

LAST SERMON

Preached by Dr. W. M. Grier, at Bethlehem Church, September 3rd, 1899.

Associate Reformed Presbyterian.

Text: "Say unto her, Thou art the land that is not cleansed."—Ezek. 22:24.

It is within the memory of this generation when this whole land of ours, North, South, East and West, was swept by the desolation of war. There are on every hand, in ruined homes, and stricken households and fatherless children the memorials of our terrible civil war. Verily, we have passed through the furnace of affliction—the gold has been tried. And yet in the evils which afflict us, and the evils which threaten us, we may say of our whole country, as the prophet said of Palestine after its fearful scourge of war and captivity, "Thou art a land that is not cleansed." The design of affliction is twofold, for correction and for punishment. Job's, for example, was not so much for punishment as for a witness to the truth and a testimony to the power of religion in the heart. But whatever be the immediate design, it ought to lead us in the end to a giving up of sin, a searching of our ways and a turning to God in a hearty resolve to abandon everything which might have incurred his displeasure, and unless it accomplish this, at least in part, we will have been scourged in vain. It will be "a land not cleansed." Is not our condition? Doubtless, brethren, there are sanctified results with many; doubtless the chastening which we have received has wrought sanctified results with many, doubtless the affliction has wrought patience, and patience experience and experience hope in many cases, and that grief which lies buried so tenderly in the sanctuary of the soul has weaned many from an unsatisfying portion of this earth to a glorious and blessed immortality. But if we look at the general results, and at the prevailing characteristics may we not say with the prophet, "thou art a land not cleansed."

(I) Brethren, we have not cleansed ourselves from a profanation of God's holy Sabbath. Instead of less Sabbath desecration than there was 40 years ago, is there not more of it? On this subject God has given us, not only his example, but also an express law. That law was woven with the warp and woof of the Jewish economy and it was reaffirmed in the ministry of Jesus Christ. His teachings did not abolish this institution; so far from that he incorporated it with the Gospel dispensation; and by his example He declares it to be of perpetual obligation. The Sabbath was made for man, for his good and his everlasting well-being. But to enjoy its blessings, and to reap its benefits we must observe it. It must be sanctified. Apart from any religious consideration it would seem that men would be constrained to keep it as a day of rest. Filled up as the week is with its busy hours and its burden of cares, and its constant employment how necessary some interval of repose. As a measure of the system of human labor, how wise and beneficent. In this view of it even the ungodly have recognized its wisdom. And yet it is with thousands a day of actual labor. Their physical energies are taxed as much as on any other. The great railroad trains employ their hands and laborers on that day just as on any other. The Sabbath receives not even the homage of rest. In letter and spirit the Sabbath is thoroughly disregarded. This disregard is not confined to those who are careless of religion, who are indifferent to it, but the most mournful features of it is in the case of those who admit the sanctity of the Sabbath, who acknowledge its divine authority. They know and approve the right, but they follow the wrong. So many who profess to honor the Sabbath, seem to think that if they go to church they have fulfilled their obligation to observe the Sabbath—that they are, after this, free to spend the day as they like. They forget that the proper observance of the day consists in holy resting, with its accompanying duties of prayer, meditation and reading the Scriptures. Is it not true, brethren, that this evil instead of diminishing is a growing one in this country? Has there not been a decline in this matter from the practices of our fathers? It may be said that the yearly number of immigrants who flood this country and who come to us with their national customs and with their loose notions on this subject, may serve to explain this change for the worse.

Well, that may account for it in part in our cities, and in many of our populous districts, but there is scarcely a ripple of this mighty wave that reaches our remote regions. We are thankful that it is so. A genuine foreigner is a curiosity with us. We must find the looseness of which we speak in something else. We cannot lay the blame on others. The sin lies at our own door. We have fallen below a standard bequeathed to us centuries ago.

The useless visiting, the worthless reading, the neglect of the sacred Scriptures, the worldly business that intrude themselves on that sacred day plainly declare the low estimate which we place upon it. And shall not God visit the land for these things. If God punished his ancient people because they transgressed his Sabbath by bringing in burdens on the Sabbath, can we expect less severity for our sin in this respect? Sabbath breaking was regarded one of our great national sins before the war, is it less so now? Let us teach our children to hallow it—let us set them the example—then shall our peace be as a river and our righteousness as the waves of the sea!

II. Again as a people we have not cleansed ourselves from the sin of drunkenness. It were useless to enter into an elaborate condemnation of that which every man's conscience tells him is a violation of decency and self-respect as well as of God's law. There is no better temperance lecture in the world than the sight of a man possessed of all the features of manhood, yet robbed of all these in beastly intoxication. Every trace of a divine and heavenly origin is lost in the degradation. There can be no exaggeration of the evil of drunkenness. The amount of intoxicants of one sort or another drunk in this country is appalling. It would pay all our school taxes, all our gifts to the Church, to pastors' salaries, to home and foreign missions. It would support all our jails and penitentiaries and then have a large balance. There are thousands who are thus doubling the calamities of our civil war, and adding to the misfortune which broke their spirits and paralyzed their energies. It is painful to see men of age and influence yielding to this ruinous habit, but it is still more distressing when we see that it is robbing us of the very hope of the land, so many of its young men. There is some sort of a poor plea, not an excuse, mind you, for a man who is left without bodily or mental vigor in his declining years to struggle with poverty, with the burden of a household, but one who has health and strength, who has all the promise of years to come, who has no lost fortunes to mourn over, no bitter memories to vex him, such a one is left without even a miserable plea when he seeks his comfort in a saloon. He is wasting a life which might be useful—he is squandering earnings which might bless others, and worse than all this he is bringing sorrow and disgrace to a home of which he is the joy and pride. All over our land we see abundant evidences of the waste and ruin of drink among our youth. But now while we say this we thankfully acknowledge that a Christian sentiment is asserting itself in our country, particularly in our moral districts. We rejoice to believe that right here in our own immediate section and neighborhood there is less drunkenness now than there was fifty years ago. By constant discussion and agitation a quiet temperance reform has been at work and drinking practices and customs that were largely patronized by respectable church people have been seen to be harmful and have been abandoned. And there is an obligation laid upon every lover of the church, and every lover of his country to exert himself by precept and example in checking and abolishing an evil more disastrous than war. If ever there was a time when we stood in need of the virtues of sobriety with its plain, honest, homely clad sun-browned industry it is now. And this suggests:

III. That we have not cleansed ourselves from the sin of an ungodly worldliness. This is the eating canker of our time. Men make haste to be rich. There is a deep-seated aversion to the slow accumulations of ordinary industry. An observant preacher says, There is a swarm of men bred in the heat of adventurous times, who seem to speak of dollars and cents—hundreds and thousands are their words. "Everything is done at a driving rate. They wish to reap before they have ploughed and sown. Fortunes are to be made in a day." My hearers this does not arise from any local cause, it is the result of a disease in the whole community. Here is a man who has a boil on his hand, it is not from any thing wrong with the hand specially; no, his blood is wrong, and his whole system is foul with corruption from the crown of his head to the sole of his foot. And in the lengths to which men go in this matter of unscrupulous money-making they verify the declaration of the inspired Apostle, "They that will be rich fall into temptation and a snare which drown men in destruction and perdition." Oh, let us rebuke this spirit of worldliness which is invading our very homes and which is seat-

ing itself in every department of human industry. Let us remember that our success in this life is not to be measured by "loss and gain," by what we acquire or what we miss of earthly goods. Eternity has its rewards which are infinitely above the treasures of earth.

We have thus hinted at some of the more prominent evils which hinder the prosperity of the land and which afflict the church of God. We have endeavored to speak with soberness and truth; we have not overdrawn the picture. Have not these evils of which we have spoken a hold more or less secure on us? Do we see nothing in our own immediate neighborhood, in our congregation, to lament? My young friends, we make a special appeal to you in this matter. The unborn good or evil of this country is with you. Oh! that God would baptize you with his Holy Spirit, that you might keep his Sabbaths and reverence his holy day; that you might be kept from all intoxicants: as from the plague of small pox, or yellow fever, that you might hate covetousness and love all honest work with its slow but steady gains, thus shall you be rich toward God and in all good works.

The Missionary's Little Joke.

A native Maori chieftain, the descendant of cannibal kings, is now completing his medical education in Chicago. Cannibalism ended in his tribe, he says, when Bishop Selwyn converted his grandfather; but he tells some stories of it which have a distinctly humorous flavor. For instance:

It is said that once a chief captured a missionary who was anything but a toothsome morsel, as he was old and thin and looked as if his flesh would be tough. The missionary warned the chief that he would not make a good dinner, and pulling up his trousers, cut a slice off the calf of his leg and offered it to the chief. The chief tasted it, said he didn't like it and passed it to a subchief. The sub chief tasted it, made a wry face and passed it on. The next man who took a bite of it spat it out. The missionary was released. After he had gone it was discovered that he wore a cork leg.

Paid With a Snub

If anything roils a woman, it is to have some younger woman get up and offer her a seat in a street car. This misplaced civility infers that the elder woman is to be considered on account of her age, when, in fact, there is little difference in years between the two.

I witnessed a droll bit of comedy the other day in a Brookline electric that makes me smile every time I think of it. The car was full, with several passengers standing, when in bounced a stout, well preserved person, with white hair beautifully pompadoured. She was dressed in deep mourning, but a bunch of violets in the front of the coat gave a touch of "mitigation," to her grief, which was quite borne out by a meriment lurking in her mouth and eyes. The lady grasped a strap and looked out of the window. Then suddenly a young person sitting near, observing perhaps that no man in the car intended to offer his seat, rose and leaning forward touched the other on the arm, saying:

"Won't you have my seat?"

"Are you going to get out?" asked the staid.

"No, ma'am," replied the tactless creature, "but you are older than I, and—" but the sentence was never finished. If a glance could slay, that young person would have fallen on the floor dead.

"Thank you. When I am too old to stand up, I shall not enter a public conveyance."

That was all. The junior woman slunk back into the seat, and some of the passengers tittered.—Cincinnati Enquirer.

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A girls' seminary at Aiburndale, N. Y., has a fully organized cadet corps that drills with Springfield rifles.

The Phoenicians were not the inventors of the alphabet. The honor belongs to the Egyptians.

W. C. T. U. DEPARTMENT.

Conducted by the ladies of the W. C. T. U. of Anderson, S. C.

The Silent Example.

It is an education to come in personal contact with a good man. He may not utter a precept, but his example is an efficient teacher. The Rev. Robert Galgarnie, an English clergyman who preached at Scarborough, once rendered, unknown to himself, a great service to a young man by the influence of his silent example. The unconscious benefit is described by the Rev. Newman Hall, in his "Autobiography."

A lady wrote to Mr. Galgarnie, saying that she owed him more gratitude than she could express. She had a son who was struggling against the evil habit of drinking. She dreaded his going to Scarborough, lest the customs of society might lead him away. She dreaded the example, not of the worldly, but of Christian professors who took wine.

Her son had written to say that he had been at an evening party where wine was handed round. He was about to take it, following the example of some respectable and good people, when he saw that Mr. Galgarnie refused it. This fortified him to resist the temptation, which with him might have led to ruin.

Mr. Galgarnie's silent example not only saved the mother's boy, but expressed the rule of the great apostle: "If meat make my brother to offend [to stumble], I will eat no flesh while the world standeth, lest I make my brother to offend."—Youth's Companion.

Rum in Africa.

Bishop Tagwell, of the English Church Missionary Society at Lagos, West Africa, in a letter to the London Times, reports that enormous quantities of gin, rum, and brandy are pouring into British West Africa through Lagos, Akassa, Bonny, and other ports. He affirms that within a few days of the time of his writing thousands of cases of intoxicants had been stocked on the wharves of the merchants. Drinking habits are being formed, not only among the heathen and Mohammedans, but among the better classes. Seventy-five per cent of the deaths amongst the Europeans are attributed to their drinking habits. While some of the British officials seem to oppose the traffic, they do it ineffectually. An enormous revenue is derived from the traffic, but the moral degradation is still more enormous. The bishop says: "It is a shameful and horrible hypocrisy to boast of our imperial greatness and suffer such evils to go unchecked."

In an appeal to Christian Englishmen to take some prompt and definite action in the matter, he calls for the prohibition of the importation of spirits in districts where the trade has not yet been introduced, and that in other districts the duty on the imports shall be raised so that the price shall become practically prohibitive. That this letter of Bishop Tagwell's in the Times has greatly aroused the British traders in Lagos is evidenced by the fact that they have brought an action for libel against him on his return to Africa. The committee of the Church Missionary Society has hastened to assure the bishop of their sympathy and of their readiness to accept the pecuniary responsibility for his defense. Possibly the stir thus made will serve to arouse a proper public sentiment for the suppression of the evil.

—A boy, 14 years old, who was told to write all he could about breathing in a composition, handed in the following:

"Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath, we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait until they get outdoors. Girls kill the breath with corsets that squeeze the diagram. Girls can't holler or run like boys because their diagram is squeezed too much. If I was a girl I had rather be a boy so I can run and holler and have a great big diagram."—Detroit Free Press.

The Words of a Famous Mission Worker

Perhaps no man in Atlanta is better and more favorably known than Mr. John F. Barclay. He for a long time has been a sufferer from indigestion and dyspepsia. This is what he says: Atlanta, Ga., January 23, 1895.—Dr. C. O. Tyner: Having used Tyner's Dyspepsia Remedy for several years in my family I gladly add my testimony to what has already been said in its praise. Without any exception I think it is the finest remedy on the market and nothing would induce me to do without it.

JNO. F. BARCLAY.
For sale by Wilhite & Wilhite. Sample bottle free on application to Tyner's Dyspepsia Remedy Co., Atlanta, Ga.

—The sun, moon and stars are nothing but skylights.

—If a man is too fly he is apt to get into the soup.

Murderer's Dash for Liberty.

ATLANTA, GA., October 21.—Edward C. Flanagan, the Dekalb County murderer, broke from his cell in the Dekalb County jail this morning. As he dashed through the door and past the guard, who had the murderer's breakfast in his hands, he snatched up the two-year-old baby of Sheriff Talley. Drawing a long knife from his sleeve and closing the child to his half-clad breast, the prisoner fled down the jail stairway toward the street and liberty. Down one flight of steps and then through a corridor leading to the sheriff's residence, the only avenue of escape from the prison, Flanagan sped, holding the screaming child with his left arm and brandishing the knife in his right hand. But for the presence of the sheriff in the corridor Flanagan would have escaped. Sheriff Talley happened to be in the room into which Flanagan dashed. Mrs. Talley, the child's mother, was also in the room. The father and mother simultaneously sprang upon the escaping prisoner, Mrs. Talley wielding a broom and the sheriff clutching Flanagan by the neck. The guard came running down the steps at the same instant in pursuit of the prisoner, and the three of them overpowered Flanagan and tore the child from his grasp. The sheriff then drove him back up the stairs and into the cell at the point of his pistol. Flanagan has been confined in the Dekalb jail since last February awaiting a new trial on the charge of murdering Miss Ruth Slack, Mrs. Dixon Allen, attempting to murder Mr. George W. Allen, and inflicting injuries on the latter's father, Dixon Allen, from which he afterwards died. He has been sentenced to hang but on a plea of lunacy he has been allowed repeated trials.

Twisted the Lion's Tail.

ALBANY, GA., October 21.—The danger of twisting the lion's tail was pointed out this morning to-day. Fred Morris, aged 10, visited Cooper's Circus. Eluding the vigilance of the keepers he seized the tail of the biggest lion and gave it the severest twist his small hands were able. With an angry roar the beast thrust its paws through the bars, grabbed the child's head and nearly pulled it off before he could be rescued. The scalp was nearly torn off and the claws scraped the skull in a dozen places. The child is seriously injured.

—If we do our duty and then brag about it we haven't done it.

The baby's coming is often looked forward to as a time of dread and danger. Many women are physically unfit to become mothers. They are sick and weak



in a womanly way and may well look with fear toward the time of maternity. Intelligent preparation for this time is most essential. An athlete "trains" for months before his trial. Most women do not "train" at all and yet their trial is to be fifty times as severe as the athlete's.

During the period of gestation every woman should use every means to strengthen the organs that are to be tried. They should be kept in perfect health. The faintest symptom of disorder or disease should be promptly eliminated.

Dr. Pierce's Favorite Prescription is designed to do this very thing—has been doing it for over thirty years. It is the one sure medicine for all female complaints. It is the only medicine that may be absolutely depended upon to practically abolish the pain and danger of childbirth. It is the only preparation of its kind that is the invention of a regularly graduated physician—a skilled and experienced specialist in the cure of diseases of women.

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