

The Pulpit

A SERMON BY THE REV. I. 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."

Timothy tells us that the love of money is the root of all kinds of evil. Covetousness is the root of the evil 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 cancer to the soul. Born of blackness, it makes dark the face 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 rob the 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. It 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 as his neighbor does 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 that is that unmanly, self-satisfying lack of purity and of noble aim which is characteristic of so many. Discontent with our lot in life may be a blessing or a ban. 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 righteous 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 to annex 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 makes a host as hungry for shekels as himself. But opposite Napoleon stands discontented Washington fighting for his country's weal. Kosciuszko, Garibaldi, Wrckel, Huss and Luther, all rise up as discontented men. The malignant dissatisfaction of our forefathers finds expression in the country that we love so well. Covetousness is contrary to the law of God and the commands of Christ.

Discontent is a boon to manly men. It is the spur that moves ahead. But let us not be too much. Covetousness is subject of the tenth command and of sufficient reasons. It is a sin; it brings distress; it is a curse.

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 article. 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 removes the opportunity for discontent. 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 they missed. 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 unappreciated happinesses is a thing uncarved for and unknown.

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 the heart. It 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 Straps. These are prepared from strips of holocane of the usual length and width, left for twenty-four hours in 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. Straps 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 they seek 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.

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 that "unmanly, self-satisfying lack of purity and of noble aim which is characteristic of so many. Discontent with our lot in life may be a blessing or a ban. 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 righteous 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 to annex 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 makes a host as hungry for shekels as himself. But opposite Napoleon stands discontented Washington fighting for his country's weal. Kosciuszko, Garibaldi, Wrckel, Huss and Luther, all rise up as discontented men. The malignant dissatisfaction of our forefathers finds expression in the country that we love so well. Covetousness is contrary to the law of God and the commands of Christ. Discontent is a boon to manly men. It is the spur that moves ahead. But let us not be too much. Covetousness is subject of the tenth command and of sufficient reasons. It is a sin; it brings distress; it is a curse.

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 leave 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 begin 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 atter His own helm.—Samuel Rutherford.

Hand That Receives God's Gift. It is very plain that what is not 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.

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. Governor (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.

FOR THE FARMER AND STOCKMAN

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 Poultry. 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 corn meal 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 Poultry.

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 \$4.50 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 of 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 uncleanness 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.

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 ghoul-like 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 unreasonable 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.

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

A HOME-MADE LAND ROLLER. 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 guide-book 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 fail 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 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 coalesced became fixed as the proper name of a convenient coat of the reefer type. Peajacket has kept its life longer along shore 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 cverworked at the foote hole. Every square-head, or Scandinavian, in a crew is bound to hear his Bill about "Yon Yankee jumping from the ybbroom into the jelly boat in a monkey jacket."

HOW IT HAPPENED. Green—"I was the victim of a lynch 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.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMPLEMENTS 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 promise 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 consciousness of Joseph's 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 necessary to the enjoyment of the joys of the Christian life.

May 5. 1. Joseph in prison. 2. Joseph as a diviner. 3. Joseph's submission to the will of God. 4. Joseph faithful to God. 5. Joseph faithful to God. 6. Joseph faithful to God. 7. Joseph faithful to God.

May 12. 1. The magnanimity of Joseph. 2. The abiding love of Joseph for his unworthy brethren. 3. Joseph's forgiveness of his brethren. 4. Joseph's forgiveness of his brethren. 5. Joseph's forgiveness of his brethren.

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 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 dependency 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 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 work 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, for he receives not 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 if your privilege? What a blessing would come to you 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 missing 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. The blessing would come to you 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 missing the channel to God's blessing by not giving what God has given you.

The Good Endures. "No good deed, no genuine sacrifice, is ever wasted. If there be sacrifice 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 toll. We will not arrogate 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, as we would 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.