

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 a root of all kinds of evils. Covetousness is part of the soil 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 canker to the soul. Born of blackness, it makes dark the life 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 selfish influence joy and peace are impossible. It will fill a quiet life with turmoil and discontent will rule.

Covetousness is greed let loose. It is selfishness compounded and the malapring of energy in the grabber's life. Its fruit is sin and its consequences are appalling.

Covetousness must not be confounded with honest desire to emulate a 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 he does and 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 than is that unmanly, self-stultifying lack of pure ambition and of noble aim which is characteristic of so many. Discontent with our lot in life may be a blessing or a bane. Discontent 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 discontent of the world is 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 Asia for 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 maddened with the lust for wealth plunders a host as hungry for shekels as himself. But opposite Napoleon stands discontented Washington fighting for his country's weal. Kosciuszko, Garibaldi, Wyckoff, Huss and Luther all rise up as discontented men. The exalted discontent 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. Righteous discontent is a boon to humanity for without it men would never move ahead. But let us not digress too much. Covetousness is the subject of the tenth command for good and sufficient reasons. It is senseless; 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 fortune. Envy is silly for it makes us sick with jealousy and disappointment, 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 remolds his state of mind. That other fellow's place will not be yours whether you are covetous or no. The other woman's clothes might not become your style at all, although they do look well on her. But grit and go may put you in a higher place and make you peer with him whom now you wish you were; and taste with sense and little cash may keep you in becoming clothes. Covetousness of the other person's clothes or place or wealth is senseless and it certainly is sin.

Then, to covet is to undergo distress. 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 lies unused. 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 unpriced happinesses is a thing uncared for and unknown. The soul, the heart, the mind, the every faculty of being, all are distressed and diseased with inordinate desire for the other man's possessions. Woe be it the man or the woman to whose heart the devil of envy enters. For to covet is to be aflame with sin.

Covetousness is a curse. The courts are clogged with cases of unholiness and lust for land. Love lies slain in many a home because of marriage ties undone. The jails are full of men who coveted the property of the other man a little bit too much. The business world well knows the necessity of "thou shalt not covet thy neighbor's man servant." Too often the surest way to down a rival has been to lure away some trusted employee who could draw away his old employer's trade. But in the ethics of many a business house this is sagacity and not sin. The shop girl is greedy for the ribbons and the trinkets of the moneyed maid above her and she sells her body, while the damsel her soul to gratify her whim. Covetousness is a curse.

But while there is admonition and a lesson for those who are guilty of this stated sin there is also another lesson for our day which springs out of this command. The careless, ostentatious, ill-balanced display of wealth by those who possess it is a sin. The ownership of property beyond the average enjoins wise administration on the owner. The man at the top has a mighty regulative influence upon the world of men beneath him. If men are covetous of other people's wealth, they are so, many times, because plenty have flaunted themselves so recklessly in the face of their great need. The girl whose life is wrecked may not be all to blame. The useless, vulgar display of finery by women whom she never met may be the central reason for her downfall. The millionaire squanders his millions and the example is followed by the poorest of the poor. America is the land of those who live a life of "bluff" because our moneyed men have been extravagantly wasteful. Shame, pretension, desire to appear to be or to be worth something more than we are may readily be traced to the influence of the unwise rich. If a man is entitled to all that he can use righteously then some men ought to be deprived of nearly all they have.

Those who have much should consider it a bounden duty not to give cause to those who are less fortunate than they to become covetous. The wasteful millionaire heads a list of thousands who are living far beyond their means. The list of suicides throughout our land is filled with names of men who, urged by unholiness, have risked and lost their all.

But more than this covetousness is unnecessary. I for one believe that all men are entitled to fair hours, a fair wage, a decent home and a few of the luxuries of life. My heart goes out to the toiler who is ground and crushed in the whirling wheels of trade. My prayer is that he soon may have a chance to live a manly life. I take off my hat to his discontent, for God knows there is reason for it. But to yearn for better things and a decent chance in life is not to be covetous. Covetousness is unnecessary no matter how poor a man may be. The blue sky arches over rich and poor alike. The air cares not whose lungs it fills. The sun smiles down impartially upon us all. The love of God is free. Wealth cannot buy the charm of studying humanity. Money cannot purchase love. Even a poor man may be upright, kind and true and pure. The humblest soul may do the noble act or speak the cheering word.

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 of prophecy and in the examples of history that the eyes of the Lord run earth and fro throughout the whole land, to show Himself strong in their behalf.

His eye directs His hand and the arm of His power. He governs the world in unerring wisdom and for the good of His people. He doeth all in pursuance of the counsel of His love concerning their salvation. Hence, they have all the reason in the world for trusting in Him and depending on Him, since wisdom and might are His. Therefore, instead of all this worry, this self-plotting and self-seeking, why not let God into our plans and take counsel of Him?

He will keep and mould our lives. His providence will end to the perfecting of our being according to some one of His standards of infinite beauty if only we do not, in our self-love, disturb the process. Every movement, every event, every trial He will work into the marvelous harmony, so that by and by we may be gems of His crown of glory. If we, in our short-sightedness, cannot see the end from the beginning, what matters it so long as He sees it? An affectionate, confiding faith in God and His providence would save us half the annoyances of life that we worry us, for it would lift us up above the reach of them. The promise to all of them that put their trust in God is, "they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Christian Intelligencer.

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 lay 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 beginneth to say, "How wilt Thou do this or that?" we lose ground and have nothing to do there. It is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

Hand That Receives God's Gift. It is very plain that what is now 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 in 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.

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 to the performance of duty, 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.

SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR JUNE 30, BY THE REV. I. W. HENDERSON.

Subject: Temperance Lesson, 1 Cor. 10:23-33—Golden Text: Rom. 14:21—Memory Verse, 31—Commentary on Day's Lesson.

The Golden Text says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." And this is the key note of the lesson. It is the true Christian principle. It is the law of life which makes us enquire not what are our rights, but what are our duties. Everything in this life that God has created is for the use and the culture of the Christian when it is kept in its proper place. But if in the providence of God it is necessary for us to give up our prerogatives in order that our brethren may be saved from the abuse of that which in itself is harmless we are admonished by the scripture and by all the evidence of worthy experience as Christian men and women that we act wisely when we renounce our rights in order that men may be kept from sin.

The one safe rule for the individual in America with its rush and its hurry and its tendency to go to extremes, is total abstinence from the individual and total abolition of the legalized saloon. For under present conditions the danger too badly is that men shall be led out of moderate drinking into immoderation. As our social system is constituted to-day we cannot gainsay the fact that the liquor business in this country is a positive danger to the commonwealth. Granted for the sake of argument that liquor has its proper place in the world and we must still admit that it has proven itself to be a treacherous enemy of the man who is most careful and painstaking in its use. It is a business that has its economic system of this or any other day and we are bound to admit if we are careful thinkers that as it is run to-day it is a real menace to the character of multitudes of men and the source of individual and social wickednesses that are as unspokeable in many of their phases as they are multifarious.

The curse of strong drink must be uprooted by modern civilization or it will itself undo the mighty and glorious progress of this age. No civilization that is not sober can long exist. No individual that is sodden with strong drink can maintain his integrity and his value to the society of which he is a part. No nation can forget its responsibility to safeguard the welfare of its citizens and long retain a place among the powers. Righteousness exalteth both nations and individuals. But drunkenness is the death of individual and national honor and prosperity.

The only way in which we can hope to battle successfully against the drink habit and the saloon is by educating our youth. Many agencies are at work in this effort to consummate this meritorious achievement. Perhaps there is none other that is so well fitted to accomplish this very thing as is the Youth's Temperance Alliance of America, an institution of the conservative National Temperance Society, under the guidance of the Rev. Alexander Allison, D. D., of which the writer became informed at work in the city of New York in its name its leader and its plan of operation. It is distinctly a work for the Sunday Schools. As such it may be of interest to the Sunday School reader.

The labors of this institution are to be confined entirely to the education of boys and girls before the age of twenty-one. An article in the Christian Work recently published by Dr. Allison has in this part to say: "If we are to solve this liquor problem and secure total abstinence in the individual as well as in the State we must do it by votes. There is only one way of getting these votes; that way is God's way. In the high moral field of temperance activity the ways of the politician will not avail. You cannot secure the necessary votes that are the outcome of conscience. The motion toward the polling booth which is born of the sense of 'ought' and 'ought not' is the motion, that, in its action, is decided and permanent, because it is born of principle. It is built upon the solid rock of character. To secure conscientious exercise of the franchise we must begin with the child. The boy must be trained. The culture must not be spasmodic; it must be steady; it must be persistent. We must stay by the youth at every step until he becomes an American citizen."

Space will not permit to describe in full the modus operandi. A perusal of the article in the issue of the Christian Work for April 6, page 459, might be valuable. It is strictly in line with the lesson for to-day and it is eminently the method of the church. The high ground of the Christian church must always be, on everything else as well as on the subject of temperance, that it will refuse to lend its sanction in any fashion to anything that is destructive to the morals and minds of humanity, or that tends to defraud men of their birthrights as the sons of God. The church cannot afford to put a stumbling block in the way of any man. And it must teach its youth that this is the will of God for private as well as for organized life. Far better is it that we should deny our selves than that any man should suffer through our unworthiness.

God's Recompense. Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more, a blessed spirit, for it is the spirit of God Himself, whose life is the blessedness of giving. Love and God will pay you with the capacity of more love; for love is Heaven, love is God within you.—F. W. Robertson.

Purest Liquor a True Poison. "Perfectly pure ethyl alcohol itself exercises a dangerous action upon the animal economy and must be considered as a true poison."—French Journal of Hygiene.

CHRISTIAN ENDEAVOR NOTES

JUNE THIRTIETH.

The sons of Ham. Gen. 10: 1-9. Woe on Ethiopia. Isa. 18: 1-6. A fulfilled prophecy. Ezek. 29: 8-14. A query. Jer. 13: 23-25. A kind African. Jer. 28: 7-13. Africa's future. Ps. 68: 31-35. Foreign missions; Christ in Africa. Isa. 43: 1-13.

God is calling each separate African to Himself; and He is calling us to repeat the call.

Missionaries to Africa have had to pass through fire and water; no other mission fields have so many martyrs to disease.

What event is happier than the home-coming? And the missionary bring's God's sons and daughters from the ends of the earth.

Among all the lordly offices of earth there is none more lordly than to be a Witness for Jehovah.

Africa has now 2,470 missionaries, with 13,059 native assistants. There are 4,759 places of regular worship, 221,156 church members and 527,739 professing Christians.

There are in Africa 3,937 missionary schools, with 202,290 pupils. There are 95 hospitals and dispensaries, 12 publishing houses and printing establishments.

In Africa north of the equator Egypt has more missionaries than any other region; the West Coast countries come next.

In South Africa Cape Colony has the largest number of missionaries, though Transvaal and Uganda have the largest number of native assistants.

Fifty years ago Krapp, the missionary, was laughed at for his dream of a chain of missions across Central Africa from ocean to ocean. Now his dream has some truth.

Thirty years ago Uganda was a pagan state where savagery was rampant. Now, as the result of a most heroic struggle, of its 700,000 inhabitants, 177,000 are strong Christians.

In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to teach the blacks. Now Cape Colony alone has 700,000 Protestant Christians, and 290,000 of these are colored.

There is not a single evangelist missionary in Abyssinia, Somaliland, Senegambia, the Ivory Coast, the French Sahara, and the Spanish Rio de Oro.

One of the worst blots at present on the map of Africa, is the Congo region, where the natives are treated so cruelly for the sake of gain by those who are managing the rubber industry. Another terrible wrong done the natives is the introduction of alcoholic liquors, which have become the greatest curse of Africa.

TO WASH FLANNELS. First of all cut up some of the best yellow soap, and put into a saucpan with about two quarts of water, and let it boil. Then have ready some hot water, and pour the boiled soap into it, with a few drops of ammonia. Then take the flannels or woollen goods and work them well about in the water, after rinsing them well in lukewarm water, and shake them before putting them to dry.

This is an age of progress. Once upon a time hallstones were content if they could ruin vegetation or pulverize hothouse glass, remarks the New York Tribune. Now, if a dispatch from Missouri may be believed, they don't stop short of cracking people's skulls.

PEARLS OF THOUGHT.

Habit is ten times nature.—Welling-ton.

Envy is the sorrow of fools.—German.

A dinner lubricates business.—Lord Stowell.

The eyes of the great are dim.—Turkish.

A prudent haste is wisdom's leisure.—Italian.

His fallings leaned to virtue's side.—Goldsmith.

What is long spoken of happens at last.—Dutch.

There is a sure reward for faithful silence.—Horace.

Guiltily men still judge others like them.—Massinger.

If rich be not clated, if poor be not dejected.—Socrates.

'Tis only happiness can keep us young.—Blackwood's.

An absolute solitude is contrary to humanity.—Petarch.

He teaches me to be good that does me good.—Thomson.

In time of sickness the soul collects itself anew.—Pliny.

Habit if not resisted soon becomes necessity.—St. Augustine.

A lying hen is better than a standing mill.—From the Scotch.

A rich bride goes young to the church.—From the German.

Those hills which fate determines man must bear.—Theocritus.

Paradise is for those who command their anger.—From the Koran.

KEYSTONE STATE GULLINGS

FIRST DEGREE VERDICT

Cate Convicted of Killing Chief or Police at Bellevernon.

Wm. R. Cate, formerly chief of police of Bellevernon, was found guilty of murder in the first degree at Uniontown, after the jury had deliberated nine hours. Cate shot to death Chief of Police Thomas Guess of Bellevernon, a few weeks ago, when the latter tried to disarm him at the station house. He claimed he was so drunk that he did not know what he was doing, but eye-witnesses to the tragedy testified that the shooting was cold-blooded and premeditated.

USES HISTORIC TORCH

Same One That Lighted Original Carri Furnace Starts Plant.

The Perry Iron Works, at Erie, which have taken a year to build, were blown in June 17. The big furnace was lighted by Miss Catharine, daughter of President T. S. Clark, of the company. The torch used was the same one with which the first Carri furnace at Pittsburg was lighted in February, 1884.

The first blast was successfully taken off, and it is expected the daily output of pig-iron will be about 300 tons.

Charge Jury Fixing.

In a motion for a new trial in the case of Fred Radcliffe against C. C. Hollyfield, at Washington, the attorneys for Radcliffe charge that one of the jurors tampered with the jury in the interest of Hollyfield. The case was decided in favor of Hollyfield. Hollyfield was manager for the Singer Sewing Machine Co. at Charlestown and Radcliffe was agent. Embellishment charges were brought against Radcliffe on oath of Hollyfield, but Radcliffe was acquitted, whereupon he sued Hollyfield for false arrest. On the first trial Radcliffe was given a verdict of \$6,000, but the Supreme Court sent the case back for a new trial. On the second trial he was awarded 64 cents damages.

Cornell Honors Wicket Girl.

Miss Frances G. Butler of Butler has been awarded a fellowship with \$500 attached to the department of physics, Cornell University. Last year Miss Wicket, who is a graduate of Wilson College, received a scholarship at Cornell. She is the first woman to receive either of these awards in the physics department of Cornell. She will obtain the degree of Ph. D. next year.

Oration Winners at W. & J.

The Washington and Jefferson college junior oratorical contest was won by J. C. Matteson of Washington. Second place was taken by Geo. Hancock, also of Washington. Hand-some cups are offered each year by President Moffat for the winners of first and second place. The commencement closed with a reception to the senior class by President and Mrs. Moffat.

Eminent Preacher Dead.

The Rev. David McAllister, D. D., J. L. D., pastor of the Eighth street Reformed Presbyterian Church, Pittsburg, reform lecturer, professor, editor, author, linguist and one of the most prominent and scholarly members of this denomination, died in the Allegheny General Hospital a few hours after undergoing an operation.

Insist on Consolidation.

The Washington council has passed over the veto of Burgess A. C. Marsh the ordinance providing for the consolidation of Washington and West Washington. The question will be submitted to the voters of the two boroughs at the regular election in November.

Trolley Lines Not Exempt.

Attorney General Todd has delivered an opinion that the recently approved act of Assembly requiring railroads to file a statement of the length of their lines applies to trolley lines as well as to steam railroads.

Thieves Blow Empty Safe.

The large safe in the office of the Taylor Coal Co. at Scarights was blown up at 2 o'clock in the morning, but there was no money in it and the thieves got nothing for their trouble.

New Railway is Planned.

James Crigiano, chief of police of Saxonsburg, and E. C. and O. W. Rudert gave notice of application for charter for the Butler, Saxonsburg & Tarentum Street Railway Co.

Coadjutor Bishop Alex. Mackey-Smith of the Protestant Episcopal diocese of Pennsylvania, left for a two months' trip to China and Japan as special representative of the Board of Foreign and Domestic Missions.

The \$25,000 suit of James Quigley against the Standard Steel Car Co. of Butler, for injuries sustained in the company's yards in 1905, ended with a compulsory non-suit.

Minna Weiss, aged 8 years, daughter of Louis Weiss, was riding on the tram truck at a sawmill, and falling off, was run over and crushed to death.

Trolley Line for Masontown.

A charter was granted at the State Department to the Brownsville, Masontown & Smithfield Street Bridge Railway Co. to construct a three and a half mile line in Westmoreland county, starting at Masontown. The company is capitalized at \$20,000.

Mill to Be Idle for a Month.

Notice has been given at the South Sharon mill of the American Sheet and Tin Plate Co. of a shutdown of the 20 hot mills on June 29 for repairs. It is stated the plant will be idle one month.