received by faith (Acts 15: 9).

"Coveted." I have not made it an object of my living among you to obtain your property. Paul had power to demand support in the ministry as the reward of his labors, but he did not choose to exercise it, lest it should bring the charge of avarice against the ministry. Yet, in Gal. 6: 6 and 1 Cor. 9: 7-14, he distinctly teaches that "they which preach the gospel should live of the gospel." These hands. Paul showed, both by example and precept, that labor is honorable. "The words," etc. The words recorded here are not in the gospels, but they are in perfect accord with the teachings of Jesus. John says that a great many of Christ's sayings are not recorded. "More blessed." When the Lord is in the heart, the blessedness of giving is the greater. He did not intimate that the joy of receiving was small. He proclaims in one sentence the twofold truth, that the joy of His people in obtaining is great, and His own in bestowing it is greater.

V. The closing scene (vs. 36-38). "Kneeled." The usual attitude of prayer, and the proper position of a suppliant. It indicates reverence and humility. "Wept sore." Wept much. "Kissed." This was the common token of affection. "Sorrowing." This was a most tender and affectionate parting scene. May God grant to every minister the spirit which Paul evinced at this time.

To broaden the field of feminine occupation is evidently an active principle in Seattle, Wash., where two women burglars have just robbed in her own house one of their own sex, carrying off \$2,000 and odd trinkets, and so ably squaring the local police that so far no trace of them has been discovered. Westward the star of feminine enterprise takes its way; though, as it has now got to the limit of the continent, it will probably ally its glowing axle in the Pacific waters and take a rest, which it needs almost as urgently as the public.

HER DOUGH "RIZ" ALL RIGHT.

The Embarrassing Experience of a Kind-Hearted Woman of Skowhegan.

A medicine bottle, a mirror and a bunch of keys, all sticking to a chunk of dough as large as your head was the sight that met a Skowhegan woman's view when she opened her satchel in the Skowhegan car en route to Lewiston.

She had wondered for some time what it was that was swelling out the sides of her satchel in such an unproportionate manner, and she opened the satchel to find out. She struggled to close it, but she could not. The man in the rear seat looked over her back to see what the matter was. The conductor stopped to look at her in her helpless state.

"What's the matter, madam?" he inquired. "Oh, nothing. Bread is rising, can't you see? Oh, get away!" She got her fingers in the dough and then she got mad. She tried to pull them. She tried to close the satchel, but it would not close.

"Confound that thing," she said, and the satchel, comb, mirror and dough disappeared out through a window. When she tells her friends about the case now she laughs at the horrid fellow-passenger and conductor, but she did not feel like it then.

She was coming to visit a friend in Lewiston. The friend admired her bread very much and said it was the best in the world, so, not having any bread ready to bring with her, she seized upon a large piece of dough which was rising in a pan before the fire, and, wrapping it in a napkin, she placed it in her grip with the above result.—Lewiston (Me.) Journal.

The Russian Succession.

It was hoped and expected in Russia that the Czar's only surviving brother, the Grand Duke Michael, who now bears the title of Czarevitch, would shortly be displaced from this position by the birth of a male heir-apparent in the direct line, but for the fifth time since his marriage Nicholas II. has been disappointed, and this time more acutely than before. Four daughters have been born to him at pretty regular intervals since 1895, but now the imperial court physicians certify to the premature confinement of the Empress.

The question of the Russian succession is by no means clear. According to a decree of the Emperor Paul of 1797, the succession is by right of primogeniture, with preference of male over female heirs, but this must be a different law from that of our own royal house, otherwise the Czar's brother would not be his present heir-apparent in preference to his eldest daughter. Since the accession of the Romanoffs Russia has been ruled at various times by four Empresses, but it is not certain that, falling the present Czarevitch—whose constitution is by no means robust—his position as the heir-apparent would not be taken by the Czar's uncle, the Grand Duke Vladimir, the handsomest and ablest member of the imperial house—a kind of cross in character and accomplishments between Nicholas I., our antagonist of the Crimea, and his son, Alexander II., the emancipator of the serfs.—London Chronicle.

Stolen Watches Not Pawned in Paris.

Of watches alone there are received at Mont-de-piote and the twenty-two branch offices from 1000 to 1200 a day, about 350,000 in a year, the average loan on a watch being thirty or forty francs. The official assured me that in this great number of watches scarcely one in 1000 has been stolen, the fact being that people who have come dishonestly by watches or other property fight shy of the Mont-de-piote. The reason of this was presently made plain as we watched the formalities of record, and I realized how difficult it would be for any one to do business here under a concealed identity. Every client receiving a loan greater than fifteen francs must produce some official document—an insurance policy, a citizen's voting card, a permit to carry arms or a rent receipt bearing his signature and throwing light upon his station in life. For loans under fifteen francs the client is simply required to show an envelope sent through the mails to his address. All these facts with various others, are duly inscribed upon huge record sheets, so that whoever deals with the Mont-de-piote exposes himself to a scrutiny that must be ungrateful to folks of shady antecedents. Indeed, certain persons make this a grievance against the Mont-de-piote, and declare the Paris system an impertinent intrusion upon a client's privacy, which would seem a point badly taken if the client is an honest man.—Century Magazine.

The Shriveling of the Earth.

Measured by the yardstick, the world to-day is as great as in the days of the Pharaohs. A hundred years ago it still retained that formidable girth. Today, measured by the hourglass, the planet has shriveled into a mere miniature of its former self. Under the compulsion of electricity, steam and steel bridges, a spectacle is presented of practical time and space annihilation. Seas have been dried up, continents pushed together, and islands wedged that this might be. Nations once isolated are now in earshot of one another, and the markets of all peoples lie a single street. American wheat-fields are days, not months, away from British bakershops. New York is on the outskirts of London and Paris not a block away. Deep sea cables and land wires hem the buyer and sellers of the world into a vortex of competition, whose diameter is a minute, and within whose circumference are gathered all the produce and the purses of mankind.—National Magazine.

If you would have your affection reciprocated get stuck on yourself.



Miss Gannon, Sec'y Detroit Amateur Art Association, tells young women what to do to avoid pain and suffering caused by female troubles.

"DEAR MRS. PINKHAM:—I can conscientiously recommend Lydia E. Pinkham's Vegetable Compound to those of my sisters suffering with female weakness and the troubles which so often befall women. I suffered for months with general weakness, and felt so weary that I had hard work to keep up. I had shooting pains, and was utterly miserable. In my distress I was advised to use Lydia E. Pinkham's Vegetable Compound, and it was a red letter day to me when I took the first dose for at that time my restoration began. In six weeks I was a changed woman, perfectly well in every respect. I felt so elated and happy that I want all women who suffer to get well as I did."—Miss GUILA GANNON, 359 Jones St., Detroit, Mich., Secretary Amateur Art Association.

It is clearly shown in this young lady's letter that Lydia E. Pinkham's Vegetable Compound will certainly cure the sufferings of women; and when one considers that Miss Gannon's letter is only one of the countless hundreds which we are continually publishing in the newspapers of this country, the great virtue of Mrs. Pinkham's medicine must be admitted by all; and for the absolute cure of all kinds of female ills no substitute can possibly take its place. Women should bear this important fact in mind when they go to a drug store, and be sure not to accept anything that is claimed to be "just as good" as Lydia E. Pinkham's Vegetable Compound, for no other medicine for female ills has made so many actual cures.

How Another Young Sufferer Was Cured.

"DEAR MRS. PINKHAM:—I must write and tell you what your Vegetable Compound has done for me. I suffered terribly every month at time of menstruation, and was not able to work. Your medicine has cured me of my trouble. I felt relieved after taking one bottle. I know of no medicine as good as yours for female troubles."—Miss EDITH CROSS, 165 Water Street, Haverhill, Mass.

Remember, Mrs. Pinkham's advice is free, and all sick women are foolish if they do not ask for it. No other person has such vast experience, and has helped so many women. Write to-day.

\$5000 FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness. Lydia E. Pinkham Medicine Co., Lynn, Mass.

Libby's
PEERLESS
COMPRESSED COOKED
Natural Flavor
Cottage
Corned Beef

We take our choice corned beef, cook it and season it—all done by experts—better than is possible at home. When just right we put it in cans to keep it right until you want it.

Keep it in the house for emergencies—for suppers, for sandwiches—for any time when you want something good and want it quick. Simply turn a key and the can is open. An appetizing lunch is ready in an instant.

Libby, McNeill & Libby, Chicago. Write for our free booklet, "How to Make Good Things to Eat."

U.M.C.
cartridges and shot shells are made in the largest and best equipped ammunition factory in the world.

WEATHERWISE IS THE MAN WHO WEARS TOWER'S SLICKERS

A reputation extending over sixty-six years and our guarantee are back of every garment bearing the SIGN OF THE FISH. There are many imitations. Be sure of the name TOWER on the buttons. ON SALE EVERYWHERE. A. J. TOWER CO. BOSTON, MASS., U. S. A. TOWER CANADIAN CO. LIMITED, TORONTO, CAN.

of U. M. C. make is now accepted by shooters as "the worlds standard" for it shoots well in any gun. Your dealer sells it. The Union Metallic Cartridge Co. Bridgeport, Conn.