

# The Pulpit

A SERMON BY THE REV. W. W. HENDERSON

Brooklyn, N. Y.—The shocking and alarming social conditions revealed by the testimony in the trial and by the statistics of divorce recently given out by the United States Census Bureau, over one million having been granted in the past nineteen years, furnish the text for the following sermon written by the Rev. W. W. Henderson, pastor of the Irving Square Presbyterian Church: Ex. 20:14, "Thou shalt not commit adultery."

It is my intention to broaden the scope of the word which is the object of this testimony, and to cause it to cover, as I am certain God means it, to-day, to cover, all that field of human uncleanness which strikes at the very core of our common life. The command hits hard and swift against the social crime of marital infidelity, but in the light of the messages of Christ, it condemns, with no uncertain sound, all those men and women in whose hearts and actions lust receives free rein.

The Gospel of our Lord insists on cleanliness of mind. It condemns unaparting and scathing the violation by any and all men, married or single, of God's law of purity.

The seventh word, with our Lord behind it, forbids three sins, and the three are these: first, the nullification of the marriage bond by infidelity, with all its attendant evils. Secondly, the pollution of the purity of personal and public life by men and women who are without restraint or lawful tie. Thirdly, the degradation and destruction of the spiritual and physical elements in man through unbridled lust in the heart.

And now let us to the points. The covenant by and between two human beings—one man and one woman—to live together in the holy estate of matrimony, is the most sacred contract man may make. Resting as it should always rest—be it not unholy and the child of lust—upon a growing and a gracious love for the other—it is the grandest of inter-human agreements. Upon its sanctity and preservation, as the pledges of pure and lasting love, faith, done and given in the presence of Almighty God, the glory of our Father and the happiness of two souls depend. As a civil contract it is the basis of sound political and social life. Upon the inviolability of the marriage contract, the health of the state, the integrity of the home, entirely depend. Marriage may, before God, and should, throughout this land and our world, be invalidated only upon full and sufficient proof of infidelity by either party. They who are in guilt should be made to forfeit their rights to marry, the granting of absolute divorce with permission to remarry, for any cause other than proved unfaithfulness, is unwise, unsafe, unjustifiable and un-Christian. Legal separation and legalized immorality are two very different things. The people of such unwholesome dispositions, as preclude a happy common life, had much better pursue independent careers. But the dignity, the importance, the sanctity of the wedding vow demand that it shall not be permitted to be used as a cloak for licentiousness. The disgrace of divorce is a menace to the perpetuity of our institutions. The ease with which absolute release may be procured does small credit to our brains, or to our righteousness as a nation.

The sin and the shame that are bound up in our granting of license to polygamy tend to our own undoing, do we not watch out. The wrong of Mormonism is a great one; but if contemporaneous cohabitation be a bad thing—and it is—what must be our judgment upon that consecrated polygamy which, for the convenience rather than religious conviction as its best excuse? If an elder of the Mormon church is to be kept from the halls of Congress because the civil law forbids polygamy, what should be our attitude toward that other leader, who, in the name of his faith, whose whole life contravenes God's moral law? Yes, my friends, Mormon polygamy is vicious in principle and fact, but not more so than that system of legalized vice that the laws of our country now permit. The sacredness of the marriage covenant must be protected, and the law should be the crowning of clean love, and that it binds till death, cannot be overemphasized. The seal of pure affection is of as much account to those who will go through life together and to society at large, as the legal seal of the state, which binds the law should be the motive of a life union of two souls. Of this the state takes no notice. The bureau of vital statistics has more interest, as a law enforcing body, in the question of how old is the woman, than in the matter of how old is the man to wed her. But God looks at the matter with a different eye; and in His sight no marriage is of good report that is not based on the union of two souls in holy love. The courts may declare the other marriage legal, but the hand of Jehovah will stamp it as unclean. "Thou shalt not commit adultery" rings the Messianic message and the law puts God to shame. Here and there, everywhere in America, we may see the sorrow of it all. Children in the midst of wrecked and unhappy homes, born and reared to a heritage of embarrassment to say the least, and in immoral family conditions to say the most. Unrestrained divorce is wicked and it should be prohibited. We must not put license at a premium, nor make vice easy.

No less guilty in the eyes of God is the man who yields his life to sin. There is need to-day for a clear, strong note from the church calling men to purity in living. Men must be made to see, to know and to feel that chastity is as essential for men as for women. Away with that goddess theory that what is fundamentally wrong in morals for women may be conveniently right for men. God has no two systems of morality—the one for the men, the other for the women. In His sight there is neither male nor female; for the law is equally unto both. The degradation of man by man himself is unfair to God and utterly without honor. And the sad thing of all is that men will do without thought or care the evil that they do.

At Jesus has shown us clearly that in the Christian economy the man is guilty of our stated sin who harbors lust within his heart. And although in the last analysis the man who commits overt sin is guilty of sinning to a greater degree than the man who but pollutes his mind with evil desires and unholy thoughts.

yet both are directly disobedient to the will of God and the way of each is the highroad unto death. And I am not sure but that more of us are guilty of the latter infringement of the law than of the former. Many a man and many a woman who would not dare to go the full length of open evil, will do themselves real damage and endanger the safety of their immortal souls through the harboring of ungodly, sensual thoughts. And of two things I am very positive of which the first is this: that it is harder to keep the mind clean than to refrain from outward evil; and the second is this: that pure thoughts will induce and produce uprightness of act. If as James said, it is easier to control a horse than the tongue, I am sure that it is easier to control the tongue than the mind. And the truth of God is this: that men and women, for the purity of heart and mind will meet with sure success and will assure nobility of action.

We need a sanctified purity of life. I am disgusted and would be dishonored, did I not trust in God, in His grace, and in His mercy. I am a man who has met in my personal experience. Men who are sure that immorality is fair for men but woefully wrong for the wives of men. Women who boast that the men they know have been the seamy side of life, and that they know better for it. Men who think that they only way to reap wheat is to sow wild oats—a theory that only works in the seedling and harvesting of sin. Mothers and fathers who are so lost to shame that they desire their sons to indulge in the same little of all kinds of evil that they may men of real experience. Such nonsense as it is, and oh! the folly of it all. Forsooth the only way to cleanliness of heart is through the depth of sin—the only way to have us think. The only way to Christ is through the depths of hell.

It is not so. I know ignorance is not necessarily virtue. And contrarily, I am heartily in favor of the proper and godly instruction of our youth of both sexes upon the mighty and central truths of the Gospel of Christ. The only way to Christ is through the depths of hell.

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## CHRISTIAN ENDEAVOR NOTES

MARCH TWENTY-FOURTH.

Things You Have Learned from Noble Men and Women Outside the Bible.—1 Thess. 1:2-3.

Noble Abraham.—Gen. 12:1-3. Noble Moses.—Ex. 4:13-33. Noble David.—1 Sam. 17:33-37. Noble Ruth.—Ruth 1:14-18. Noble Mary.—Luke 1:29-45. Noble Saul.—Acts 9:1-9.

Nothing, besides Christ and the Bible, is better worth thanking God for than a good man. Let us praise God for men more than things. The seven elements in the spectrum of a noble man: work and faith, labor and love, patience and hope, and communion with Christ. God's elect should be men's elect; whom God chooses let us choose also. The way to be a man worth imitating is to be an imitative man, following the highest examples.

Human Examples. Gladstone's determination. Having planned one day to take a long walk, he took it, though it rained hard, rather than break through his habit of accomplishing whatever he had undertaken. George Muller's faith. He depended entirely, for more than half a century, upon answers to prayer, for his own support and the support of hundreds of orphans. Washington's punctuality. Having arranged to visit Salem, and to start from Boston at eight, he started alone at that hour, the military company which was to be his escort parading the street at the time. He was far on the way before the mortified troops overtook him.

Henry Clay's patriotism. He proposed a plan which, as his friends told him, would ruin his chances for the presidency. But he persevered, saying, "I would rather be right than be president."

Spurgeon's faithfulness. A boy was attending him to a strange church when he asked whether the lad loved Christ. "For years," said the boy, "I have showed ministers the way to the chapel, but you are the first to ask me." The result was a soul won to the Saviour.

Luther's courage. A cardinal's minion once asked the reformer where he would find a shelter if the elector of Saxony should desert him. "Under the shield of heaven!" was the unflinching reply.

## EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 24.

The Resurrection.—1 Cor. 15: 35-58.

Passages for reference: 1 Thess. 4: 13-18; Rev. 21: 1 to 21: 8. Perhaps there is no one theme more often referred to in the Acts and the epistles than the resurrection. It was the subject of testimony on the part of the early church. It was the keynote of the apostles' arguments. It was that which brought bitter persecution upon them. It was the comfort of believers, as shown in the reference to Thessalonians. It enters into our conceptions of the future world. It was so important to the church that Christ spent forty days after his resurrection confirming it to his followers with many infallible proofs. Jesus foretold his death, but he did not understand till after it had taken place. The resurrection is the third step in the complete redemption of man. The first is the conversion of the soul, which must still live in a dying body; the second step is the separation of the saved soul from the mortal body—that we call death; the third step is the reuniting of the soul with the resurrected, immortal body which completes the work.

Jesus well knew the necessity for the perfect confirmation of his resurrection. Therefore he made many appearances to them, convincing even the hesitating Thomas by the overwhelming evidence of his hands and his side. He partook of food with them at the lakeside and fully established his identity. We are not told all the proofs that he gave, but for forty days he so lived in their company that no amount of threatening could ever drive the truth from their minds.

Jesus in his resurrection does not stand alone as one exceptional being, like Elijah, in his translation, but he was "the first fruits of them that slept." He was the first to come forth, but his coming is the surety of our resurrection. Hence it became the basis for the preaching of the doctrine of the resurrection of the dead, the perfect confirmation of his resurrection, because they were materialists. Persecutions arose. "Because of the resurrection of the dead they were often called in question."

Paul said, "If Christ be not risen, then is our preaching vain, and our faith is vain also. Ye are yet in your sins; but now is Christ risen from the dead." Whenever he went, whether among Jews or Gentiles, he had to make this the center of his teaching, and maintain it in the face of persecution of the bitterest kind.

In deep borings a serious difficulty is often encountered with waterlogged strata. This obstacle was surmounted lately in some mining operations in Goslar, in Germany. A shaft was being excavated some 550 feet deep, and it had to pass through a layer of sand that was soaked with water. The engineer forced down thirty-four freezing tubes, placed in two concentric circles, and this turned the stratum into solid, workable rock. Excavation was then comparatively easy.

A Desire for France. France wants the New Hebrides, and has wanted them ever since 1850, when she annexed their neighbor, New Caledonia. We want them, partly because they are a valuable asset in themselves; mainly, however, because they are no more than four days' steam from Sydney, and possess the only good naval harbors for thousands of miles.—London Windsor Magazine.

The New Orleans Board of Health has officially recognized the mosquito (stegomyia fasciata) as the true and only disseminator of yellow fever.



Why Eggs Fail to Hatch. In her natural or wild state the hen lays in the spring and summer, when the conditions for success are favorable. She is the companion of a vigorous male. The eggs from such a hen always hatch and produce strong and hardy chicks. When the domestic hen lays in the spring, the eggs usually hatch well. In the fall and winter, when the hen is stimulated to egg production, has just passed through the molting period, is overfed and confined, and is mated with some worthless male, the conditions are not so favorable, and to secure good hatches from her eggs is a matter of chance to a certain extent. The seasons effect both laying and hatching.

The Desirable Sheep. Cell ewes should never be purchased with which to start a flock. Such a start will never produce a flock which will get to the front in field and profit. Start with the best to be had of the kind you want. Every sire should be pure bred, as this is the way to improve. When we improve our flock we are adding to its usefulness and to our capital. A small sum extra invested will double the value of the whole flock oftentimes. The sire must be carefully selected as to form, constitutional vigor, fleece and style. A sheep of perfect form always attracts the eye and the purse. We must aim at completeness in all there is with our sheep. Long-legged sheep do not look desirable, and they are generally weak in constitution. A flat-sided sheep and one with thin hams is not good form for a sire.

Milking Machines. The Kansas Agricultural College and Experiment Station was among the first to install milking machines. For several months the college farm has been milking 500 cows with a machine, and in a recent address at the annual meeting of Nebraska dairymen, Prof. Erf, of the Kansas station, stated the experiences with the machine, in which he said: "The milking machine will be a success when operated by a careful man, but, like hand-milking, one man can get a great deal more milk and better results from a cow than another. The milking machine will save thirty per cent. to forty per cent. of the labor. One machine will successfully milk ten cows an hour and one man can operate four machines. Cows will hold up in their milk flow as well as by hand-milking and, if care be taken in keeping the milk clean, even more sanitary milk can be produced."

Care of Work Horses. Many persons after driving their teams in the slush and mud in winter, think if they dash a few pails of water over the horses' limbs upon returning they have left the poor brutes in the best possible condition until morning. The fact is it would be far better to turn the animals into the stable and leave them, mud and all, until their legs are fully dry. There would be less danger of scratches, mud fevers and grease heels than by the plan of washing. If the legs are washed they should be rubbed quite dry, which is no easy task. If left partially dry the most serious consequences are likely to follow. When a team is left with the hair partially dry a chill is sure to ensue. It is not unlikely the animals, especially if exhausted, will be found the next morning stiff, with the limbs swollen, since the exhaustion of the system prevents healthy reaction at the swollen extremities.—The Epitomist.

When to Dehorn. Buyers of feeding cattle give preference to dehorned animals. There is no question about their being gentler and quieter. It takes less shed room, they eat from the bunks without crowding or horning away the more timid ones. In fact, dehorning seems to take all the fighting instinct out of the animals, and they become docile. Many dairymen practice dehorning every cow brought into their herd, and aside from a little bunting no harm is done even under the crowded sheds or barns. Early spring is the best time to do this work, for the heifer gives the wound ample time to heal before flies come. I have seen this work put off until May and even June, but this is always hazardous. Do the work in February or March, give the animals strong, nourishing food for two or three weeks, and keep them well sheltered, and there will not be much cause for trouble. I have seen feeding sties dehorned in midwinter, without losing appetite and apparently not shrinking one pound. With young animals the clipper is best to use. When aged animals are dehorned a sharp saw is best. Care should be taken to cut the horn close enough so that no stub will show, and still not cut so close as to injure the skull. Better still, stop horn-growing in calfhood.

Manure One Acre Well. Farmers sometimes do not generally appreciate what may be done with small areas of land. They are accustomed to spread labor, cultivation and thought over large farms, and it does not seem possible to give this any better culture or manuring than they now do. The way to begin is not to attempt a little better culture all around, but to try experiments with a little land, and see what its capabilities are. In such experiments the farmers should begin with their best land. If they were making experiments merely to see what could be done, and somebody else were paying the bill, a trial of manures on the poorest soil might best serve to show their effects. What is wanted

## HUMAN BEAUTY.

Individual Taste and Racial Tradition Determine It. They say that a man of science on the Continent has discovered the bacillus of beauty. All you have to do is to get inoculated, or infected, and then— But the suggestion is perhaps not polite. It is kind to assume that you are already sick of this disease, and to express a hope that you will never recover. There is some humor in the notion; imagine the conversation: "Oh, have you heard? Mary is ill again." "Good gracious, what is it?" "Oh, another attack of beauty." "Terribly catching, isn't it? How did she get it this time? I hope she'll get over it safely."

But fanciful as such fascinating conversation must not beguile us from a sternly scientific treatment of the subject. It is difficult to believe that beauty is one with only one bacillus. "The crimes of Clapham," as Mr. Kipling has informed us, are "chaste in Martaban," and similarly the beauties of Clapham would be howled at by the Martaban smart set. The beauty of China has feet on which she cannot walk. The beauty of the Orient is apt to weigh twenty stone. Not to proceed to horrid details concerning the nose rings and chignons a la bone of African Venuses, we have only to look at home to see that one man's beauty is another man's caricature. The typical English fair is made in a different mould from the beauty of France, and the charms of Grothen are of another pattern still. Can one poor bacillus produce such different effects?

Beauty, in fact, is not a definite quality at all. When Paris undertook to decide which of the three goddesses was the most beautiful he was fatuous beyond a reasonable allowance for young men. No person of sanity, even male, would undertake to arrange beauty in an order of merit. So many marks for the nose, so many for the mouth, and points deducted for a smirk—to that sort of thing no one could be expected to submit with any self-respect. Goddesses in a fair tale are, of course, allowed conduct which would be impossible to mortals in a world of sin and strife and influenza. We, who are not goddesses, and lack alike ability and inclination for the part, may do well to remember that there are a thousand and one ways of being beautiful and that there is sure to be some misguided creature who thinks the ugliest of us is Helen of Troy. Beauty is just as much in the eye as in the object. There was Browning, who professed that from any Venus of the sculptor "we turn to younger girl that fords the burn," and my Lord Byron, being of the same mind, professed to have seen "much finer women ripe and real than all their nonsense of a stone ideal;" but then a man of letters of our own day has publicly proclaimed his belief that the Psyche in the museum at Naples is more beautiful than any walking woman. It is not only a question of statues, either. How many of us have been permitted a vision of loveliness only to wonder "what in the world people can see in her."

These things are a mystery, but they are a mystery of a comfortable kind. If beauty were a quality which could be estimated exactly like our weight, some of us would be very miserable. And the beautiful heavyweights would be abominably conceited. As it is, everybody is permitted if she so pleases to consider herself a heavyweight, and think lightly of everyone else. There generally are people, not always women, who think lightly of the great beauties. If we had contemporary documents, we should probably find that Andromache thought Helen of Troy had a big mouth and a humpback. We know that there were those who sneered at Mary Queen of Scots and Margot of Navarre. Just as one person at least thought Mrs. Samuel Johnson beautiful. So no one need be discouraged.

All these questions of beauty are like the application of condiments, questions for the individual. And, of course, all individuals make different answers. What is the use of being an individual if you agree with somebody else?—London Telegraph.

Paying His Debt. Several years ago an affray in a Western mining town resulted in a murder, but Senator Thurston, of Nebraska, believing the man who was accused to have had an innocent intention, took up his case and had the punishment lightened. Six months afterward, a man armed to the teeth appeared in the Senator's office.

"Are you 'Square Thurston'?" he roared.

"Yes," said the Senator.

"Are you the fellow that helped Jack Harney at court?"

The Senator, recognizing his time had come, again answered, "Yes."

"Well," said the man with the guns and bowie knives, "I'm Jack Harney's partner and I've come to pay you. I haven't any money, but I'm a man of honor. Anybody in town you don't like?"

The Senator assured him there was not, but the man looked incredulous and said:

"Put on your hat, 'Squire, and take a walk down the street with me. See anybody you don't like, just throw up your thumb an' I'll per him."—Kansas City Post.

How to Sleep in a Blanket. There are a great many very competent treatises telling you how to build your fire, pitch your tent, and all the rest of it. I have never seen described the woodman's method of using a blanket, however. Lie flat on your back. Spread the blanket over you. Now raise your legs rigid from the hips, the blanket, of course, draping over them. In two swift motions tuck first one edge under your legs from right to left, then the second edge under from left to right, and over the first edge. Lower your legs, wrap up your shoulders and go to sleep. If you roll over one edge will unwind, but the other will tighten.—Outing.

## THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 24 BY THE REV. I. W. HENDERSON.

Subject: Woes of Drunkenness, Isaiah 28:7-13—Golden Text, Hos. 4:11—Memory Verse, 7—Commentary.

It is not at all necessary to go to the Scripture to find matter applicable to a lesson on the woes of drunkenness. All too sadly we have but to look right around us in order to find examples, illustrations and texts for a lesson upon this theme.

Isaiah draws us a thrilling, awful picture of the effects of drunkenness upon the people of Jerusalem, and especially upon their priests and prophets. He predicts that if they do not cease from wantonness and the following of the ways of iniquity, the Lord will punish them in the persons of the Assyrian hosts, men "with another tongue." He clearly sets forth what are the effects of drunkenness on the minds of men, leading them to defy even God Himself, and, without a moment's thought, His chosen prophetic messengers.

The picture that Isaiah paints for us, in words that blaze and burn, is not more awful than the picture any prophet of God might draw, if he so desired, of the conditions of modern life. To be sure it would not be possible to paint a picture of the ministry, as a whole, that the ministry, as a class, are given to the vice of intemperance. It would not be possible to say that those who, in any departure of life, believe themselves blessed of God with a prophetic message to men, are, as a class, under the dominion of the "strong drink." The day long since has passed when they considered "the thing" for ministers to drink and no great disgrace for them, now and then, to become over-indulgent. The priest of God who drinks is not the rule but the exception in our enlightened age. But although the cup has come into disfavor among the cloth, it is all too sad a fact that, in the world at large, it is altogether too popular, both for the welfare of individuals and of society as a whole.

Some one seems to be an opinion abroad in our vast estimable quarters, that when these lessons on intemperance are taught we should, as far as possible, avoid telling the youth of our Sabbath schools the plain, hard, appalling facts of the woes of intemperance. The woes of intemperance are only to be spoken in the title head of the lesson, and forgotten as we proceed to the study of the lesson. Frankly the writer is not of that same mind. Nothing is to be gained by dodging the enormity of the sin of intemperance, as to-day, our churches and schools are doing. Our teachers are only to be spoken of in the title head of the lesson, and forgotten as we proceed to the study of the lesson. Frankly the writer is not of that same mind. Nothing is to be gained by dodging the enormity of the sin of intemperance, as to-day, our churches and schools are doing. Our teachers are only to be spoken of in the title head of the lesson, and forgotten as we proceed to the study of the lesson. 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