The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: Covetousness.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the theme "Covetousness," the Rev. I. W. Henderson, pastor, took as his text Ex. 20:17, "Thou shalt not covet." He said:

Timothy tells us that the love of money is a root of all kinds of evils. Covetousness is part of the soil in which the tree of evil is nourished and out of which it grows. The child of darkness and of the brood of greed, covetousness is a canker to the soul. Born of blackness, it makes dark the life that is under its control. Where greed is and covetousness abides are no more found peace, purity, contentment, quietude of life. Before its evil presence happiness is destroyed. Under its godless influence joy and peace are impossible. It will fill a quiet life with turmoil and discontent will rule.

Covetousness is greed let loose. It is selfishness compounded and the mainspring of energy in the grabber's life. Its fruit is sin and its consequences are appalling.

Covetousness must not be confounded with honest desire to emulate good example. Covetousness and righteous discontent are not one. Covetousness and manly ambition are not similar. The man who looks with greenish glinting eyes at his neighbor's well deserved reward is no brother to the soul who longs to follow in the path of those who have achieved success. However wrong envy may be adjudged to be, the man who wants to do and to become and to earn a higher place in life, is worthy of all praise. To look upon the wealth and power and eminence of others with the evil eye is wrong, but it is no less reprehensible than is that unmanly, self-stultifying lack of pure ambition and of noble aim which is characteristic of so many. Discontent with our lot in life may be a blessing or a bane. Dissatisfaction with self and with success attained is a motive to larger and continued effort. Satisfaction and stagnation are not far removed. Righteous discontent incites to progress. Unrighteous discontent makes the soul sick. The history of the world is the record of the discontent—good or godless—of individuals and nations. The unrighteousness discontent of a Bismarck—that is to say, the covetousness—gave to the world the scourge of the Franco-Prussian war as the price of Prussian predominance and of united Germany. Russia wishes Asia for a province all her own and our news is full of war. Napoleon is covetous of empire and Europe is bloody as a shambles. The wretched thief is envious of money and your gold is gone. The well dressed speculator on the street maddened with the lust for wealth plunders a host as hungry for shekels as himself. But opposite Napoleon stands discontented Washington fighting for his country's weal. Kosclusko, Garibaldi, Wycklif, Huss and Luther, all rise up as discontented men. The exalted dissatisfaction of our forefathers finds expression in the country that we love so well. Covetousness is contrary to the law God and the commands of Christ. [illegible]chteous discontent is a boon to [illegible]manity for without it men would [illegible]r move ahead. But let us not [illegible]ess too much. Covetousness is [illegible] subject of the tenth command for [illegible] and sufficient reasons. It is [illegible]eless; it brings distress; it is a [illegible]se.

Covetousness is senseless, it is unwise. No man by taking thought can annex his neighbor's property to himself. The highroad to unhappiness is founded, as much as it is built upon anything, upon envy of the other fellow's fortune. Envy is silly for it makes us sick with jealousy and disappointment, the while it offers no relief. The fact that your neighbor is undeserving of his fortune or has no real appreciation of his benefits neither alters your position nor remoulds his state of mind. That other toiler's place will not be yours whether you are covetous or no. The other woman's clothes might not become your style at all, although they do look well on her. But grit and go may put you in a higher place and make you peer with him whom now you wish you were; and taste with sense and little cash may keep you in becoming clothes. Covetousness of the other person's clothes or place or wealth is senseless and it certainly is sin.

Then, too, to covet is to undergo distress. Think of the heart aches and the head aches of those who forget their present blessings in jealous contemplation of the other people's joys. The pleasure of the hour lies unused. The opportunities for immediate happiness lie unnoticed. The joys of the fields and the skies and the hills and the vales all are forgotten. Life with its many unpriced happinesses is a thing uncared for and unknown. The soul, the heart, the mind, the every faculty of being, all are distressed and diseased with inordinate desire for the other man's possessions. Woe betide the man or the woman into whose heart the devil of envy enters. For to covet is to be aflame with sin.

Covetousness is a curse. The courts are calendared with cases of unholy lust for land. Love lies slain in many a home because of marriage ties undone. The jails are full of men who coveted the property of the other man a little bit too much. The business world well knows the necessity of "thou shalt not covet thy neighbor's man servant." Too often the surest way to down a rival has been to lure away some trusted employe who could draw away his old employer's trade. But in the ethics of many a business house this is sagacity and not sin. The shop girl is greedy for the ribbons and the trinkets of the moneyed maid above her and she sells her body, while she damns her soul to gratify her whim. Covetousness is a curse.

But while there is admonition and a lesson for those who are guilty of this stated sin there is also another lesson for our day which springs out of this command. The careless, ostentatious, ill-balanced display of wealth by those who possess it is a sin. The ownership of property beyond the average enjoins wise administration on the owner. The man at the top has a mighty regulative influence upon the world of men beneath him. If men are covetous of other people's wealth, they are so, many times, because plenty has flaunted itself so recklessly in the face of their great need. The girl whose life is wrecked may not be all to blame. The useless, vulgar display of finery by women whom she never met may be the central reason for her downfall. The millionaire squanders his millions and the example is followed by the poorest of the poor. America is the land of those who live a life of "bluff" because our moneyed men have been extravagantly wasteful. Sham, pretention, desire to appear to be or to be worth something more than we are may readily be traced to the influence of the unwise rich. If a man is entitled to all that he can use righteously then some men ought to be deprived of nearly all they have.

Those who have much should consider it a bounden duty not to give cause to those who are less fortunate than they to become covetous. The wasteful millionaire heads a list of thousands who are living far beyond their means. The list of suicides throughout our land is filled with names of men who, urged by unholy discontent, have risked and lost their all.

But more than this covetousness is unnecessary. I for one believe that all men are entitled to fair hours, a fair wage, a decent home and a few of the luxuries of life. My heart goes out to the toiler who is ground and crushed in the whirling wheels of trade. My prayer is that he soon may have a chance to live a manly life. I take off my hat to his discontent, for God knows there is reason for it. But to yearn for better things and a decent chance in life is not to be covetous. Covetousness is unnecessary no matter how poor a man may be. The blue sky arches over rich and poor alike. The air cares not whose lungs it fills. The sun smiles down impartially upon us all. The love of God is free. Wealth cannot buy the charm of studying humanity. Money cannot purchase love. Even a poor man may be upright, kind and true and pure. The humblest soul may do the noble act or speak the cheering word

God's Presence in All Events.

The providence of God is a very comforting doctrine to the believer. He guides with His eye and holds in His hand the destinies of men and of nations; and His people have the comfortable assurance in the words of prophecy and in the examples of history that the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in their behalf.

His eye directs His hand and the arm of His power. He governs the world in unerring wisdom and for the good of His people. He doeth all in pursuance of the counsels of His love concerning their salvation. Hence, they have all the reason in the world for trusting in Him and depending on Him, since wisdom and might are His. Therefore, instead of all this worry, this self-planning and self-seeking, why not let God into our plans and take counsel of Him?

He will keep and mould our lives. His providence will end to the perfecting of our being according to some one of His standards of infinite beauty, if only we do not, in our self-will, disturb the process. Every movement, every event, every trial He will work into the marvelous harmony, so that by and by we may be gems of His crown of glory. If we, in our short-sightedness, cannot see the end from the beginning, what matters it so long as He sees it?

An affectionate, confiding faith in God and His providence would save us half the annoyances of life that fret and worry us, for it would lift us up above the reach of them. The promise to all of them that put their trust in God is, "they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Christian Intelligencer.

Our Part and His.

Providence hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay Christ's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

Hand That Receives God's Gift.

It is very plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much with reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, it conquers more and higher evidence.

Be it unto you according to your faith, is the true principle, and by that the whole life state of the church on earth always has been, always will be graduated "Increase our faith, then, Lord!" and be this our prayer.—Bushnell.

Keep Hoping Always.

We are saved by hope. Never man hoped too much. The plague is that we don't hope in God half enough. Hope never hurt any one—never yet interfered with duty; nay, it always strengthens to the performance of duty, gives courage, and clears the judgment. St. Paul says we are saved by hope. Hope is the most rational thing in the universe—George MacDonald

Razor Strops.

These are prepared from strips of linoleum of the usual length and width, left for twenty-four hours in a one-eighth to one-fourth per cent solution of hartshorn salt, to which one and one-half per cent of alum has previously been added, at the ordinary temperature; the strips are then dried at the normal temperature, rubbed with soap and polished with pumice stone. They are finally fastened in the usual manner to wooden handles. Strops made in this way will give a smooth sharp edge to the razor.—Scientific American.

HER SCHEME.

Mrs. Lawson—"How can Mrs. Wykesleigh afford to keep three servants?"

Mrs. Dawson—"Oh, she plays bridge with them every Monday afternoon and wins back all their wages."—Somerville Journal.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 23.

Holy and Unholy Ambitions Mark 10. 35-45—Passages for Reference—John 5. 44; Phil. 3. 7-11.

One of the most interesting incidents recorded in the Word is given us in the main reference for our lesson. They are on the way to Jerusalem, and as they go Jesus has told them of the coming days of sorrow and testing. He assures them that the way to victory lies through the valley of humiliation. It seems that there is a mingling of strange emotions in the breasts of the disciples James and John and their mother seem to have reasoned something like this: "Our Master has a hard experience to pass through. We will stand by him through it all, and certainly he will see our devotion, and he will reward us with the best places in the kingdom." It is to be feared that, although loyalty was there, yet the thought of exalted position was more in their thoughts. Their ambition for preferment was hardly restrained. The attitude of the other ten disciples toward them for making the request shows that there was in their own hearts the same spirit that they condemn in the two. It furnishes Jesus with an opportunity to teach them, and all ages, the striking contrast between the spirit of the world and of Christ's kingdom. "Not to be ministered unto, but to minister." In the reference in John, Jesus charges home to their hearts that the selfishness which led them to seek honor one of another made it impossible for them to believe in him. In Philippians, Paul takes a fair look at all the things in his possession and life, by which he might claim honor among men, and then says he counts them as nothing.

What a transformation of the church and of the world if the young people could be thrilled with a noble ambition! The man who simply exists with no purpose to make his life tell for anything in this world is an incumbrance to the ground. There must be some principle firing the soul with enthusiasm if the life is to be of any benefit to the community.

The world's idea of greatness is position, honors, a great name, popularity, and such things. Success wins the applause of men. But God has a different standard. He does not look so much at the thing done as at the heart of the doer of the work. Some of the greatest heroes that ever lived on earth will never have their names in books.

CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-THIRD.

Moses saved as an infant. Ex. 2: 1-10.
Prepared in the wilderness. Ex. 2: 15-25.
Called as a leader. Ex. 3: 1-10.
Out of Egypt. Ex. 12: 43-51.
On Mount Pisgah. Num. 27: 12-23.
With Jesus. Matt. 17: 1-8.

Lessons from the Patriarchs. V Moses. Heb. 11: 23-29.

There is a faith of silence as well as of speech, and a courage of inaction as well as of action.

"It is the first step that costs," and breaking away from worldliness is usually the first step in a heroic life.

Both the worldling and the Christian look for a reward; but the one must have his at once, and the other can wait.

Nothing is so tangible as a vision; nothing is so enduring.

Suggestions.

It has been said that no hero of history has owed so much to his mother as Moses did; but do we not all owe as much to our mothers?

Of the three periods, of forty years each, in Moses' life, the least eventful, that in the land of Midian, was the most important.

Every Christian of our days has a burning bush better than that of Moses—the Bible.

Only an authentic record could relate such wonders as Moses wrought, and at the same time make so evident the weakness of Moses.

Illustrations.

The rod was for Moses a portable prolongation of the burning bush. Such, to the Christian, are Bible passages committed to memory.

It was not Jehovah who plagued the Egyptians. The plagues were only God's terrible signature, authenticating the sentence which the Egyptians had written for themselves.

As an athlete must strip off his clothes before he can contend for the prize, so Moses left the court of Pharoah, and thereby assumed his crown.

The greatest leaders work with the most unpromising material, as the potter takes common clay and the diamond cutter takes what seems an ugly pebble.

Look Happy.

In a recent address of Professor G. L. McKay, to Iowa dairymen, he called attention to this condition, viz:

"Why, do you know that in some of the European countries to-day they are dairying successfully on land worth from $400 to $1000 per acre? The same markets are open to our people that are open to those people, and no duty bars the way. The difference is right here; they are dairying intelligently with good cows. Their average is nearly 300 pounds of butter per cow, while ours is about 140 pounds per cow. We need a great awakening among the producers of this State along intelligent lines of dairying; just such an awakening as has taken place among the corn producers."

"The Fox and the Grapes" Revised.

Governess (who has told her small pupil the story of "The Fox and the Grapes")—"Now, isn't that a clever story, Ethel?"

Ethel—"Clever? Not a bit! That fox was nothing but a goose. He pretended that the grapes were sour; what he should have said was: 'Oh, what beautiful grapes! So tempting and so sweet! But my doctor has told me never to eat sweet things, so I must refrain.'"—Tit-Bits.

Age of Horse.

When horses reach nine years of age, the dental star, or yellowish ring, appears next the enamel on the corner of the intermediate teeth. The following year the dental star appears on the corner teeth.

Double Moulting Pullets.

The common occurrence is for pullets beginning to lay in the late summer or early fall to lay at least several weeks and from that to several months, then quit laying and go through a partial moult before beginning again, says The Feather. Instances of old hens moulting twice the same season occur quite frequently. Of the causes of these phenomena practically nothing is known. Their occurrence is so far from regular that ordinary observations have not yet suggested probable causes or rules of occurrence.—Boston Cultivator.

Poultry Feed.

Cottonseed meal is attracting attention as a valuable poultry food. The people of the South have used it more or less for years. It is just beginning to be used in other localities. Some use a mixture of cornmeal and wheat bran, wheat middlings, flour and cottonseed meal of equal parts. This is made into a very thick, dry mash and then fed. Cottonseed meal is rich in the requirements for an egg production. Too much of it is not a safe food, however, for poultry or milch cows at certain periods of their life.—The Feather.

Fair Profit in Timber Crops.

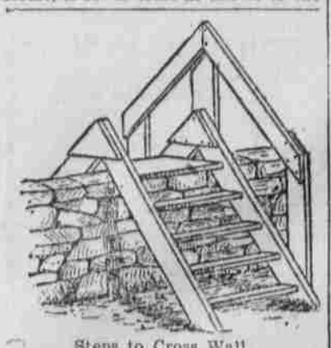
Culture of timber as a farm crop seems to have reached a profitable stage in Illinois, where growers report annual returns of $4.30 per acre from larch plantations and over $5 per acre from catalpa. These were the average results from twenty-six plantations, and the profits were obtained from the sale of posts and poles. One of the larch plantations paid $7 per acre profit. Average returns from black walnut plantations reported from the experience of several growers in Illinois showed an annual income of $2.05 per acre for posts. But this tree is not adapted for quick returns, as it requires at least fifty years to reach a profitable cutting size. It is reckoned that the annual returns for these plantings, reckoned as an increase to be cut at the end of fifty years, was $3.32 to $3.66 per acre.—Boston Cultivator.

Economy in Beef Making.

Here are some points in economical beef production that should not be forgotten at any time and that should certainly be remembered at this time, when most of the calves are starting on their careers. It costs much less to put a pound of gain on an animal during its first year than during its fourth year or its third year. Hence in economical beef production the animals must be made to gain rapidly right from the start. Any slack-up in gain means a loss. The gain of the calf at the time depends on the way it is fed and handled. But so does its gain in the future to a considerable extent. Start the calf right and it is easy to keep it going right. Care in handling and feeding the calf during the first two months of its life pays big.—Weekly Witness.

Stile For Stone Wall.

This is made much like a step-ladder, except for the hand railing. The four sides are of plank cut the same length, and long enough to come well up above the wall. The hand railing is made of five strips of board, nailed together, as shown in sketch. The upright strips set on the ground, and extend far enough above the stile to make the hand rail convenient for anyone walking up and down the steps. The centre upright standard, explains Farm and Home, is set as close as can be to the



Steps to Cross Wall.

stone wall on one side or the other and then nailed securely in place to the frame of stile. The end standards for hand rail are nailed securely to stile frame, near the bottom.

Some Facts About Hogs.

If you want clean pork, feed clean food.

Filthiness and uncleanliness in food tends toward disease.

A sow that does not prove a good mother should be discarded.

The boar should have abundant exercise and a continued variety of food.

One good service is all that is necessary to produce a complete litter of pigs.

There is no animal so easy to fatten when it has no exercise as the pig.

To maintain healthy and stock-getting power, a boar must have exercise.

All the good qualities belonging to the race cannot be found in any single breed.

If there is any coarseness in either side let it be with the sow rather than the boar.

With hogs one of the plainest indications that they have been crowded with feed when too young is the breaking down in the feet.

No single grain ration meets the entire wants of the young growing or fattening animal. In all cases, and especially with pigs, a good variety gives the best results.

Dust, cobs and other filth should not be allowed to accumulate on the feeding floors. Cleanliness in the feeding places will aid materially in maintaining health.

It is much better to have the pigs a little hungry and come to their feed with a sharp appetite than to have them lazy and indifferent about it.

If rich food is given the farrowing sow too soon and in too large quantities, it will cause the milk flow to be too rich and abundant.

Indolence in the healing power of wounds is always a sign of constitutional debility. Give a good tonic.

Too close and long-continued inbreeding tends to a rapid degeneration in nearly all instances.

The amount of food consumed by swine in comparison with other animals in proportion to weight is very great.

Young breeders in purchasing breeding stock should always give quality the preference before fancy points; when these can be had together, all right, but quality should come first.

Home-Made Land Roller.

With four old mowing machine wheels, with the earth slugs cut off, an axle and a sickle bar, a very satisfactory roller can be made after the manner shown in the accompanying illustration. One-half-inch holes were drilled every four inches about the outside rim of each wheel. Two by four oak planks three feet six inches long with half-inch holes bored close to the end, were bolted on the old mowing machine wheels, being careful not to let the two by four project over the edge of the wheel.

In the centre an old sickle bar with guards off was used with a two-inch hole in the centre. The ends were turned half around to fasten to the frame. This bar was placed between the two sections of the roller. The

ends of the centre shaft were inserted in boxes in the two outside pieces of the frame, which was made of four by four hardwood material. Four two by eight planks were used for the rear and front of the frame.

A platform was made on which the seat was attached by taking an old wagon tire and bending it in position shown. Platform was placed on these bars and an old mowing machine seat bolted for the rider. An old mowing machine tongue was used for the tongue on the roller. When a roller is devised in this manner, says Prairie Farmer, it is much easier for a team to turn around than is the common log roller.

Bumble Foot.

This starts with a corn on the sole of the foot, caused by hard or stony fowl runs, or by birds having to jump from high perches on to a hard floor. If noticed when only the thickness of the skin it can be cured by paring away and removing bird to a soft or sandy run. But if neglected for some time the corn increases, eventually going right through the foot, causing great pain and impediment in moving about, besides being very unsightly. When it has reached this stage it is very difficult to cure, but it is cruel to allow a fowl to go hobbling about with this distressing complaint. Great relief may be given by penning the bird up in a coop thickly covered with straw and poulticing the foot until the parts become quite soft, when the yellow, cheesy matter can be squeezed out. But this is tedious work; it is much better to take the small blade of a sharp pen-knife, insert it right through the bad spot and cut outwards, severing the web in two. It will bleed freely, but if the operation is done under a water tap, blood will soon cease to flow. All the yellow secretions can then be removed, and when all are taken away thoroughly, wash out with strong phenyle and water; apply crude phenyle to the wounds and carefully bind up the foot with linen bands, tying each on separately so that the fowl can not pick them off. The bird should then only be allowed to run on sand or straw until the wound is healed.—Farmers' Home Journal.

A Biting Jest.

At one time the bailiff in charge of a jury was sworn to keep them "without meat, drink or fire." It was Mr. Justice Maule who gave the classic reply to the bailiff who inquired whether he might grant a juryman's request for a glass of water. "Well, it is not meat, and I should not call it drink. Yes, you may." Nearly all Maule's good sayings had a strong touch of irony. "May God strike me dead, my lud, if I am guilty!" exclaimed a prisoner when the jury found him guilty. Mr. Justice Maule waited a few minutes, and then said: "Prisoner at the bar, as Providence has not seen fit to interfere, the sentence of the court is" . . .—Bellman.

A Toad and a Golden Carp

By ADRIAN J. BROWN.

The following account of a toad attacking a golden carp is of interest from its bearing on an ancient belief that frogs and toads are at enmity with carp, and kill them by destroying their eggs:

On March 29 my son directed my attention to a large golden carp (C. auratus) lying in shallow water near the edge of a pond in my garden with a frog or toad apparently resting on its head. The fish appeared to be very sluggish, and made no attempt to escape from a landing net with which it was easily brought to shore.

On examination it was found that the head of the fish was held tightly by a medium-sized common toad (Bufo vulgaris) which had obtained a very firm grasp by inserting its fore limbs as far as the second, or elbow, joint into the sockets of the eyes of the unfortunate fish. The ghoulish-looking toad lay on the top of the fish's head facing its tail, and with its hind legs hanging in front of the fish's mouth. At first the appearance of the eyes of the fish led me to think they had been ruptured, but closer examination showed they were merely displaced and turned partially round owing to the pressure exerted by the intrusion of the toad's limbs between the eyes and their sockets.

On carefully withdrawing the toad's fore limbs, which were inserted to the extent of about one inch within the eye-sockets, the eyes returned to their normal position apparently uninjured, but during their displacement the fish must have been quite blind. No effort of the fish could have rid itself of the toad after it had once obtained the remarkable grasp which has been described, and it appears very probable that the fish would have died in a short time.

How the toad in the first instance obtained a hold in the sockets of the fish's eyes appears very puzzling, but a probable reason for its attempt to obtain a grasp, and for its holding on when a grasp was obtained, may perhaps be found in the unreasoning instinct which toads appear to possess at spawning time of grasping something firmly with their fore limbs. A few years ago in the same pond referred to above, I found a toad embracing a water-logged puff-ball so firmly that it required considerable force to release the fungus from the amphibian's grasp.—From an Article in Nature.

WORDS OF WISDOM.

A lazy man is a dead loss to himself.

A lot of worry comes to those who wait.

Criticism, like charity, should begin at home.

The family tree of the grafter is a plum tree.

A corner in grain isn't necessarily on the square.

Lots of the money that men marry is counterfeit.

For the traveler the best guidebook is a check-book.

A tight man and a loose dog are equally dangerous.

Many a man's nervousness is due to his lack of nerve.

A man's good judgment usually shows up the day after.

Be good if you can; but if you can't be good, be careful.

Graft often goes about disguised as a business opportunity.

Experience teaches us how to make other kinds of mistakes.

In order to satisfy a man give him what he thinks he wants.

Some men make a specialty of posing as horrible examples.

It takes a man with a lot of brass to dispose of a gold brick.

Enterprise and advertising make the biggest pair in the deck.

Most people would fall short if measured by the golden rule.

It's safer to laugh with the big man than to give him the laugh.

It's surprising how many friends a man has until he needs one.

Occasionally a man drops dollars while trying to pick up pennies.—Bakers' Helper.

What Makes the Wind Blow.

Observations demonstrate, however, that the wind never blows in straight lines because all bodies of air when in motion are acted upon by a law of nature called the "deflecting force of the earth's rotation." This force turns all wind to the right of its course in the northern hemisphere and to the left in the southern.

Thus if a wind in our hemisphere starts north it is soon turned slowly toward the northeast, or if it starts west it will soon turn toward the northwest. When it is remembered that at the equator the earth is rotating at the enormous velocity of 1035 miles an hour one will not wonder that such a deflecting force could exist. All areas of high and low pressure, from whatever cause, therefore become whirling masses of air, and a little thought will show that they must turn in the low areas, or "Lows," as they are designated on the weather map, always rotate in a direction contrary to the movement of the hands of a watch.—James H. Spencer, in Youth's Companion.

The Peajacket's Name.

The pea in this word comes from no garden, as is suggested, but from the Saxon word pad, which in itself means a jacket of stout, coarse cloth. As pad became more and more forgotten in speech the synonym jacket was added to make the meaning clear, and then the two words coalescing became fixed as the proper name of a convenient coat of the reefer type. Peajacket has kept its life longer alongshore than on the sea. Afloat the coat has long been known as the monkey jacket, and that so universally as to provide one of the rare jokes so laboriously overworked at the focsle head. Every square-head, or Scandinavian, in a crew is bound to hear his fill about "Yon Yonson jumping from the yibboom into the yolly boat in a monkey yacket."

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JUNE 23, BY THE REV. I. W. HENDERSON.

Review Lesson—Golden Text: Is. 43: 2—Read Ps. 106:1-12.

Chief points of the lesson for April 7 as set forth in our study in these columns. 1. Isaac's trust in God's willingness to continue to Jacob the promises that He had made to Isaac. 2. Jacob's consciousness of the divine reality. 3. Jacob's consciousness of the divine contiguity. 4. Jacob's consciousness of the divine providence.

April 14. 1. Jacob in distress. 2. Jacob prostrate before God. 3. Jacob's terror. 4. God's answer to Jacob's prayer. 5. The awfulness of the recollection of sin.

April 21. 1. The fascinating character of Joseph. 2. Joseph gotten rid of by his brethren. 3. The consequences of family favoritism. 4. The progress and culmination of fraternal hate. 5. How God uses the plans of bad men to further His divine purposes.

April 28. 1. Joseph sold into slavery. 2. The greatness of God's providence. 3. The greatness of Joseph's character. 4. Joseph faithful to God. 5. Faithfulness to Christ a necessity to the enjoyment of the joys of the Christian life.

May 5. 1. Joseph in prison. 2. Joseph as a diviner. 3. Joseph's substantial evidence of his nearness to God. 4. Joseph faithful to Potiphar. 5. Joseph humble in his viceregal splendor.

May 12. 1. The magnanimity of Joseph. 2. The abiding love of Joseph for his unworthy brethren. 3. Joseph's forgiveness.

May 19. 1. The trials and the tribulations of Israel in Egypt. 2. The book of the Exodus a record of the industrial as well as of the spiritual hardships to which the people of Israel had to submit. 3. God with Israel in her adversity. 4. The lesson of Israel in bondage apropos today.

May 26. 1. The humble birth of Moses. 2. The loyalty of Moses' mother. 3. Moses in the palace. 4. Moses indignant at the cruelty of the Egyptians in dealing with his brethren. 5. Moses' advice to the fighting toilers. 6. The unkindness of the world's toilers to each other. 7. Advice refused.

June 2. 1. Duties that come to us. 2. The holiness of God's house. 3. The value of humility and dependence on God. 4. Moses asks for aid to accomplish his work. 5. The power of God in this world.

June 9. 1. God's covenant with Israel. 2. Egypt reaps the consequences of her own misdoings. 3. Israel helps herself out of trouble. 4. Israel obedient.

June 16. 1. Israel delivered. 2. Pharaoh behind. 3. The inspiration of God to Israel. 4. God insists that Israel shall help herself. 5. The tenacity and steadfastness of Jehovah.

More Blessed.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." (Acts 20:35). The world's principle is that it is the most blessed thing in the world to receive, and to keep that which we have. The principles of heaven works on exactly the opposite principle from that of the ruler of this world.

It is a wonderful thing that this saying, though not recorded in the gospels by any of the evangelists, was thought worthy of record by Luke, who received it from the apostle Paul. This was the controlling principle of the life of Jesus, also of the life of the apostle Paul, who followed Jesus. It will be the controlling principle of every one who is a Christian. We receive but to give, and the greatest joy in this world is to give. The greatest blessing comes in giving.

My dear brother, do you know that one reason why your spiritual experience is not clear and bright may be that you do not give as is your privilege? What a blessing would come to many who read this article if they were to give until it became a real sacrifice! During the week of prayer just past you may have had your heart drawn out in longing for the blessing of God, and yet it may be that you are closing the channel to God's blessing by not giving what God has given you.

There are many calls. A blessing is in every one for those who give, and not only give, but sacrifice to give. Some one who reads this article could easily give $1000 and more to the various funds appealing for aid, and it would be a great blessing and joy to him. Others could give, by a little effort, one-half that amount, and there are many who read this article who can give $100. My brother, my sister, you know whether you can do this. He who gives will in return receive a greater blessing than he would were some one to make him a present of that sum amount.—Review and Herald.

The Good Endures.

"No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake, was mingled with it, will drop away as the withered petals drop away when the full flower has blown."

Taking the Life Out.

By the time you have boiled your faith down to a form you have taken the life out of it.

Let us vow, as we love our ideals, that we will never endure to forsake the company of our fellows, the rank and file of mankind. We will never despise the common toil. We will not antagonize men if we can help it. We will keep together and act together, whenever we can. We would not drive men if we could, as we would not be driven ourselves. We will persuade them. We will never forget that the worst men are yet men. We will not turn any out of the temple of our humanity. Our faith in democracy is our hope in humanity; that is, that justice and friendliness are in all men. If we believe this we can afford to be endlessly patient.—Charles F. Dole.

HOW IT HAPPENED.

Green—"I was the victim of a lynching party in Arizona once."

Brown—"You don't say?

Green—"Fact. I married the widow of a man who was strung up for horse-stealing."—Chicago Daily News.