

SUNDAY SERMON

A Scholarly Discourse by
Rev. I. W. Henderson.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "The Eighth Commandment," the Rev. I. W. Henderson, pastor, took as his text Ex. 20: 15: "Thou shalt not steal." He said in the course of his sermon:

This is a call for simple honesty, and the need for clear and fearless thought and utterance is both imperative and apparent as we apply this eighth commandment to the social life and communal conditions of today.

The common interpretation of what it means to steal is quite elementary. In the public estimation, stealing, very largely, is a form of open and specific disobedience to law which will likely land the evil doer in behind the bars. The man who purports to say or imply that the average individual conscience does not recognize the obligations and the validity of that moral law which overlaps our penal code. But to a large extent the robber, in the public mind, is the man who takes the lock, who spends his evenings at his neighbor's safe with dynamite and jimmy; who misappropriates to his own use our silver, our clothes, or our money. Ask a man: Who is a thief? and the likelihood is that often, though not always, he will name the lock-pick who bears the insignia and the dishonor of that self-seeking fraternity whose members live by their wits. But are the men and women who declare open war upon society and who adhere to the principle that the world owes them a living the only ones who steal? Is it the man who picks your pocket or the man who steals your savings, by heedless mismanagement of that fortune you gave into his trust, who robs you of most? Who is the most dangerous criminal, the second-story burglar or the man who under the guise of a conservative financier, wrecks your home and takes your all? Who best merits prison clothes, the man who steals to save his family from starvation's grimmest death, or the millionaire of Wall street who inflicts a loss that he knows can never last? Who most deserves the scorn of honest men, the man who cracks a safe or the philanthropic plutocrat who made his wealth at the price of human blood?

The consensus among those whom the law punishes is that robbery is all right so long as you steal enough. Only the small burglar is to wear stripes. The sin of stealing is in being caught, and its worst disgrace is not to be deft enough to bag everything in sight.

Stealing is wrong and it should be punished no matter by whom or how it may be committed. The Member of Congress who violates the law and robs his country for his private gain deserves the limit of the penalty. The moneyed man who wrecks the corporation to satisfy personal spite or secret grudge, should wear the iron together with that other of his company who represents as a real investment proposition a property that is chiefly air, paper and water. The business man who swindles his laborer and hugs the lion's share of the profits to himself, with no concern or care for the toilers who made possible his material success, is a thief. The rich man who raises prices and lowers wages, without right or need, to such an extent that poor men have no decent chance to live, steals more than money.

"Thou shalt not steal," says the commandment, and to my mind's eye there comes the vision of that cotton mill in the sunny southland. I hear the whir of wheels, the rattling of looms, the clatter of leather belts, the shouting of the mill boss; and there, in among that bustle and clatter and ceaseless racket, I see mere children watching wheels, instead of birds; tending cotton when they should be at school; books growing old and blighted in body, mind and spirit, when they should be learning lessons in God's wonderful out-of-doors. Mere children driven into slavery by the laziness of lying parents or the greed of northern capital. And what you may see in the cotton mills of Dixie, you may see in the glass works of New Jersey, the mines of Pennsylvania, or in the sweat shops of New York. Is such stealing wise?

The amount of wholesale and unstrained robbery that takes place in our public life is enormous. It would seem that the sense of honesty is on the decline did we not know better. The caliber of the consciences of a host of men who administer the affairs of the plain people is not very large. Dishonesty is, therefore, a very common thing. Many leaders in our political life, a synonym for assured success. "Thou shalt not steal" is left out of their moral code. To be honest, to be square, is, with them, to be marked for defeat. When we read in our daily papers of the shameless rackets perpetrated upon the Government by corporations, by and with the consent of those who make and those who administer our laws; when we learn from time to time that hosts of men and women are ruined by get-rich-quick syndicates; when we find daily instances of wholesale defalcations by men of trust and repute and former seeming probity; when we see the expressed will of the sovereign citizenship of self-governing communities made the football of political brigands, and whole States beneath the power of political buccanniers; is it any wonder that we feel at times that the sense of the unrighteousness of stealing has been abandoned by many in control of affairs in public life?

We need an enlightened public conscience. Men must be made to feel and to know that corporate and public theft, as private, are contrary to the law of God. Statesmen who wink at and foster robbery of the treasuries ought to be returned to private life. If nothing more, politicians who are out for graft must be relegated to the rear. Clean men must cut the way to the regeneration of our social life. The crowd of unwholesome and immoral civic parasites who despoil and besmirch communal life should be removed from power and influence.

"Thou shalt not steal," said Moses. So says Christ to us. All that Moses asked of Israel, Christ demands of America. No man can steal and be plumb to the law of love. With the entrance of Jesus the heart will seek to give rather than to get; and with the soul that waits for graft from God, the right will ever reign supreme.

But despite all the unwholesomeness around us, the signs of the times presage a glorious transformation that is near at hand. Whatever may have been the evil sowing of yesterday, and whatever may be

the alarming harvest of to-day, we need not fear for the harvest of tomorrow. The Lord is coming into His own. Society is coming to its senses and better men are moving to the front. The dormant will of a mighty people is awaking and will betide the wicked charlatan who falls to see the writing on the wall, or seeing, falls to heed it. And the awakening will come most largely, as in the nature of the case it ought, among the common people of the land; those at whom the unphilosophical slander is so often hurled because they are not so fickle, so foolish and so weak.

That a social regeneration and moral revival is taking place in society no man may, with reason, doubt. It is in the air. Men are applying moral standards that for years we have never, or seldom, heard of in the church, are asking for more decisive, concrete, fearless ethical preaching from the pulpits of our land. Ecclesiastical authorities are hesitant about receiving the money of our tainted millionaires, not because they are convinced that money itself is unclean, but because the quality of the individual who possesses it, no matter how bad a man he may be or how ever flagrant his money may have been acquired; but because they do not want to become suspects of being receivers of stolen goods or laxly themselves open to the charge, just or unjust, of compounding with evildoers. Reform movements are rife, and the bottom plank of the reform-ation platform is, almost without exception, in substance, the Eighth Word of the Mosiac Law.

Now and again we hear it said that those who promise us reform will, in their turn, when they shall have entered into power, exploit the people for their own advantage, as has been done of yore. I do not believe that this is so, as I read and interpret to-day's promises. I am sure, that they who betray the confidence of the people under the promise of a clean reform, will go down, at a later day, to a political disaster beside which the downfall of an Arno will be counted tame.

Had I to bargain with the moral reformer, a religious revival which shall purify men's souls will sweep the land. Spiritual blessedness and "joy and peace in a holy spirit" will become the chief desire of men's hearts. Having tried the comfort that the world gives and found it empty, men will seek the peace of God which surpasseth all human comprehension, which the world cannot give and which the world cannot take away. Let us place our trust in the God of Israel and of America. Let us face the future with a cheer.

Plowing Around a Rock.
"I had plowed around a rock in one of my fields for about five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed that it was such a rock that it would take too much time and labor to remove it. But, to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and found out the size of it for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help. "The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles squarely in the face. "We shiver and shake and shrink, and sometimes we do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name one-half of its terror would be gone. The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know."

Let us not allow our unmapped trouble to make barren the years of our lives, but face it, and with God's help work out our salvation through it.—Advocate.

The Great Weaver.
Life is a great shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the crust of the shuttle or the weave of one thread, whether it is dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of His Providence.

The Law of Growth.
There comes a time when the chestnut burr opens up intuitively and the nut rolls out—there is a time when an apple gets so juicy and ripe it begins hanging to the ground and falls—there comes a time when the chicken gets too big for its shell and picks its way out and manifests his larger form of life. There comes a time when every justified soul that keeps in harmony with God will walk into the experience of holiness.—T. H. Nelson.

Rural Simplicity.
"It's dreadful queer," said the housewife, "that the potatoes you bring me should be so much bigger at the top of the sack than they are at the bottom."
"Not at all, mem," said the honest farmer; "it's just this way. Potatoes is growin' so fast now that by the time I dig a sackful the last ones dug is ever so much bigger 'n the first ones."—Harper's Weekly.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-
MENTS FOR NOVEMBER 4.

Subject: The Lord's Supper, Matt. xxvii, 17-30 — Golden Text: I Cor. xi, 24—Memory Verses, 26, 27—Commentary on the Lesson.

I. The preparation for the meal (vs. 17-19). 17. "First day of the feast." The 14th of Nisan was the day of preparation. The celebration continued until the 21st (Exod. 12: 18-20). "Of unleavened bread." So called because at this feast only unleavened bread was allowed. "Where wilt thou?" Jesus had no home of His own, and the disciples knew that some place in the town, be it at once, individual and public actions. The newspaper to-day takes the trail ahead of the pulpit, and many an editorial handles the ethical cudgel more forcefully and effectively than many a sermon. Men, within and without the church, are asking for more decisive, concrete, fearless ethical preaching from the pulpits of our land.

18. "Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." It is probable that this meant some person with whom Christ was well acquainted. His name was known to the disciples. "Say" (Exod. 12: 18-20). "Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." It is probable that this meant some person with whom Christ was well acquainted. His name was known to the disciples. "Say" (Exod. 12: 18-20). "Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." It is probable that this meant some person with whom Christ was well acquainted. His name was known to the disciples. "Say" (Exod. 12: 18-20). "Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." 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