

SUNDAY SERMON

A Scholarly Discourse By
Dr. A. H. Goodenough.

Bristol, Conn.—The Rev. Dr. Arthur H. Goodenough, long a Brooklyn pastor, now of the Prospect M. E. Church here, preached Sunday a strong sermon on "Is Our Nation Drunk With National Prosperity?" The text was from Exodus xx, 3, and 34: "The Lord thy God, which has brought thee out of the land of Egypt, out of the house of bondage, Thou shalt have no other gods before Me." Dr. Goodenough said:

The text is taken from the Decalogue, the Ten Commandments. The Decalogue was given as the rule of conduct of the people of Israel. The story of Israel's deliverance and salvation and the birth of the nation are recorded in the Pentateuch reads like fiction, however—it is history. God is always and forever against human slavery. God is a just God; God loved the poor and suffering and hopeless people down in Egypt. It was His purpose to deliver them. He did deliver them. And as many of them as reached the promised land, I suppose God has a right to have favorites, as well as anybody else. To make a law that nobody should have favorites would be the legislation of lunatics. That would be contrary to the law of love. The law of love is the law of God, and you cannot go back of that. God had a special regard for Israel. Why not? He certainly had a right to, because He was kind and merciful and good to everybody else. But the favored people frequently forgot God. They turned away from following after Him and sought out ways of their own. And sometimes they preferred garlic and onions in Egypt rather than the discipline of the journey, which would ultimately bring them to the land of milk and honey. Very often God had to say to them in words which we have read as our text: "I am the Lord thy God, which have brought thee out of the land of Egypt. Thou shalt have no other gods before Me."

It has often been said that America is God's second Israel. God has surely been good to this nation. It has shown us many mercies. He has abundantly poured into our laps the wealth of the prairie and mine. And the most valuable crop of all with which God has enriched us is in the galaxy of great and good men by whose labors we are all benefited. Our republic, in a little over a hundred years, has worked its way to the fore. And now, by sheer skill and industry, by mental power and the kindly heart, she has made herself the foremost nation in the family of nations. Other nations tell us that we are a great people, and we are inclined to believe them. The late Archbishop Farrar, that much beloved and widely known Englishman, has said, "America was God's destined heritage; not for tyranny, not for aristocracy, not for privilege, but for progress, and for liberty, and for the development of a noble and noble type of righteous, fearless and independent manhood."

That is the world's estimate of us. God forbid that we should ever fall in one jot or tittle of what is expected of us. Our mission is to make the world better. The ways and means are here; the ability to use them is also here. God grant that what is in our hands and in our hearts, and in our banks and in our barns, may all be laid upon the altar—consecrated to the advance and uplift of all the people who live on this globe. In order to accomplish that, we must, ourselves, keep right in thought and pure in heart, and walk in the upward path that leads to more light and to the summit of human perfection.

For some years past there has come to us an unbroken stream of prosperity. This is due to two things: First—the blessings of heaven, in rain and dew and sunshine upon a rich and fertile soil. Second—the industry and skill of man in making the best and most of what is within reach. Our Secretary of Agriculture has given to the world a report that makes the heart of every American dance for joy. The whole world has stood before it in surprise and delight. Not only has it beaten all previous reports in our own land, but it has surpassed anything that any nation has ever been able to render. The value of the year's farm products, that actually came into the pockets of the farmers, was \$6,415,000,000. That sum would more than pay the national debt of France or Russia. According to the editor of *Country Life*, it would purchase all the gold produced in the world in the last twenty years. Three farm products have yielded enormous sums. Corn, \$1,215,000,000; milk and butter, \$955,000,000; and hay, \$905,000,000. Secretary Wilson tells us that the aggregate value of all our farms has increased in the year \$3,133,000,000.

What does this mean? It means many things. It means, first of all, that there is plenty of money. When the farmer does well, everybody else does well. All our wealth comes out of the soil. And in the rich harvest there is more of God than of man. When the harvests are plentiful, the mills, the shops, the factories, are all busy. There is work for everybody. And when this is the case, the poor man grows rich and the rich man grows richer. To all of which we have no objections.

Lots of money, however, is not an unmixed good. Most men love money. It is a noble ambition to desire money, to work for a competency, and for a surplus, to fall back on, in the rainy day, or when old age comes on, as surely will if death do not overtake us sooner. But some men have an insatiable thirst for gold. Get money is their shibboleth. It seems easy for some folk to persuade themselves that any method is justified if you only get what you want. Many people, therefore, in our time, have become enormously rich. Some of them have gotten suddenly rich. Be sure and tag the man who becomes suddenly rich. There hangs a story. We are not saying that getting rich is a sin. We would all get rich if we could. That is, if we legitimately came our way, we would not doubt.

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EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 22.

Our Resources in Service.—Matt. 7, 8.

The Creator, for his own great and wonderful purpose, has put us into the world. We have our own plans for life, our ambitions, our strong desires, but all of them are of slight importance compared with God's plan for our lives. He who knows the end from the beginning has chosen us to be a part of his wonderful and universal scheme. However important it is to us that we should be properly cared for, helped, and directed, it is more important to God.

Out yonder on the farthest outpost of a great army is a single picket. He is the nearest soldier to the enemy's lines. Of course, it is important to the soldier that he shall not be harmed. It is of the utmost concern to him that the enemy shall not destroy him. He is naturally interested in his own safety. But up at headquarters there is a general in command of the entire force. The life of that picket on the remote outpost is of more importance to the general than it is to the soldier himself. On the picket-guard's ability to guard the camp against sudden and unexpected attacks may depend the lives of thousands of men, and even the destiny of a nation. This is a very inadequate illustration of the fact that God cares more for us than we do; that we should be each of us in his right place. So he guides us.

But God is able, as the general of an army is not, to guard the safety of every faithful servant. Many a picket has lost his life, without blame on his part, in the discharge of his duty. But no child of God came to lose while he is faithful in the place to which God has guided him, and where he had been put on duty.

When we can say, "My times are in thy hand," we have no need to fear final disaster. The seeming loss, the present grief, the pain of to-day, will all come, through the alchemy of God's providence, to real and lasting blessing.

Everybody would be glad to feel confident that God's resources were at his command, but not everybody may have this assurance. We cannot claim the promise until we are willing to put ourselves under his control. Submission must come before endorsement. No one can follow the leadings of God's providence unless he has accepted God's authority.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS
FOR APRIL 22.

Subject: Jesus the Sinner's Friend.
Luke vii, 36-50—Golden Text: Luke vii, 50—Memory Verse, 47—Commentary on the Day's Lesson.

I. Jesus anointed in Simon's house (vs. 36-39). One of the Pharisees, Simon, by name. This was a common Jewish name. There were two by this name among the apostles, one is mentioned in the New Testament and twenty in Josephus. "Sat down to meat." "Reclined at table." The custom was to recline on a couch, on the left side, the head toward the table, and the feet outward. But Simon omitted the usual ceremonies of respect which Jesus might well have expected.

37. "A woman—a sinner." There is a difference of opinion as to the character of this woman. Some think that she was a notorious woman of the street, while Clark, Whedon and others think the term "sinner" is used here, as in many other places, merely to designate a heathen. There is no evidence to prove that this woman was Mary Magdalene or that she was a grossly immoral character.

38. "Stood behind." The knees were bent and the feet turned out toward behind. The sandals were put on entering the house. "Washed his feet." She wept profusely; her hair was flowing loosely about her shoulders as a sign of mourning, and with this she wiped His feet. "Kissed." The kiss is an emblem of love, subjection and supplication. "Anointed them." She did not think herself worthy to touch His head. 39. "Pharisee—saw it." The first feeling of Simon was that of displeasure at a heathen sinner had ventured to pollute his pure threshold. "Within himself." He had doubt with reference to his guest, but he dare not speak his thoughts to the prophet. "The idea prevailed among the Jews 'that a prophet must know everything secret.' 'That toucheth him,' Simon, if she had touched him, would have said, 'Stand by thyself, come not near me, I am holier than thou,' and he thought Christ might say so, too.

40. "Jesus—said." Simon probably expressed his displeasure by his looks. Simon did not see through his guest, but Christ saw through him. "Somewhat to say." A courteous way of asking permission to speak. Those who are somewhat against a guest, He hath somewhat to say unto. "Master, say on." Although not believing Him to be a prophet, yet he recognizes Him as a teacher. 41. "A certain creditor." The creditor is God and the two debtors are Simon and the woman. "Fifty hundred pence." Or denarii. Silver denarii were worth from fifteen to seventeen cents. 42. "Nothing to pay." Simon, the Pharisee, was in debt and without the means of paying. He could no more pay his fifty pence than the poor woman could pay her five hundred, and if both be in debt, forgiveness of money both must perish. "Forgave them both." No righteousness of ours can merit His pardoning love. Salvation is the gift of God.

43. "I suppose." With greater modesty than that with which he had just murmured, Jesus proceeds to turn his opinion, and Jesus proceeds to turn his answer immediately as a weapon against him.

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Handling Manure to Field.

While it is admittedly the better plan to get the manure to the fields as soon after it is made as possible, the plan has its greatest value when the manure is spread as soon as it is placed on the soil—that is, do not put it in heaps to spread at some later period, but, if possible, load it from the stable directly into a spreader, so that as soon as it reaches the field it can be put on the soil, where it will leach in during the winter. The idea of carting the manure direct to the field is to have it improving the soil instead of letting a portion of its virtue go into the air, as is the case when it lays in the barnyard all winter.

Poultry Yards and Shrubbery.

The best poultry yard for fowls that have not free range is the one with plenty of shrubbery in it and one in which grass may be sown to allow the birds plenty of green stuff to eat. It is advisable to have two yards, and while the birds are living in one sow some seed in the other. It is also a good plan to turn the soil in the yards and the birds will get many worms and insects. If there are no trees or shrubs in the yards it is very little trouble to plant a few there. The hens, and little chicks, especially, will appreciate them on hot days. It is not a pleasant thing for a hen to be compelled to remain out in the brooding sun, with a flock of little ones, trying to keep cool. And then so many persons forget to give plenty of fresh water to their fowls in hot weather. There is nothing that is more of a drawback to the health and comfort of the birds than to be forgotten when the days are so warm. They get run down and their systems are in a condition to get all the diseases that are going around.—Mirror and Farmer.

An Early Start.

Whether for hay or pasture, the land should be deeply plowed and well harrowed, so as to have the soil in the finest possible condition. This is essential for the reason that the young plants will have better facilities for feeding and will rapidly increase in root growth before the warm days of July and August. The more early the growth the grass can make the better it will be able to endure a dry spell. If manure is used it should be thoroughly decomposed in order that all seeds or weeds may be destroyed, as it is difficult to get at weeds growing on a grass plot. The safer method is to apply fertilizers. Wood ashes are excellent, but a mixture of 100 pounds of acidulated ground bone (or phosphate rock), 125 pounds of sulphate of potash and fifty pounds nitrate of soda per acre, if the land is in moderate condition, will give the grass an early start and enable it to become well established before meeting with lack of moisture. The main point in the growing of a grass crop is to get an even and uniform stand at the beginning, for any gain at the start will be of advantage at later periods of growth. While mixed grasses should be preferred on a pasture field, it is better to grow hay crops singly—unmixed—the mixing of the foods to be done after harvesting the grass crops. It is better for the farmer not to depend upon a single kind of hay crop, as a prolonged drouth may destroy it. Instead of growing clover and timothy only, there should be fields of cowpeas, Hungarian grass and fodder corn, which can if necessary be seeded late and mowed at any stage of growth, according to circumstances.—Philadelphia Record.

The Mating of Fowls.

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Live in the Dairy.

There is no better purifier, disinfectant and germicide for use in the dairy than ordinary lime. It is so cheap as to be within the means of every dairyman. Unlike so many disinfectants, it is non-poisonous, while at the same time it is thoroughly efficient and easy of application, whether as a wash for the walls or as an addition to water used for cleansing vessels which contain milk or cream. There is no objection which will prevent a badly contaminated churn, before it gets to that stage it should be destroyed, but to prevent a churn "going off" or rather to always maintain it in a sweet and wholesome condition, it should be filled once or twice a week up to the top with lime water and allowed to stand overnight. The water may be used

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CHRISTIAN ENDEAVOR NOTES

APRIL TWENTY-SECOND.

The Lord's Day; How to Keep It Holy.—Luke 6:8-10; Ex. 20:8-11; Rev. 1:9-18.

Whatever means more and better life, for yourself and others, is appropriate to the Day of the Lord of Life.

"Six days shalt thou labor" is just as much a part of the Sabbath law as "on the seventh day thou shalt rest."

We are living in God's Sabbath, His rest day; and yet how busily He is at work! But He is at work for others.

(Rev. 1:11) We shall keep the day in the right way, as no amount of rules will enable us to keep it.

Suggestions.

If we keep the Sabbath physically, it will keep us spiritually; and if spiritually also, we shall also be kept physically.

Christ is Lord of the Sabbath; and so are we, if Christ dwells in our hearts.

No one keeps the Sabbath if he thinks about its prohibitions rather than its privileges.

"Time saved" by Sunday labor is life lost.

It has been proved by many experiments that workmen who labor seven days in the week accomplish less in the long run, than those that rest on Sunday.

Sunday is not the week's dormitory, but the week's gymnasium.

Sunday is the day of the sun—new light, new fire, new life; and the sun is the Sun of Righteousness.

Sunday is a bridge over the dark river of bodily and mental ruin into which we should fall without it.

Questions.

Am I using Sunday for myself or for God?

Is Sunday the joy to me it should be?

Am I preparing my self for the endless Sabbath of heaven?

Quotations.

O day of rest! How beautiful, how fair.

How welcome to the weary and the old.—H. W. Longfellow.

We cannot count the treasures of our Christian Sabbath day. It spreads out over us the two wings of the archangel of mercy.—T. DeWitt Talmage.

What Shall We Do?

Gehazi and Elijah looked on the same scene. The one thought he was surrounded by adversity, and cried, "What shall I do?" The other saw the mountains lifted by the chariots and horsemen of the Lord of Hosts. The panic of Gehazi! The pole of Elijah! Depend upon it, our days will be full of panics if we have not that heavenly vision of faith, the eyesight of the soul.—Dr. Woolfkin.

A Will That Held.

December 26, 1901.

"Well, Maggie, I will you our home and the children won't dollar each and pay the debt with the stock."

"J. B. ARMSTRONG."

This was written on a slip of paper five inches long and three inches wide, in a poor scrawling hand, and thought by some lawyers who read it to be valueless, turned out to be worth \$5,000 to Mrs. Margaret Armstrong of Waurika, Oklahoma Territory, and is the last will of her husband, who died there on Jan. 7 last. Probate Judge Glenn of that city has held that the document meets all requirements, and has admitted it to probate.—Kansas City Journal.

Society Youth a Hard Worker.

Rhinelander Waldo, the young society man of New York, who occupies the post of deputy police commissioner, is disappointing his enemies by showing a capacity for hard work in his new post. He arrives at the office at 9 a. m., and sticks to his desk until 5. Then he makes an evening tour of the city to familiarize himself with the actual workings of the department.

A PRECARIOUS CONDITION.

Many Women Suffer Daily Miseries and Don't Know the Reason.

Women who are languid, suffer backache and dizzy spells, should read carefully the experience of Mrs. Laura Sullivan, Bluff and Third Sts., Marguette, Mich., who says: "I had backache and bearing-down pain, and at times my limbs would swell to twice normal size. I could hardly get up or down stairs, and often could not get my shoes on. Beginning to use Doan's Kidney Pills I got relief before I had used half a box, but continued taking them until cured. The bloating subsided and I was well again."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

THE WESTERN MAN.

Here is someone's conception of the western man: "He rolled the prairie up like cloth, drank Mississippi dry, put Allegheny in his hat, a steambot in his eye, and for his breakfast, but fished some twenty-one did fry. He whipped some whole Comanche tribe one day before he landed, and for a walking cane he took a California pine, and when he frowned he was so black the sun it couldn't shine. He whipped a ton of grizzly bears, one morning with a fan, and proved himself, by all these feats, to be a western man."

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