

The Pulpit

A SERMON BY THE REV. W. W. HENDERSON

Subject: Lying.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg Avenue and Weirfield street, on the "Lying." The Rev. Dr. W. W. Henderson, pastor, took as his text Ex. 20:16, "Thou shalt not bear false witness against thy neighbor."

To cut the text down to four words and to make it come straight to the point and get the main idea will rewrite it: "Thou shalt not lie." In our time—whether because of the prevalence of the evil or not, I shall not attempt to say—the word lie seems to cause a shudder to run over the average human frame and to merit reprimand from many. Plain words, we are told, are too harsh, and besides, you know they aren't good form. The thief, he is weak enough to give us strength of courage so to do, we will generally name without the slightest hesitation, but we are slow to give any man the lie. This desire to be proper and polite is all very well in its place. Harsh words are not necessary over points upon which we may honestly and reasonably disagree. Either or both of the parties to a quarrel of ideas may be at fault. All men are fallible and prone to error and mistakes. None of us is infallible and most of us now and then remember things that are not so, and make statements that the facts will prove untrue. The sharp answer is here very manifestly out of place. But the common liar who willfully, deliberately, maliciously spreads untruth should be branded as a liar—and that in hot haste.

The varieties of falsehood are like the shades of blackness that stretch perhaps in no other place than our courts of law is the lie found more frequently or in a more vicious and abandoned form. The unbridled perjury which takes place in our courts is really past belief. One would think that men who would swear to swear in falsehoods under cover of God's name, but any judge will tell you that hundreds do.

The infamous attacks upon men in our public life, the lies gigantic of our political campaigns, started with malice intent to destroy trust in a candidate who is beyond reproach, are unworthy of a self-respecting people and should be abandoned. The unfounded attacks upon the characters of good men, by editors who should be above such things, are not fair either to the attacked or to the intelligence of the writers. The stories that are spread through financial centres in order to weaken public confidence in standard securities or to destroy public faith in the standing and solvency of individuals, firms, or corporations, are pieces from the same cloth. They are clearly within the meaning of the text. No desire to give vent to spite, no satisfaction of a grudge, is sufficient excuse for any man to endanger the happiness of other men or the health of his own soul. The jugglery of figures to prove balances, trade or profits that never did or will exist, is wrong; and the men who do it know it to be unmixt evil.

The number of palpable falsehoods that are told in the business world is beyond compute. The desire to excel leads many a man to become exceedingly careless in his choice of words. The very advertisements of our day are self-confessed falsehoods. No one believes them half the time, or even a portion, but has proven the need to take them with a grain of salt. Paining off something "just as good" which really isn't; selling adulterated food stuffs under the guise of pure supplies; unloading the public with a host of articles of solid material throughout; the publishing of symptoms that may exist at intervals in the physical condition of any man, as the certain and unmistakable signs of the speedy destruction of our bodies by incurable diseases; these and a hundred more untruths may be charged against the liar. The great American sin of falsification by exaggeration and overstatement is too rife in our land. It does no good to respect for truth and it can and does do harm.

In our social life, I say so, we find the seeds of falsehood also. The desire to seem to be more than we are makes many of us resort to means that are, at bottom, false. Simulation of position, wealth, character or wisdom that is not ours, is prevalent. I say so. Sooner or later the lie will down us and the truth will find us out. Before we expect we may be caught. Who of us does not pretend to friendships which never did or will exist? Those little social card words that slip so lightly from our tongues but that have no heart behind them, had just as well be left out of our vocabularies. The desire to say something that we do not feel, in order not to hurt, makes many of us liars. It is not necessary to purchase one's way to success by unbecoming, unbecoming, unbecoming. The sure way is to be silent. If you can't speak the truth say nothing—or better turn the point of conversation. Don't be affected, for affectation is a sham, and anyway the cultivation of self is best.

Of all the mean and despicable things in this world the lie that is born of malignant motives is the worst. The lie, like the opportunity that is passed, never can be called back. Spawn of an evil mind, it goes on a way of sin. Before its scorching breath good reputations die, and in its wake sorrow, trouble and distrust are sure to lurk. Of all the mean things in this world the lie is the most contemptible.

Here as in other cases the popular mind is slow to perceive the truth behind a sentence. Men are not quick to carry principles to conclusions nearly half so extensive as logic would demand. The point-blank falsehood will intent to ruin reputation or to bluster up to a man is usually what we think of first. Most of us are fairly quick to see and to do as thus far. But is the lie that does harm. Is the story of malignant falsehood which never stops the only sort of untruth that we should avoid? I think not. That knowing lie, that that evasive answer, or that suspicion of a smile, which we all can use and have seen, all these are parties to too frequent lies that we dare not utter. The knowing look has struck fear to many a trusting heart. The evasive answer has caught away the faith of not a few believing souls. That silent, quiet smile has shattered confidence in many a character ere this. "They

CHRISTIAN ENDEAVOUR NOTES

JUNE SIXTEENTH.

Serving one master, Matt. 6: 24; 24. Servants of sin, John 8: 31-36. A slave of Satan, Acts 16: 16-18. Freedom promised, Isa. 61: 1-3. Freedom realized, Rom. 6: 16-23. Staring fact, Gal. 4: 22-5: 1. Who are slaves and who are free men? Rom. 8: 12-23.

By as many things as you fear, by so much the more you are a slave. What earthly difference wider than that between a slave and an adopted son? Yet a far greater difference separates the worldling and the child of God.

The only bondage in the world is the bondage of corruption; what is not corrupted is free.

The liberty of God's children is a liberty of glory; there is nothing sad or restricted in it.

Suggestions.

A slave is one that cannot do as he wishes; and what difference whether the restraining power is outside us or within us?

If you would realize whether a sin is making a slave of you, try to escape from it!

Human slavery looks forward to an end, at least in death; but death fixes forever the slavery to sin.

Paul delighted to call himself the bond slave of Christ. In serving Him, he knew, is the only freedom.

Illustrations.

No slave can sin his own emancipation proclamation. Christ has signed ours, but we must countersign it.

The token of Hebrew slavery was the ear fastened to the door. So the token of spiritual slavery is the ear, responsive to the suggestions of Satan.

The chains of sin are not thrown around us in a long coil; they are fastened upon us one link at a time, and each link is thought to be a separate ornament.

When Satan is buying slaves, he promises them fine clothes and luxury. After he has bought them, he leads them straightway to the galley.

A Cluster of Quotations.

None are more hopelessly enslaved than those who falsely believe they are free.—Goethe.

To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess.—Habit, if not related, soon becomes necessity.—St. Augustine.

Truthtelling is necessary to the maintenance of personal integrity. Integrity is unity with our best ideals. To say it short—personal integrity is the individual recognition of the necessity for personal unity—unity in personality if you will. The man of integrity is the man whose mind and action are one. His conscience is the arbiter of his deeds. Disintegration comes with the denial of the rights of conscience—that is to say, of the voice of reasonable truth. The disintegrated man is a man without integrity, whose life is a jumble of the best or whose conscience and deeds when at their worst are irreconcilable and a discredit to self and society. Be true to self! Be yourself! Maintain your personal integrity. Be a unified soul growing in the nature of the Spirit into the stature of Christ.

Thus only can personal truthfulness be maintained and social credit be assured support. The best individual is the one whose integrity is unquestioned. The only sound government and political system is that which is rested upon that social credit which has its roots in personal unity with the truth of God.

Moral Inability.

What is the meaning of "dead in trespasses and sins"? We must take great care in our use of the illustration of "dead in connection with sin." Physical death, of course, includes absolute insensibility, or else there would be nothing to which the evangelist could appeal and no consciousness of responsibility. What it does mean is moral inability. Man is so far from original righteousness that he is absolutely unable by his own unaided effort, without divine grace, to come back to God. Thus the sinner, so far as ability is concerned, needs not merely an awakening from slumber, but the bestowal of new life.

Keep in view this distinction between moral insensibility and moral inability, and apply the term "dead in trespasses and sins" to the latter.—Rev. W. H. G. Thomas, in London Christian.

Wondrous Love.

A repulsive-looking old woman who, after a life of unbelief, had been converted, became the subject of persecution at the hands of her godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience which she possessed. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed, "If I think you're the ugliest old woman that I ever saw." To which the old woman, with face beaming with a light that made her beautiful, replied in tears, "Wasn't it wonderful that He could have loved an ugly old woman like me?"

Roosevelt's Four Maxims.

President Roosevelt's four life maxims, until now a secret between himself and intimates, have been made public. Jacob Rills, in disclosing them to the students in Miss Hill's School, in Philadelphia, said:

"The President has placed his policy in four brilliant, unspoken maxims, which I will give as guides to you young women.

"First—Fit yourself for the work God has for you to do in this world and lose no time about it.

"Second—Have all the fun that is coming to you.

"Third—Go ahead, do something and be willing to take the responsibility.

"Fourth—Learn by your mistakes."

Truly Considerate.

A considerate patient had an artery opened by mistake for a vein by a French physician in the operation of blood-letting. The woman succumbed not long after to the effect of the blunder, but in her will left the surgeon a small yearly pension, "not only to comfort him, but so that he could live the rest of his life without doing vivisection any more."

A similar historic occurrence is related in the Medical Times of a Polish princess who had had the same experience. She added a clause to her will expressing her forgiveness and leaving the surgeon a small pension to indemnify him for the "loss of reputation that may follow my sad catastrophe."—Philadelphia Ledger.

The Ark

Nothing lessens the flow of milk quicker than chilling the cows. The preventive is warming the drinking water and keeping the cow stable draft-proof.

Geese Are Profitable.

Geese are very hardy and easy to grow, and if marketed properly bring a good price. It is very strange that they are not seen on a greater number of our farms.

Balance the Ration.

It is not so much the quantity of food consumed as the proper preparation and judicious mixing of varieties of grains, as well as offering variety in provender, that insures successful fattening of meat producing animals.

Ground Alfalfa for Hens.

We find that our hens do not take to alfalfa meal very readily. We have to add corn meal to the mash to induce them to eat it, but with about a half and half mixture they clean it up in good style. It is an excellent feed when snow is on the ground and the fowls have no other green stuff; but two cents and a half a pound for it is plenty—there must be a big profit in it to somebody.

Number of Females With One Male.

The number of females that may safely be allowed with one male bird depends upon the age and vigor of the bird and upon what breed the chickens are.

Males Belonging to the Leghorns or some similar breed are, other things being equal, capable of looking after a greater number of hens than a male belonging to the American or Asiatic class.

Fifteen to twenty hens with the Mediterranean breeds and ten to fifteen with the American and Asiatic breeds seems to be about the maximum number that may safely be allowed with one male bird.

Sometimes, to be sure, good results are obtained where a male has many more mates than this, but ordinarily such cases are the exceptions that prove the rule.

On our own poultry plant, this season we are allowing three male birds to every two pens of females, there being twenty hens in each pen. The males are alternated between the two pens each day, while each bird is given a day's rest every third day.—Poultry Editor, in The Epitome.

Points in Potato Planting.

In speaking about the amount of seed required to plant an acre of potatoes, L. A. Aspinwall, in a small pamphlet on potato culture, says: "The one-acre system is probably the most economical and should be adopted to increase new varieties. When the distance between the rows is thirty inches and thirteen inches in the drill, about six or seven bushels (according to size of the potatoes being cut) are required per acre. If three feet between the rows and thirteen inches in the drill, about one-fifth less seed will be required."

* The seed end, which contains eyes closely grouped, cannot be divided, hence should be cut off. When seed is cut to two eyes, or thereabouts, and planted thirteen inches in the drills, which are thirty inches apart, eight or nine bushels are required per acre. When the rows are three feet apart, about one-fifth less seed will be required. * * * When planting small potatoes whole, thirty inches between the rows and fifteen inches in the drills (which is close enough) from ten to twelve bushels must be allowed to the acre, according to the size of the seed.—Weekly Witness.

Why Butter Doesn't Come.

A great many letters have been coming to this office lately from different sections of the State telling of difficulties experienced in the churning of cream. Only to-day a letter has come to hand saying that it requires from two to three and one-half hours to bring butter. Now, this is entirely too long, and in a good many cases could be remedied.

The principal causes for long churning are here given, and possibly those interested may find out what is wrong by comparison with these different causes. The following are the chief causes for slow churning:

1. Cream may be too cold.
2. Cream may be from "strippers."
3. Cream may be too thick.
4. Cream may be too thin.
5. Churn may be too full.
6. You may be churning too fast, and thus carrying the cream right around with the churn.

Of course, there are bacterial infections that will cause slow churning, but I would hardly suppose that you would be bothered to that extent. Probably in looking over your work some of these causes may give you a clue.—Prof. W. J. Elliott, Montana Experiment Station.

Cutting Profits Needlessly.

I have been surprised the last season to see several loads of hogs going to market without being properly fattened. In fact, they were in just about such conditions as hogs would ordinarily be kept by a reasonably good feeder.

It seems to me that a hog that will weigh 200 to 240 pounds alive, in good growing condition, with pork at six cents to six and a half cents alive, and with plenty of skim milk to mix with cornmeal, which could be had at about \$1.20 a hundred, could be profitably fattened.

It is claimed, I think, by experienced feeders that pork can be grown for four and a half cents a pound when only grain is fed, and by the judicious use of skim milk the price a pound can be reduced by one to one and a half cents a pound. Suppose a pound of grain costs four cents and is worth six cents, is it not short-

A Greek Tragedy.

By HORATIO WINSLOW.

There was once a young Greek shepherd named Steve who used to spend his time warbling lays of love about the Doric Hills. But though Steve was the champion sheep tender when it came to metaphors and finger-like-the-rosy-dawn-poetry, and various other hyperbolics, it was noticed that he kept hanging on and hanging on in the bachelor class.

Occasionally some of his friends would rail at him and say, "How now, Steve! Was't not a fortnight since thou sangest of the joys of wedded life and Chloe's neatly turned ankles, yet here thou still art, by Zeus, as lusty a bachelor as ever scooped at the arrows of Eros."

Then Steve would scowl and explain that Chloe was all right just now but just wait till she was fifteen years older and see how that short-waisted effect would make the angels weep.

"Dut," his friends would protest, "one month ago thou sangest the praises of fair Phyllis. Surely thou wilt admit there was no short-waistedness there."

"No," Steve would say; "but Phyllis was too thin. You just wait till she's fifteen years older and see how you can stick marbles in her cheeks."

In the same way Clarinda was too quick-tempered and Doris had irregular teeth and Helen was such a jealous little thing, and anyhow just wait till they were fifteen years older.

So things rested till one day the Doric Hills were brightened by the arrival of a kitchensh stranger who wore a veil and swore that she wouldn't marry the best-looking and wealthiest shepherd in Greece or out of it.

Of course it was all off with Steve and two months later the once happy but critical herder was a married man able to account for every second of his waking time and with a standing ad for a good plain cook and a second girl in both papers.

When kind friends tried to point out to Steve (and with entire truth) that his wife had already reached the fifteen-year-old stage, that she was so short-waisted that she had to toss up to tell her belt from her collar; that her cheeks caved in so far that she looked like before taking; and that she was uncertainly tempered and wore false teeth and was as open-minded as a dyspeptic wild-cat, Steve would say in a trembling voice that they didn't know that girl—that he'd never believed in women before but that now he just wondered what he'd ever done to deserve this fairest blossom on the Tree of Life.

Moral: It's hard on posterity, but then what's posterity ever done for us?—Puck.

WORDS OF WISDOM.

A woman may talk sociology, but she thinks millinery.

The average man thinks he's an orator when he's only a foghorn.

Where the photographers make their money is out of the pretty girl.

The average woman will go without a square meal to ride in a cab.

Some boys do well even to learn in college what kind of neckties to wear.

When a woman says she has no clothes she means somebody else has more.

The average man wants to buy a safe before he has anything to put in it.

A girl gets mighty mad with you if you call it squeezing her hand instead of pressing it.

A girl seems to think being engaged is so as to be like people in a novel.

Some people want to be on a jury so as to get the testimony that is not printable.

A man is terrible smart to have as big a bank balance as he wants people to believe he has.

A girl's idea of a nice man is one who says she broke his heart by not marrying him when he didn't ask her.

Most of the money a man could save if he had no bad habits wouldn't be any fun to him if he didn't have them.

A woman has a real good time at somebody else's dinner that is poor thinking of the mean things she can say about it.

A woman can't help being interested in a man who has been divorced without her knowing the real reason why.

When a man does well in business his wife thinks it's because he gets such good meals at home, and probable she is right.

One thing a woman likes about a husband is she can pretend he understands about railroad time tables and let him figure out her train for her.—"From 'Reflections of a Bachelor,'" in the New York Press.

Rather Smart Sparrows.

A gentleman bought a lot of chickens and commenced feeding them on rice, but could not make out what they did with the large quantities that were thrown down to them. He determined to watch. No sooner had the rice been scattered over the ground than a cloud of sparrows swooped down and made a splendid meal. There was one consolation, and that was that the chickens would soon be "fowl" enough to eat Indian corn. Next morning came and he threw down corn, thinking he would be one in front of the sparrows, but no such luck. They came as usual and picking up the corn flew away with it to a railway, placed it on the rails, perched on the telegraph wires and waited for a train to come by and smash it! He has since given up keeping fowls for profit.—American Fancier.

Compliment to the Mule.

An Englishman was once persuaded to see a game of baseball, and during the play, when he happened to look away for a moment a foul tip caught him on the ear and knocked him senseless. On coming to himself he asked faintly, "What was it?" "A foul—only a foul!" "Good heavens!" he exclaimed, "I thought it was a mule!"—Argonaut.

INTERNATIONAL LESSON COMMENTS FOR JUNE 16, BY THE REV. I. W. HENDERSON.

Subject: Israel's Escape From Egypt, Ex. 14:13-27—Golden Text: Ex. 14:30—Memory Verses, 13, 14—Commentary.

God not only delivered Israel from the evil of the lie upon the first horn of the Egyptians, but He also delivered them altogether out of the hands of Pharaoh and his heavy-handed taskmasters.

The circumstances of this escape are memorable in history. They are worthy of study for they reveal many strictly human characteristics and other characteristics that are divine.

All went well with the children of Israel as they journeyed through the desert to the borders of the Red Sea and the Pharaoh loomed up behind with his chariots and his army. Then terror took possession of God's people. They lost sight of the fact that God was still with them although Pharaoh with a mighty army was at their heels. They lost sight of the fact that by night and by day God had gone ahead of them and would get a square meal for every man. They got to turn their backs on God and whenever any man turns his back on God and then tries his courage against the hosts that so sorely beset him he becomes afraid. The only way in which we can fight successfully is to keep our eyes fixed on God. Israel was blissfully unconscious of the nearness and the power of the enemy until she turned her face from the front and looked backward. And so we if we are to march out of sin into the Holy Land of God's more and sin less, we must be steadfast following of a light as it is running away from or lighting against darkness and sin.

"That would have been a terrible Golden Text. This is the inspiration of every Christian. The Lord shall fight for us. What weaklings we should be were it not for God. How little we should accomplish were it not for the empowering of God. How futile all our efforts would be were we deserted of God and left to ourselves. The knowledge that God fights for us and that we are inspired and led of Him is the mainstay of the Christian heart. We should be helpless were it not for this."

True as it is that we are guarded and shepherded of God it is no less true that we have to do much for ourselves. In all the dealings of God with Israel we find that He insists that they shall do something as well as He. Moses had told them that God would fight for them. It was great truth. But when God commanded Moses to order Israel to go ahead and keep their eyes to the front and leave the rear guard to Him he declared a truth equally as important. For God's victory would come if the hindmost won if they had remained in the desert. It was necessary that they should go through the Red Sea. It was necessary that they should move on. That is to say that it was not so much a time for declarations and for prayer as for action and so, with all of us, the time comes when we must place the emphasis not so much on talk and on prayer as on work. Pharaoh might easily have overtaken a praying Israel that stood still; but he found it an impossible task to catch up with a God-fearing Israel that kept on its feet. The more we pray we should pray and that the people should stop to consider and to debate was perfectly human. But God's plan was different. The time was one for motion rather than for prayer. And this is a lesson that we all ought to learn. We must place our prayers with constructive activity. We should go further and accomplish more and be less vulnerable to the onslaughts of sin if we were always certain to reinforce our prayers with good wholesome progressive activity in the interests of God and of His kingdom.

The tenacity and steadfastness of Jehovah are worthy of comment. God gave His promise to Israel that He would see them safely out of the hands of the Egyptians. When the host of the Pharaohs were arrayed against them, God was not terrified. He did not desert them. He kept His word with them. The pillar that by day and by night had gone ahead of them as a guide was transfixed in the desert. He did not leave them. He stood by them to the end. Having decided and promised to see Israel in safety out of Egypt God carried His work to completion. This is ever the characteristic of the divine working. However languid we may become, however our courage may wane, however much we may be terrified by the hosts of sin He never deserts us. He never fails us. He always has opened and He always will open a way of escape unto us if we will but trust Him and do His will.

THE SUNDAY SCHOOL.

THE BEST THINGS IN LIFE.

About the best thing there is in life is a good night's sleep. Instead of worrying and fretting for wealth and fame a man should conduct himself in such a manner during the day that he will sleep well at night. If a man will behave himself and sleep well he need not worry about the future. He will succeed in everything that is desirable very much better than those who do not behave themselves, and consequently do not sleep well. The great secret of life is good conduct. It brings all the rewards that are worth having.—Lexington, Mich., News.

SAME THING.

Maggie—"Say, Mayme, what's a man's parlor?"

Mayme—"Oh, that's the swell name for a hab laundry."—Harper's Weekly.