

The Pulpit

A SERMON BY THE REV. I. W. HENDERSON

Subject: Murder.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the above theme, the pastor, Rev. Ira W. Henderson, took as his text: Exodus 20:13, "Thou shalt not kill." He said:

The extent and force of the admonition to recognize the inalienable right of all men to life is not fully recognized in our day. The professed love of our forefathers and us for God and the Christ. With no circumspection and no wavering of the voice, Moses speaks out for God a principle that the modern world, as the nations of the world have done, disregards. To be sure the civilization of to-day is better in general than the manner of life thousands of years ago. We do not kill our neighbors out in the open to gain our food. The settlement of private wrongs by "wild justice" is, in this country at least, limited largely to the mountain whites. No man of enlightenment grants the right of a ruler anywhere to stamp out a human life arbitrarily as of old. Physical disability in a babe to-day merits more our sympathy than slaughter. Gradually we are coming to recognize the rights and privileges of the children who are yet unborn. Vendettas are unpopular, and the mere threat to kill very properly, sufficient to put a man under bonds to keep the peace. Nowhere is the murderer safe from the clutches of outraged law. Does he slay his victim here, then his blood shall be here? The nations who uphold the law in Mohammedan Turkey will wound him to the earth to return him to the scene of his fatal sin in the borders of Christian America. Here and there a few far-seeing souls declare that even the State should not exact an eye for an eye, a life for a life, and they say that society has no more right to cut short a human career than has that unit of society the individual. Yes, the recognition by the nations of the world of this commandment is greater to-day than ever before, but it is not yet what it should be.

To kill a man is to deprive him of life. But the process may be varied and the length of time contained in slitting the light of life may be greater or less, according to the means employed. "Thou shalt not kill," says the commandment, and instinctively we picture the quarrel, the hot fight, the hand quick to slay. "Thou shalt not kill," and we see the gun, the axe, the poison, the bludgeon. "Thou shalt not kill," and the vision of a sharp, keen conflict, man to man, or of the silent, sudden blow flashes into the mind's view. Yes, each of these ways is true to some sense in life. To these the law refers! But is this all? Is it always the axe or the poison or the gun that feels a soul into eternity? Must the murderer be the man with the instrument of immediate death? Are the murders which are the result of overt crime the only killings that take place? I think not. Slow work is not so fast, but it is just as sure. The breaking of a human heart by ill-treatment, either in word or act, is murder, though the papers never hear of it. Constant abuse may end a life, though the body show never a scar.

The man who hounds his family to an early grave with physical abuse is a murderer. The man who and careless youth who breaks his mother's heart is no less guilty than the man who brains me with a maul. The scurrilous and unscrupulous writers who hold honest men up to obliquity and malice, who work until the hand of death draws them out into the other life, are guilty of a mortal crime. The man who grinds the men who labor till they welcome death with joy is soiled with blood. The company of respectable and moneyed men who use their reputable names to float financial schemes and then ruin those who trusting them, have put their all into their keeping, are guilty of robbery least of all. The record of the record, the broken-hearted, the insane, the suicides, is but the corollary of their greed. In his sermon, "On the Twelve Gates," Rev. J. Wilbur Chapman says: "I am sure that there is some meaning in the fact that the gates are of pearl. Do you know the history of pearls? Humanly speaking, it is the history of suffering. When discovered it is at the risk that pearls are formed by the intrusion of some foreign substance between the mantle of the mollusk and its shell. This is a source of irritation, suffering and pain, and a substance is thrown around about that which is intrusive, and the pearl is formed, and 'pearls are formed'." The preacher needs help.

As long as the winning of souls is considered to be the work of one man, he and the believers to whom he ministers must suffer loss. They are kept from the spiritual exercise and activity which is essential to a healthy life. He is robbed of his support, and his wife and their prayers could give.—Andrew Murray.

Paying For Sin.
Every sin must be paid for; every sensual indulgence is a harvest, the fruit of which is so much ruin for the soul.—Robinson.

Shoes Hurt; Bride Wed in Stockings.
From the classic regions known as "Barefoot Nation," near Fairfield, Ill., there appeared in that town an unsophisticated bride and groom, and were married at the court house by Squire Dickey, says the St. Louis Globe-Democrat.

The couple had arrived early in town, and the groom had bought his prospective bride a pair of shoes, and they both were feet woefully. She wore them about an hour or so while shopping, but her feet hurt her so badly she pulled off the shoes and went to her stocking feet to the court house, where, in the presence of the entire court house delegation and a score or more of lookers on, she stood in a pair of striped stockings and said the vows. He wore a pair of blue striped overalls.

She was Mrs. Martin Jane Green and he was John Green, both of Golden Gate. She was the widow of her late husband's deceased brother, Frank Green, who was drowned a few months since while rafting logs.

A honeymoon back home was taken in a tumbledown wagon.

sending of any soul to his last rest. The criminal has the right to a death not of the State's making. The principle of capital punishment is as vicious at bottom as is private murder by the individual, and is no holier in that it disregards the very law of inalienable right to life that it essays to protect. "Thou shalt not kill," says the State, "for if you do, and we can prove the case against you, we'll hang you." The inconsistency of the situation should appeal to everyone, but queerly enough the very disciples of that Christ who said, "Father, forgive," are among the loudest clamorers for the life of the murderer.

But the greatest example of the violation of this commandment is to be found in the actions of the Christian nations of to-day. Theoretically Christian, we are, as segregated people, largely pagan. Praising God, and doing good, and being merciful, most of us, in our private lives un-Christian conduct and un-Christian acts, we stand ready as members of a great social body to sustain and to serve measures that are wholly corrupt and unchristian. Praising a love for peacefulness and for the Prince of Peace, we pay without a grumble our military tithes. Indeed, we may often see the spectacle of two mighty peoples, each paying homage to the same God, striking each at the other's throat, the meanwhile each is asking God to give the enemy defeat. All too often we may see the armies and the navies of a wealthy Christian nation full of power, menacing a weaker sister to collect a monetary tribute, and then, when the decision by hostilities which all worthy men deny to be manly, or to be of value to decide an issue.

The situation would be ludicrous were it not so lamentable. Christian nations have no communion with disloyalty to the Father. The individual, the church, the peoples have no call to kill. God gave us brains with which to settle our difficulties in sober, peacefulness. He gave us hands to help ourselves, not to harm each other. The more money you may possess, the more must you care for the men below and about you. Financiering that makes its chief profits through the exploitation of the poor, with small means, or through the financial wrecking of the moneyed man, has no place in a Christian economy, for its fruit is all too often death. Many are the victims of unscrupulous financiers who are the cause of the task of the toiler in your shop, or mine, or mill, or field, the more you care for the men below and about you. Financiering that makes its chief profits through the exploitation of the poor, with small means, or through the financial wrecking of the moneyed man, has no place in a Christian economy, for its fruit is all too often death. Many are the victims of unscrupulous financiers who are the cause of the task of the toiler in your shop, or mine, or mill, or field, the more you care for the men below and about you.

settle disputes between individuals or among nations, by the courts of arbitration, the more do we glorify our Lord and manifest our manhood. Immense armaments merely prove national weakness of will and lack of mental poise. Wars often bring victory to those who are in the right, and they should. But no war has ever proven the validity of the case of any victor no matter how well founded the argument of that winning party may have been.

The crushing of little children at men's tasks is a short-sighted policy to score it very little. The system which wrecks and destroys the youth of a land, prepares a heritage of wrecked generations. Gain at any price is a poor business proposition, and is most unprofitable.

My friends, the need of the hour in this matter is for an honest recognition, by individuals and nations, of the force which the words of Jesus shall not kill, "Thou shalt not kill," and a quickened conscience that shall always counsel for the right. We need a holy manhood that shall insist that no form of murder, be it brutal or refined, shall soil the private soul of Christ and his command, "Thou shalt not kill." We need a quickened conscience that shall always counsel for the right. We need a holy manhood that shall insist that no form of murder, be it brutal or refined, shall soil the private soul of Christ and his command, "Thou shalt not kill." We need a quickened conscience that shall always counsel for the right.

The Preacher Needs Help.
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EPWORTH LEAGUE LESSONS

SUNDAY, MAY 5.

Counting the Cost.—Luke 14:25-33.

Passages for reference: Matt. 19: 21, 22; Luke 9: 58, 60, 62; Matt. 6: 19-33; Mark 8: 34-38.

The slight of the multitude following Christ from place to place called forth an expression from him as to what it meant to be his follower. If any had had a light conception of what it meant before this his words must certainly have convinced them differently. Not earthly friendship can be suffered to come between the man and the Master; even life itself must be secondary to his will. Neither is it something that is taken up as a kind of fad or fancy, because some one else does it, when it is convenient, but laid aside when it does not suit. On the contrary, it is a life that means sacrifice, self-denial; it means the will subjected to Christ all the time. He alludes to the fact that, if a man wishes to build, he first counts the cost, to see whether he will be able to carry the project through; and that a king going to war first compares the strength of his army with that of the enemy, to see whether his chances of victory are enough to warrant him in going to war.

If he cannot he makes terms of peace before he is defeated. The complete surrender is what Christ demands.

When the text was applied to the crowd that followed Christ many of them went no more after him. Men and women of some temperaments are easily persuaded to take the step that introduces into the Christian life. They are not to blame for making this decision, but they are at fault in not recognizing the fact that loyalty will be called for when it will mean something to be true. Not having thought of that, and the idea of self-denial being unappreciated, they are staggered at the sternness of the life, and so withdraw from the association of him and his friends.

It does not take us long to say that it requires the giving up of all sin; a man must stop being dishonest, he must be truthful, and not breathe the lie. The world in its wickedness must be surrendered. It means the giving up of those things that are questionable in our own lives. It means the severing of all the ties that bind us to a worldly life. In short, it requires the self-surrendered life.

CHRISTIAN ENDEAVOR NOTES

MAY FIFTH

The Power of a Contented Life.—Phil. 4:10-20. (Consecration Meeting.)

A contented king. Ps. 16: 1-11. Goodness satisfies. Prov. 14: 1-14. Content with little. Eccl. 4: 1-6. Content with wages. Luke 3: 1-14. Content with our work. 1 Cor. 7: 17-20. Content with Godliness. 1 Tim. 6: 1-18.

Contentment is not a natural grace; it is something to be learned. Most etiquette deals with scenes of plenty and luxury; but the Christian is taught also how to bear himself in poverty and barrenness.

This verse is worthy to be taken as the keynote of Christian Endeavor. "I can do all things through Christ which strengtheneth me."

Of course one can be contented with all one's needs supplied. And that is the condition of the Christian.

Suggestions.
If you would be strong, be contented; every discontent is a weakness. To gain contentment, remember what you have, and forget what others have.

A contented life is not necessarily a satisfied life. Move ever forward, but with untroubled brow. Contentment can be based on God's will; a discontented life on self-will.

Illustrations.
Contentment is like a telescope tube; it shows out the lights of earth so that one can see the stars.

Contentment is the poor man's bank; and it never fails.

Contentment is the only philosopher's stone; it turns to gold every thing that it touches.

Contentment is the language of heaven, and everything becomes melodious that is translated to it.

Quotations.
Contentment is natural wealth; luxury artificial poverty.—Socrates.

Our content is our best having.—Shakespeare.

If two angels were sent down from heaven—one to console an emperer, the other to sweep a street—they would feel no inclination to change employments.—John Newton.

Contentment consists not in adding more fuel, but in taking away some fire.—Fuller.

Patriotic Endeavors.
One of the best ways of holding young men in Christian Endeavor work is by establishing some patriotic service in connection with the society.

Germany leads to-day in the manufacture and use of alcohol for light and power. In that country potatoes are the chief source from which alcohol is produced. The potato crop last year reached the astounding proportions of 1,775,775,000 bushels, or more than 53,000,000 standard tons. Of this amount nearly one-half was used in the manufacture of alcohol and starch. One-eighth of all the tillable land in Germany is planted to potatoes, which show an average production of 217 bushels an acre, which sold at an average of 27.6 cents a bushel, or about \$60 an acre. In France alcohol for manufacturing purposes is made chiefly from molasses and sugar beets.

One Secret She Kept.
It was the same old story of a man who refused to tell his wife the outcome of a business transaction, in which, naturally, she took a deep interest.

"No," he sneered, "I won't tell you. If I did you'd repeat it. You women can never keep a secret."

"John," said the woman, quietly, "have I ever told the secret about the solitary engagement ring you gave me eighteen years ago being past?"

—Tit-Bits.

FOR THE FARMER AND STOCKMAN

Two Ways of Pruning Grapes.
In all grape growing localities the Kniffen system is the best and cheapest for strong growing varieties, such as Niagara. It is best because it requires less care and work, and it is cheap. It saves money in time and labor. Only two wires, instead of three or four, are required for the trellis. Slow growing varieties, such as Delaware, are better trained on the fan system, as they must be renewed from a point nearer the ground. When following the fan system the pruner can always cut to good wood; when following a more definite system, as the Kniffen, sometimes he must cut to a loss.

Beginners in Horse Breeding.
In an article of caution to beginners in this line of work, the English Live Stock Journal concludes as follows:

As a general rule it is not desirable for a commencement to be made with more than one breed, even though the soil and climatic conditions may favor the course. The beginner, no matter how extended his theoretical knowledge may be, will have much to learn when it comes to a question of practice, and although the experienced man may succeed with several varieties in his stud at the same time, the prospects of the newcomer will not be advanced by adopting this course. He may remember, too, that, if making money be his object, he will probably succeed better by taking up a breed that is in demand in his district, as by doing so he will probably be able to dispose of his misfits more easily and upon more advantageous terms. When he has made his name, purchasers will come from all parts for his good horses, and therefore distance is practically no object. The misfit, however, will always be with him, and, though the number of these undesirables may be limited, they will continually be making their existence felt. There is no royal road for extinguishing the misfit, but the best way to limit his appearance is to breed only from the best and best-bred stock, following out the lines upon which the most famous families of the Stud Book have been produced, and by avoiding all fantastic experiments. By adopting a policy such as the above the horse breeder may rest practically assured that success will ultimately attend him; though possibly he may be called upon meanwhile to exercise the golden gift of patience.

Sweet Potato Hotbed.
The most convenient size for a sweet potato hotbed is one that will hold three barrels of potato seed. Take for the back a board sixteen feet long and one foot wide and for the front a board the same length, eight inches wide, the end boards twenty-six inches long, to come even with the front and back boards, nailed to a solid stake at each corner, also a stake in the middle of each sixteen-foot board. Then take a spade and dig the dirt out so as to make the bed twenty inches deep from the top of frame boards; the same all over the bed. Then fill in with fresh stable manure and tramp down to ten inches in thickness. The manure should have considerable bedding in it and stay heaped up at least twenty-four hours before it is packed in the pit, when it should be shaken well and thoroughly mixed, as some of the manure will heat sooner than other parts and will cause an uneven temperature and consequent uneven sprouting.

After the manure has been placed and well tramped so that it slopes to the south, put in four inches of loose earth evenly all over the bed. Let this stay until the dirt becomes warm, then place the potatoes on so as not to touch each other and then cover two inches deep with fine loose earth. If you find in a few days that your bed is too hot, make a sharp stick and run it to the bottom of the bed and leave several holes through the centre and the heat will soon escape; then fill the holes again. As for sprinkling or watering them, it is not required, nor should they be raised on until plants are well up; the steam from the manure furnishes all moisture that is needed. The bed should be kept covered until sprouts are well up, but the top may be removed to give the plants air and light when the temperature is not so cold as to injure the plants.—The Epitomist.

Stumbling Horses.
Some horses are addicted to stumbling, others acquire the fault, and still others have the stumbling habit thrust upon them. In the first, it is almost incurable, but the second and third causes can be remedied by the rider or driver. If the ground is rough or uneven, horses with a low action are prone to stumble. Other horses which are naturally elphaphod, generally stumble because they do not lift their feet high enough from the ground. Laisness is another cause for stumbling, and horses that are heavy in front, or whose forelegs are weak or unsound, have the same fault. Very often carelessness on the part of the driver causes a horse to stumble. This makes it necessary always to bear in mind the value of keeping the horses well in hand and sufficiently collected. If the habit is due to laziness, it can often be cured by riding or driving the horse over rough ground until he has been broken of the fault. But in all cases the cure rests with the rider or driver. The most surefooted of horses is bound to stumble at times, but this can be reduced to a minimum by keeping a tight rein. A slack rein is often the sole cause for stumbling. If fatigue is the cause, extra care must be taken to keep the horse well up to the bit. No good horseman will ever take chances of his horse stumbling by allowing a slack rein. Stumbling is not only an annoying habit, but it often results in serious injury and many times in the total disability of the animal. While an habitual tendency to stumble often does not admit of a cure, the average case can be prevented by the methods suggested above.—Indiana Farmer.

A Tale of the Rail.

By HORATIO WINSLOW.

"Well," said the President of the Railroad Board of Directors, "we won't put in any safety system because it's cheaper without."

"O. K.," said the Board.

"All right," muttered General Public; "you just wait and see if you aren't taught a lesson."

So the President and the Board of Directors waited until the next meeting, but as no one had taught them a lesson they concluded the G. P. must have been mistaken.

"This year," said the Vice-President of the Board, "we might as well make these telegraph operators understand that forty is about the right size for their monthly envelopes. Of course, this means that we'll have to hire a lot of kids, but what's the odds?"

"O. K.," snickered the Board of Directors.

"All right," the G. P. nodded wisely; "but you just wait and see if you aren't taught a lesson."

So the President and the Vice-President and the Board of Directors waited until next dividend time, but as no one came around with any school books they concluded the G. P. must have been mistaken.

"Seems to me," urged the Secretary of the Board, "that we're spending too much money on extra shifts of men. If a man can't stay at his post sixteen hours a day, he ought to be fined."

"O. K.," chuckled the Directors.

"All right," growled the Public; "but you just wait and see if you aren't taught a lesson. You just wait."

So the President and the Vice-President and the Secretary and all the rest of them waited for some time, but as nobody with a teacher's certificate or other credential came around they decided to start out in a private car and find out what the General Public meant.

About this time, along about the end of his sixteen-hour day, a seventeen-year-old boy at \$40 per month, and no cuts in pay for overtime, fell asleep over his telegraph instrument. There was no safety system and a few moments later two trains tried to pass hurriedly on the same track.

Unhappily the President and the Vice-President and the Secretary and the Board generally had had their car unhooked at the last station upon the line to enjoy a champagne supper, tendered by prominent citizens, so that nobody was killed except 250 immigrants who couldn't vote and didn't count, and an engineer, fireman, and brakeman or two. Moral—The General Public is generally mistaken.—Puck.

WORDS OF WISDOM.
There has been a lot of happiness missed in this world by worrying about getting it.—Florida Times-Union.

Humility is not servility, by whole dictionaries of meaning. The word is from humus, the ground. The humble man is a man of position. He makes tracks, he can be followed, he can be found.—Home Herald.

How to Foretell the Weather.
The Farmers' Club of the American Institute has issued the following rules for forecasting the weather:

1. The wind never blows unless rain or snow is falling within 1000 miles of you.
2. When cirrus clouds are rapidly moving from the north or northeast there will be rain within twenty-four hours, no matter how cold it is.
3. Cumulus clouds always move from a region of fair weather to a region where a storm is forming.
4. The wind always blows from a region of fair weather to a region where a storm is forming.
5. When the temperature suddenly falls there is a storm forming south of you.
6. When the temperature suddenly rises there is a storm forming north of you.
7. Cirrus clouds always move from a region where a storm is in progress to a region of fair weather.
8. It is said when the cumulus clouds are moving from the south or southeast, there will be a cold rain-storm on the morrow, if it is in summer; if it is in winter there will be a snowstorm.
9. Whenever heavy, white frost occurs, a storm is forming within 1000 miles north or northwest of you.
10. The wind always blows in a circle around a storm, and when it blows from the north the heaviest rain is east of you; if it blows from the south, the heaviest rain is west of you; if it blows from the east, the heaviest rain is south of you; if it blows from the west, the heaviest rain is north of you.

Edison's Taste in Timepieces.
Some years ago Thomas A. Edison, the great American inventor, was presented with a beautiful Swiss watch by a European scientific society. That the gift was really of magnificent timepiece may be judged from its value, which was \$2700. After some time the makers began inquiry to find out of the watch was giving satisfaction. This interrogation brought to light the fact that Mr. Edison makes little use of the valuable gift. Instead he buys a stem winder, costing a dollar and a half, breaks the chain ring off and thrusts it in his trousers pocket. If it becomes clogged with dirt, he squirts a little oil into it by way of encouragement, and if it proves obstinate after this treatment he smashes it with a hammer and buys a new one.—Philadelphia Press.

In Terms of Pig.
The ingenuity of the Chinese in surmounting difficulties is well illustrated by the following dialogue, which recently took place on the Imperial Chinese Railway:

Traveler—"I wish to ship these two dogs to Peking. What is the rate?"

Railway Official—"No got any rate for dog; one dog all same one sheep; one sheep all same two pig; can book four pig."

"But one dog is only a puppy; he ought to go for half rate."

"Can do, all right." Then, turning to his clerk, "Write three pig," he said.—Lippincott.

The town of Paoli, Ind., is named for General Paoli of Corsica, who defended that island against the French in favor of the British. He died in England and has a monument in Westminster Abbey.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MAY 5 BY THE REV. I. W. HENDERSON.

Subject: Joseph the Wise Ruler in Egypt, Gen. 41:38-49—Golden Text, James 1:5—Memory Verses, 38-40.

Two years have passed, as we are told in Gen. 41:1, between the events which are chronicled in the Scripture that we studied last week and those that are recorded in our lesson for to-day. With Joseph they have been years of confinement in an Egyptian prison. To be sure, he was a man of importance above the men who were jalled with him, he was a favorite and trusted lieutenant of the warders of the dungeons; but he was nevertheless a prisoner. A good life in a prison is still a prison life. Joseph was faithful to the law of God in the Pharaoh. He was also a prisoner for God. He could unite to-day with Paul in the declaration, "I am in chains for God." Joseph's only crime had been his desire to serve God and be faithful to the social obligations of his surroundings and his manhood. He went to prison because he would rather be obedient to the vision and the call of God than to barter his character and the favor of the Almighty for a mess of pottage.

To be sure, he was a man, perhaps, to be disappointed in the future success and prosperity of Joseph, however, in the providence of God was working and did work out most splendidly and marvellously for him, enduring fame. His wisdom as a diviner, his courage and his manhood in the prison, led him to the Pharaoh in the prison, led him directly into the court of the emperor. His explanation of the meaning and application of the queer dreams the Pharaoh had had about the cows and the ears made him a marked man in the eyes of the emperor. It was the means, for him, of entrance into vice-regal power.

One thing noticeable about Joseph, first, is this, that he gave substantial evidence of his nearness to God. Of course in those days among the nobles of the Egyptian court a man would perhaps be noted as a companion of God for different reasons, so far as outward expression is concerned, than would impress us of this day and generation. The court and the emperor were impressed with the godliness of Joseph because he was an informing oracle of God. "Can we," says Pharaoh, "find such a one as this is, a man in whom the Spirit of God is?" Pharaoh saw in Joseph the lineaments and the movements of the Spirit of God because Joseph declared the implications of his dreams with courage, with sense, with conviction. He was impressed with the soothing powers of Joseph. His gift for accurate divination caught his fancy and fixed his attention.

That which Pharaoh saw in Joseph and honored with vice-regal favor the captain of the guard had discerned from quite another point of view. That which attracted the attention of Potiphar and gave him confidence in Joseph, also attracted the minds of the keepers of the prison and led them lighten the burdens of Joseph and to install him in a place of responsibility and authority among the men with whom he was incarcerated. And that which they all saw we, too, see to-day, as we gaze down the perspective of the centuries.

Joseph was faithful to Potiphar because he was the child of God. He was trustworthy in prison because he was in right relations constantly with God. He was able to interpret dreams, and to understand the prophetic power and more than common accuracy because he kept his senses alert and his whole manhood alive to the ministrations of the living God. Pharaoh was right. Joseph was a man in whom the Spirit of God abode with power. If God had not been with him he would have been overwhelmed with the insistency of the impudent invitations of Potiphar's wife. If God had not given him grace he might have used his liberty to escape to his father's house a more hospitable soil. If God had not vouchsafed to him a more than common ability to understand the mind of God he never would have been able to have predicted the famine that with such exactness came to pass.

The power that came to Joseph in a material way was a tribute not to him, but to the God through whom he was strengthened and his vision was clarified. Pharaoh was no fool. He saw with precision the God behind the man. As he says, with a philosophy that is beyond question and an insight that is altogether commendable, "None so discreet and wise as thou." For God had given Joseph the vision.

Another thing that is noticeable is that Joseph was not unduly puffed up by the unexpected and unprecedented influence that was so suddenly thrust into his grasp. It might easily have turned his head. But the impetuous dreamy youth of yesterday is now a man. He has seen much of the world and he is cautious. Called to a special work he keeps to that work. He offends none by any exhibition of pride of position. He uses his immense authority for the future welfare of the people. In the days of prosperity he prepares for the coming days of adversity. He depends, as God would have him to do, the people under his rule.

The lesson ought to teach us that nothing is impossible to the man who lives near to God. It should make us humble, regardless of the heights to which we may gradually or suddenly attain.

There is said to be an increasing demand for dredging in Egypt, on account of the drainage works completed by the Egyptian Public Works department. Machines suited for use on the small canals will be chiefly in request, and manufacturers of these are recommended to bring them forward. A steam water-weed cutter would also sell well.

I declare that the joy of a perfect abiding love is the greatest this world contains, and yet, if you find not this love, naught will be lost of all you have done to deserve it; for this will go to deepen the peace of your heart, and render still truer and purer the calm of the rest of your days.—Macfiebank.

Just to be true to one's own principles, from day to day—election day no less than other days—being open-minded always and hospitable to new facts, is in the very highest sense, to live "the life of faith."—Home Herald.