

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: Contemplation.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Contemplation," the Rev. Ira Henderson, pastor, took as his text Ps. 46:10, "Be still."

This is a call to quietude. It is an invitation to meditation in the midst of a busy world. It is an appeal to men to seek satisfaction and restfulness not in commotion but in thoughtfulness, in mental, physical, spiritual tranquility before God. And it is needed.

Noise abounds. Cacophony is contemporaneous. Racket is as noticeable as anything in the order of the days. Hubbub, confusion, clamor, these are the concomitants of our modern, especially of our modern urban, life. It would almost seem as though din were demanded. City life is characterized by its diversity of sounds, by its confusion. And that which is a feature of city life is, sadly, altogether too increasingly becoming the rule in suburban life. The countryside is feeling the evil influence of the commotion of the city. The noises of the city seem to penetrate with too much frequency and insatiety into the solitudes of nature. And we cannot easily escape.

Our life is strife. Man's career is one of turmoil to a great extent. We must in some measure live in the midst of the bustle, the hurry, the rush. The incessant roar is of necessity, in some measure, an attendant circumstance of our manner of living. It is largely inevitable.

But noise is not that which is needed. Neither is it always a sign of efficiency. A certain amount of din may be inexpedient. But it is no guarantee of effectiveness. In fact the opposite of this is the truth. Noiselessness is both desirable and indicative. The stars rush through the heavens in their age-long courses silently, majestically, tremendously. Their speed is appalling, their energy is beyond human comprehension. And withal the movement of the spheres is as noiseless as silence itself.

That which is characteristic of the motion of the celestial globes is the aim of the endeavors of the mechanicians. The desire mechanically is to attain noiselessness. We have learned that noise is largely lost motion. And so the energy of the mechanical engineer is to reduce friction, to abolish noise, to secure quietness in the working of machinery.

What is true of the world of mechanics is true of the crowd. The people who make the most noise are not the ones who do the most work generally. The man who functions is not the man who is accomplishing the most. Disturbance, disorder, excitement are not indications of effectiveness. The man who is busiest is not the man always who gives the casual observer the impression of being expending energy. The man who shouts the most is not always the man who makes the most telling argument. The advocate who rants and tears a passion to tatters and brings consternation to the witness is not the lawyer who wins the cause—always. The noisy mob is never the most dangerous. All this noise is so much lost motion. It is waste. So as in the realm of mechanics the effort is in the life of man to secure quiet.

That is if the man be wise. We cannot, in the wisdom and the providence of the Almighty we must work. But noise is only an incident of labor. It is never the thing itself. And while we recognize that God summons us to a portion of labor, we should not fail to realize that He invites us to communion with Himself, that He invokes us to contemplation.

There is a good deal of this communion in the intellectual and in the spiritual life. Man is striving to secure a knowledge of the things of the intellectual life and of the religious life by the exercise of excessive energy. They are trying to force their way to the truth by sheer intellectual and spiritual brute force—if I may be permitted such an unchristian expression. Many men seem to desire to blast their way into the depths of divine wisdom, with much tumult and agitation to the mind and soul. We do too much of our thinking with our mouths and not enough with our heads. We seek too much to learn of the spiritual truths of the kingdom of God by discussing at great length, and with more or less book knowledge, upon the mighty speculative matters of the theological disciplines, and are forgetful of the fact that an understanding of the eternal principles and truths of the kingdom of God is not to be gained by theoretical disputation, but rather by communion with the living God.

The most profit and the greatest progress may be found in the actual and spiritually in quiet. The soul that waits in silence and expectancy, with an open mind and an open heart, while the Father reveals Himself is the soul that will indeed know that He is God. "Be still," for this is the way to intellectual and spiritual wisdom.

The great facts of human life are most surely made known to us when we simply let God speak to us. We may force some knowledge. We may enter into a measure of information of the facts that inhere in the multitudinous life round about us by the exercise of sheer energy, but the finest, the deepest, the most abundant truths of the kingdom of God, intellectual and spiritual, are those that are mediated by the divinely appointed process of contemplation, of intellectual and spiritual susceptibility. The man who, in the midst of the crowd, out in the silent fastnesses of nature, in the quietude of prayer, will be still before Jehovah is the man to whose soul the most enriching blessings come, whose intellectual appreciation of spiritual truths is most surely certified, who enters into the broadest and profoundest understanding of the wisdom of God.

How do we secure such quietude? We may be tempted to go to contemplation in order to be alone with God. In the center of the bustling crowd, in the midst of the rushing and the roar and the excitement of the street life of the great metropolis, in the midst of the worries, the discomforts, the trials of business life a man may be just as truly alone with God as though he were alone upon the mountain top with silence only for his companion. God may teach us lessons that shall clarify our minds and sanctify our souls in the face of the most distracting conditions if we will.

There is a lesson for us in every man, in every crowd, in the noise and the roar itself. We need but, in the face of humanity, to be still before God and await His revelations in order to enter into enlarged knowledge and into the perception of increasing visions.

In the face of many-sided nature we may read the lessons God has for us to learn. But we cannot learn the most enduring lessons until we see in nature not an end in herself, but rather a means to an end. We cannot enjoy the divinest blessings until we shut out even nature itself, with all its loveliness, its beauty and its charm and in solitude and expectancy wait in stillness upon God.

The loudest prayer is not the prayer that brings the greatest blessing. The oft repeated words are not the surest of prayer. The prayer that tells God we are listening to Him is the most acceptable or the most efficacious. We are most blessed of God in prayer when we are simply still. Our Father hath knowledge of our necessities before we ask. It is a good thing for us to be constantly in an attitude of receptivity toward God. If we would talk less to God and let God speak more to us we should be better off. We learn most of the facts of the kingdom in prayer that is not too voluble. He is a wise Christian who lets God speak to him. That is to say, he is wisest who is prayerfully contemplative.

Relaxation is as necessary as rush. The man who is continually rushing himself is the man who is cumulatively wearing himself out. His end is at hand. None of us is a better man for the more he rushes. Nothing is more dangerous than to destroy to-day the vital forces that are stored up for to-morrow's use. Men cannot escape the necessity for quietude. They cannot live without it for long. Every man must, for his own self-protection, now and then withdraw himself from the world. And that which is true of the physical man in his material relations is equally so of humanity in its intellectual and spiritual departments. We must have intellectual relaxation. To rush the brain is to invite the mind to withdraw the soul is to invite spiritual weakness. Men must have relaxation.

And it is in these hours of stillness, of relaxation, of recuperation, of communion and contemplation that the soul of man enjoys growth and invigoration.

Much as we may grow in the midst of the conflict and the noise we do not expand in the fullest measure except in our hours of communion and contemplation. Then it is that we are with the clearest vision, then it is that we comprehend the vast truths of God's kingdom. And as we do not enjoy the fullest growth except in our times of contemplation so true it is that we are truly invigorated by our moments of communion. The rush may give the energy of the moment, but it is but a momentary strength. It is inevitably followed by reaction. Turmoil and tremendous endeavor may minister sustentation for the time to our nervous force, but it is in the hours of contemplation, of quietude, of communion that we are really invigorated, that we find true rest.

"Be still," may God give us all the wisdom that is still and learn from Him, learn that He is God.

The Best Side.

Most of us show our best side to children. We do so because we know that they do not believe us to have any other side, and we shrink from disappointing them, and from losing their good opinion. A child has not earned the right to doubt our candor or our double dealing. Therefore, grown people who think that all are more careful to be scrupulously truthful to children, and to keep to the letter their promises to children, than they are to older ones who, as they know, "will make allowances." An unpolished child does not "make allowances" for evil. He knows no standard but the simple best. Occasionally a grown man or woman seems to have retained that unspoiled confidence in the best side of everyone. And to such a man or woman we all try to show our best, when we are with them; we try to be our best. Suppose we all lived with each other as with children? Would the world be better or worse for it? The Kingdom of Heaven has been said to be of such.—Church Herald.

How to Avoid Evil Thoughts.

How shall we avoid evil thoughts? First, by fear of God—an awful thought! A living God, infinitely pure, is conscious of your contaminated thoughts. Love, hope and hope will keep us strong against passion, as they kept our Saviour strong in suffering, "who, for the joy that we set before Him, endured the cross, despising the shame."

Secondly, by the promises of God. Think of what you are—a child of God, an heir of heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and degrading your spirit. It is in reading saintly lives that we are ashamed of groveling desires. * * * Seek exercise and occupation. * * * Commit to memory passages of Scripture. Let him store his mind with these as safeguards. Let these be to him the sword, turning everywhere to keep the garden of the heart from the intrusion of profane footsteps.—Rev. F. V. Robertson, D. D., in Church Forum.

Eyes That See Not.

There are some men to whom it is true that there is no God. They cannot see God, because they have no eyes. They have only an abortive organ, atrophied by neglect.—Henry Drummond.

Worn Off.

One day, after the brakeman had been pointing out the window and explaining the scenery, one of the passengers whispered to the conductor: "Conductor, can you tell me how that brakeman lost his finger? He seems to be a very nice fellow. It seems a pity he should be crippled." "That's just it, ma'am. He is a good fellow. It is his obligation that he just wore his finger off pointing out the scenery along the line."—Denver News.

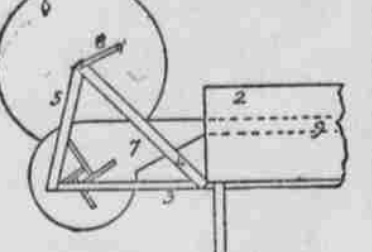
Would Leave Europe Unscourged.

Looking up from his magazine, a farmer said vehemently to his wife one night: "Do you know what I'd have done if I had been Napoleon?" "Yes," she answered. "You'd have settled down in Corsica and spent your life grumbling about bad luck and hard times."—Kansas City Journal.



Home-Made Forge.

A set of blacksmith's tools saves many dollars on a farm, especially in busy seasons. A good forge may be made as follows: Four legs are 2x2 inches and 2 1/2 feet long. Four boards (see No. 2 in cut) 12 inches wide and 2 1/2 feet long are nailed firmly around the top of legs. A bottom is nailed to the under sides. Fig. 3 are two pieces 2x3 inch stuff 5 feet long and fastened to the under side of box 10 inches apart. Two pieces (4) are 1x2 inches and 2 feet long, the lower end bolted to 2, upper to 4. A pulley (5) is made of two thicknesses of boards, the edge being V-shaped for a rope to run the fan. The shaft to be an old wringer shaft, 8 being the crank. A fan is shown at 7, 18 inches in diameter and 5 inches in width. The fan shaft is a round piece of hard wood 3 inches in diameter 10 inches long with 3/4-inch round iron bearing in the end. The



blocks for these to run in are screwed to 3. Cut 7 inches of the fan shaft to a square to fasten the fans to; the 3 inch that is left is to cut a V in for a small rope that goes in the V of 6. After the rope is put on and applied, it can be tightened by raising the top of 4 where 5 is attached. A piece of iron pipe 1 1/4 inches in diameter is shown at 9, which is 2 1/2 feet long, with two 3/4-inch holes drilled in the middle of the upper side. The end toward the fan is made a little bell-shaped. It is placed in the box through two holes the same size as the pipe. The box is filled solid with damp clay, leaving a basin shaped place in the center, over the holes in the pipe, for the fire. Put a wood plug in the outer end of pipe. If any coals get in the pipe, take out the plug and blow out with the fan. In using, start the fan before putting the iron in the fire. Inside of fan should be smooth. Tin is nailed around the circle of the fan case. With this forge and an anvil many other tools can be made at home at a small cost.—Frank Guttenberg, Jr., in The Epitome.

The Great American Hen.

Rightfully does the fowl deserve the name "The Great American Hen," for according to statistics the American hen yields more money annually than any other one farm product, eliminating the grains and cotton. With eggs as low as a cent apiece—a very cheap and nutritious food—a well bred hen laying 200 eggs a year as developed at the Maine station, will have a value of \$5. An estimate is made that \$1 a year will keep her in comfortable if not luxurious quarters. The trouble is that millions of baryard scrubs do not yield 100 eggs a year.

The farmer's hen is becoming a worthy companion to his cow. The annual production of eggs is now a score of billions, and, after supplying the needs of factories, tanneries, bakeries and other trades, they are becoming a substitute for high priced meats, besides entering more generally into the everyday food of the people.

Some one has estimated that the industrious little gail domesticus produces enough eggs to require a train of refrigerator cars 900 miles long filled with 43,000,000 crates each of which holds 360 eggs.

If one wants to obtain eggs from his hens, it is necessary to have healthy, vigorous stock, properly fed. To do their best hens should be fed grain, animal and green food. They should be fed enough to keep them in good condition, but not overfat, and should be induced to take plenty of exercise.

A good system to follow for winter feeding is mash once a day and grain scattered in the litter twice a day. The mash may be fed dry or slightly moistened. When the former, it is usually put into a trough or hopper hung against the wall, and the fowls allowed to have access to it at all times.

A mash fed at the Maine experiment station is as follows, in the proportion indicated: 200 pounds of wheat bran, 100 pounds of corn meal, 100 pounds of wheat middlings, 100 pounds of linseed meal, 100 pounds of gluten meal, 100 pounds of beef scrap. Another mash may be mixed as follows, in the proportions indicated: 100 pounds of corn meal, 100 pounds of ground oats, 100 pounds of wheat bran.

Color of Eggs.

The Department of Agriculture is often questioned as to the relative relation existing between the nutrition of eggs and the color of the shell. It seems that some cities show a preference to white shelled eggs, while others insist only upon having those with brown shells. English dealers who import their egg stock from France go so far as to dip all white shelled eggs in a weak coffee solution in order to satisfy the demand in London and other English cities for brown shelled eggs.

A recent bulletin issued by the Department of Agriculture states: "There is no constant relation between the color of the shell and the composition of the egg, although there is a popular belief in some localities that the dark shelled eggs

are 'richer.' That there are no differences in the physical properties and chemical composition between brown shelled and white shelled eggs was shown by investigations carried on at the California and Michigan experiment stations, this work having been summarized in earlier publications of the department.

"The color of the shell has, however, an effect upon the market value, the brown shelled eggs bringing the higher price, for instance, in the Boston market, and the white shelled eggs in the New York market. In New England the preference is decidedly in favor of the tinted eggs.

"One great advantage which all breeders producing tinted eggs possess is that they are generally better winter layers than the varieties producing white shelled eggs, this being perhaps due to the fact that they are usually very good sitters and mothers, and so obtain a rest during the spring and summer months."

Keeping a Few Bees.

When keeping a few hives I have found, during late years, the following methods most successful: "There is no better place to keep one or more swarms of bees than in the attic of a house, or loft of a barn or other outbuilding.

I am keeping a few swarms in the loft of a barn in the center of our city. I would recommend this method on a farm or in town.

Other things being equal, a location in a house or loft of other building, where heat from below will keep it dry and warm during coldest weather is best. My own bees are benefited by the heat kept during the coldest weather in the stable below. In such a location bees are less liable to be disturbed, and in their flight to and from their hives they are well above ground, where they might cause annoyance. I find also that when operating the hives to take surplus honey, and for all methods of manipulation such a location has many advantages. The bees also winter much better than when kept in more exposed locations. While I am an enthusiast in all that pertains to the mystery of the hives and honey bees, and find in them one of my chief forms of recreation, I feel that a correct system for the production of strictly wholesome milk is a matter of most supreme importance. Let the land flow with milk and honey.—L. C. Root, Fairfield County, Conn., in The Cultivator.

A Calf Food.

As a result of a considerable amount of experimental work, the following mixture, intended as a calf food, is said to give most satisfactory results: Wheat flour, thirty pounds; cocoanut meal, twenty-five pounds; nutmeg, twenty pounds; linseed meal, two pounds; dried blood, two pounds. One pound of this is added to six pounds of hot water, stirred for a few moments, allowed to cool to 100 degrees, then fed to the calf from a pail or calf feeder, the latter preferably. The calves are taken at seven to ten days old, and at first are fed twice a day on a ration of three pounds whole milk and one-half pound of the above mixture; and in a few days—four to seven, depending on the how the calf thrives—it is put on the full ration of calf meal. Wheat flour tends to keep the bowels from becoming too loose. Cocoanut meal contains twenty per cent. protein and nine per cent. fat.—New York Witness.

Farm Notes.

A little sulphur in the salt will tend to drive the ticks from the flock.

A farm home is best of all homes; but farm life without home life is dismal indeed.

The lambs that are found to be ticky must be dipped if you would keep them in health.

Do not let sheep eat the pastures too closely, but when drought comes assist with fodder, corn, etc.

All the money is made from the good cow; are you keeping the poor ones for their company?

Some men not stingy with money grudge time spent on themselves or their family. Yet time is money.

Who farms under glass works his soil twelve months in the year. That's where the greenhouse pays.

Pay for everything in dollars and cents. The jingle of the departing hard-earned cash makes one pause and consider, but a store account is often taken up in a careless manner.

A feeder asks if one shot for each steer is enough. I should prefer two or three when steers are on full feed. When you have plenty of hogs there is nothing wasted, and you can clean out the bunks once a day.

Don't throw the manure out of the side of the stable and allow it to lay there until spring, every snow and rain washing out the most valuable part of it. Bed all stock freely, and get every forkful of manure out on the fields as soon as possible.

The man who breeds his farm animals without any definite object in view will never do much in improving his stock. Every year should bring a marked improvement, and every young animal raised on the farm should bear the breeder's stamp.

Hustle is a good quality. But it is not enough in itself. Some men who seem always up to something new, and who do everything upon the run, never seem to accomplish much. If one must choose, judgment is better than enterprise and persistence is better than haste.—American Cultivator.



An ancient Egyptian wig in the British Museum contains no fewer than three hundred little gilded pig-tails.

In Persia there are no distilleries, breweries, or public houses, and native wine is the only intoxicating beverage used.

It has been proposed to build a boulevard from Louisville, Kentucky, to the Lincoln farm in Larue County, and the matter is attracting widespread interest.

A hundred years ago the news that Buenos Ayres had been captured on the 12th of August by General Beresford reached London January 18.

Miss Katherine Helmig, of Peru, Ind., is the possessor of a bonnet 110 years old. It was made in Germany and once was the property of the present owner's grandmother.

The first forest reserve telephone put in by the Federal Government will be a line of 109 miles, costing \$6000, in the Big Horn forest reserve in Wyoming. This is to secure prompt help in fighting timber fires.

The dealer who sends back to the producer a bottle or can that has held milk without cleaning the same, is liable to a fine of \$500 or a year in prison, under legislation just passed by the New York Board of Health.

Many German cities now have their Richard Wagner streets, but Greater Berlin is going to name a whole quarter after him. In the Friedenau district there is to be a Wagner Place, from which there will radiate eight streets named after the heroes in Wagner's operas: Elsa, Eve, Sieglinde, Senta, Isolde, Ortrud, Gut-rune and Kundry.

Farm laborers in England are not migratory. A certain farm in Wiltshire has a regular staff of six men and two boys who have served for the following periods: Forty-six years eight months, forty-four years eight months, thirty-two years eight months, twenty-six years seven months, fourteen years eleven months, four years six months and three years nine months. There is thus an aggregate of 179 years of service.

THE MAN BEAUTIFUL.

More Males in the Beauty Parlors of London Than Women.

The London Daily Mail has been investigating "the entire toilet of the man beautiful." It has found that nearly fifty per cent. of the customers of the "beauty parlors" of London are men. The barber shops in England do not offer the incidentals to be had in the ordinary American barber shop, and men go to the "beauty parlors" to have their complexion cleared by the application of hot towels, skin food and facial massage, as well as to have their nails manicured. One "specialist in good looks" tells how hands are whitened by the skilful use of powder, and says "men love to be manicured in this manner."

The "beauty parlors" aid men to reduce their weight, and there can be learned the valuable secret of how not to get bald. This recipe is delightfully simple: do not irritate the roots of the hair by unnecessarily disturbing them harshly with combs, brushes and rough towels.

According to the "beauty specialist" in the Mail: "A woman has little tact and no gratitude where we are concerned. It is useless to point out her improvements to a woman. She always wants more. But a man expects nothing and is thankful."

Then the woman who delights in restoring the appearance of youth tells with what heartfelt earnestness one man, after viewing himself in a mirror, said: "I look young again."

There seems to be a world-wide epidemic of fatty degeneration of the waist, for the periodicals and newspapers of New York, London, Paris and Berlin contain an increasing number of remedies for obesity, chief of which seems to be the corset, under such aliases as waistband, cinchure, dress belt and health brace. The fact that these corsets for men are advertised shows that many men buy them.

The day seems to be coming, if it has not arrived, when of the male sex as well as the female it can be said that "gracefulness is deceit and beauty is vanity."—New York World.

OUR TRUST.

The use of the legend "In God We Trust" on some of the coins of the United States grew out of a letter written by a Maryland farmer to Salmon P. Chase when he was Secretary of the Treasury. The letter was written in November, 1861, and urged that we should, as a Christian people, make some recognition of the deity on our coins. Mr. Chase referred the letter to Director Pollock, of the Mint, who approved the suggestion, and proposed one of the legends, "Our Country, Our God," or "God Our Trust." Mr. Chase then referred the matter to Congress, and again in 1862 and in 1863 he urged that the matter be acted on. Finally, on April 22, 1864, Congress authorized the coinage of a two-cent bronze piece, and on it was stamped the legend "In God We Trust." Instead of "E Pluribus Unum." Subsequently, on March 3, 1865, the Director of the Mint, with the approval of the Secretary of the Treasury, was authorized to place the legend on all gold and silver coins susceptible of that addition thereafter to be issued. The legend is taken from the following line in "The Star-Spangled Banner": "And this be our motto: In God is our trust."—Chicago News.

CHRISTIANE DEAVOR NOTES

APRIL SEVENTH.

The Consecration of One Day in Seven.—Jer. 17:19-27.

God sanctified the Sabbath.—Gen. 2:1-3. We should sanctify it.—Ex. 31:12-14. A covenant.—Ex. 31:15-17. A staunch Sabbath-keeper.—Neh. 13:15-22.

Jesus kept it.—Luke 4:16-24. The day He arose.—Luke 24:1-7. One burden we may bear on the Sabbath: "Bear ye one another's burdens."

The command to "hallow the Sabbath" is all-inclusive; if it is holy in our hearts it will be hallowed in our deeds.

The Sabbath is a royal day; it lifts us up above our common lives, and crowns our whole being. Sabbath-desecration is a fire; it devours our bodies, our goods, and our souls.

Suggestions.

The consecration of one-seventh of our time is the only way toward the consecration of all of it.

Time "saved" for secularities on Sunday is time lost for eternity. Sunday is for the body's rest and the soul's worship. Whose workshops rightly will find that he has rested. The strongest nations are those that best observe the Sabbath.

Illustrations.

The camel got into the tent by obtaining permission to stick his nose in. Watch against the little beginnings of Sabbath-desecration.

A little Sabbath-desecration will color the whole day, as a drop of ink will spoil a glass of water.

Our Sabbaths are bound to heaven by the chain of habit; a single ill-spent Sabbath may break the chain. Our weeks are like flowering plants and the lovely blossom is the Sabbath. Don't cut it off!

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden.—Isaac Watts.

He who ordained the Sabbath loves the poor.—Holmes.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—Dickens.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 7.

Triumphant Grace.—(2 Cor. 2:14) Passages for Reference: Rom. 5:15, 16; 8:28; 1 Cor. 10:16, 2 Cor. 4:15; 12:9, 10.

The keynote of the meeting may be taken from the main reference when it says, "Thanks be unto God, who always causeth us to triumph in Christ." Let emphasis be laid first on the condition—"in Christ"—and second on the constancy of the triumph—"always." If the condition is maintained the triumph will follow.

Notice in the reference in Romans that the grace that enables men to abound is as far-reaching as the sin that has brought death.

There are many people who fail to live right because they do not really expect to live right. They do not live on the heights because they do not try. The sin of many is not in positive transgression, but in low aim. They shrink at the word "perfection," and so excuse as necessities their failures. Think of the lives around you that are useless just because their ideal is not high enough. They know nothing of triumphant grace, because their conception of what grace can do for one is so limited.

A man has no right to have a "beating sin," because he should have no sin. He may have a "beating" temptation, one that is peculiarly strong for him, and liable to appeal to him more often than any others. What has this subject to do with that temptation? That is the place where sin can most easily enter your life. It is the weak place in the fortification.

Jesus loves to forgive sin, but we believe he would much rather keep from sin. He would much rather keep a man from getting drunk than to forgive him for getting drunk. He would much rather put words of blessing on the lips of a man than forgive the words of cursing.

Too much of our lives is spent in trying to conquer one sin at a time. That is the reason why reform is usually one-sided and tends to incompleteness.

PROMINENT PEOPLE.

John D. Rockefeller is the latest convert to Federal regulation of rail roads.

Sir Edward Elgar, the most noted of English musicians, is again in this country.

William Dean Howells, poet and novelist, celebrated his seventieth birthday.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 7, BY THE REV. I. W. HENDERSON.

Subject: Jacob's Vision and God's Promise, Gen. 28:1-5, 10-22—Golden Text: Gen. 28:13—Memory Verses, 13, 14.

This story of the journey of Jacob from his father's house to get him a wife is replete with lessons that are supremely valuable for us to-day. We shall be very foolish if we spend our time in disputation over the chronology of the possibility of the events depicted in this record while we miss the searching, beautiful truths contained in it.

Isaac's trust in the ability and willingness of God to continue to his son and to fulfill the promises that He had made to him, is the first message that we should take into our hearts. There is no note of hesitation or of questioning in the blessing that Isaac bestows upon Jacob. Get thee out, into a proper and wisely selected country, and seek a wife; and God bless thee with the blessing of thy fathers. So Isaac speaks to Jacob. There is no doubt in his mind concerning the efficiency of God. He has full faith in the Divine fidelity.

The vision that came to Jacob, as he lay asleep with stones for his couch, contains three striking lessons: First, of the Divine reality; second, of the Divine continuity; third, of the Divine providence.

In the dream Jacob is certified, first of all, of the reality of God, the ladder stretching from earth to Heaven, with the angels of Jehovah ascending and descending upon it, is but an incident in the dream. We shall be unwise if we allow this to obscure our clear vision of the Lord. "Behold, the Lord stood above it, and the sacred writer tells us, and that is the first great fact that the dream certified to Jacob, the fact of the reality of God. The ladder was to direct his attention to God. The angels ascending and descending had their origin from the God whom Jacob discerned at the top of the ladder. They were to Jacob the Divine means and method of communication. They were incidental to the discovery, in a peculiar fashion, to the mind of Jacob, of the fact that God is. No man can do much for God unless he has a vision of divinity. We cannot have respect for Divine decrees and Divine promises until he has had a vision of divinity. We cannot have respect, adoration, love for a being of whose existence we are unperceptive or captious. It was necessary that Jacob should have a vision of God for himself; a special, intimate, personal comprehension of the reality of God. What was necessary for Jacob, what proved of such value in his life; that is necessary in the life of every man, and it will be inappreciated to every soul to which it is experiential.

Jacob, further, was assured in his dream of the fact of the Divine continuity; that is to say, of the Divine nearness. God was not so far away that He could not be seen. He was just at the top of the ladder. He was clearly and easily visible. Jacob did not have to strain his eyes to catch the vision of Jehovah. The Lord was near enough for Jacob to discern His nearness and to hear the sound of His voice. God was at hand. He was very near. And this was another lesson that Jacob needed to learn for himself. He had to be impressed with the sense of the nearness of Jehovah. The further we picture God away, the less likely we are to be assiduous in His service. One of the greatest motives to righteousness in the world is the conception that God is always near. We cannot follow an "absentee" God, with any earnest zeal. But we faint would love and yearn for a God who is always by our sides. The sense of the continuity of God made Jacob a better man. It will better any man who is conscious of its truth.

Then, too, Jacob received the assurance of a Divine providence. This God who was near and near, beautifully real and delightfully near, supervises and directs the lives of those who love Him and are amenable to His will. Jacob needed the assurance of the Divine guidance. This was a marvelous promise that God gave to him. It was almost beyond human comprehension. Jacob was but a man. And not the most characterful man in the world. Evidently he was an average man. And, being like the rest of us, he needed to know that the promising Father is also the enduring Lord. And we, being like Jacob, need to learn this salient truth also.

Critics tell us that the promise of Jacob to give God a tithe of his substance, in recognition of His guiding, is an interpolation by another hand at a later time. We shall not debate that. We shall grasp the truth that the church needs. The God of the fathers of Jacob, and of America, is deserving of at least a tenth of the income of every man. The money question will be solved in the church when Christians devote a specific portion of their income, of one-tenth or more, to the Lord's work. And it will be solved until we do.

Of course Jacob was a man who he said that Beth-el was the gate of Heaven. And of course Jacob was right when he said it. No particular spot under the skies is the gate of Heaven. But every place may be a gateway into the realm of God, if we are really wide; it is open everywhere to the man who will use his eyes.

Muddled Memories.

Among the gems of the recent collection of schoolboy "howlers" are the following: "Charon was a man who fried soles over the sticks."

The heart is over the ribs in the midst of the borax.

A thermometer is an instrument for measuring temperance.

The snow line stretches from the North Pole to the South Pole, and there it crosses the Alps and the Himalayas it is many thousand feet high in the air.

"Honi soit qui mal y pense"—Let him be honored who thinks evil.

A toga is a sort of naval officer usually found in China or Japan.