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REV. DR. EDWARD E. HALE.

The Eminent Divine Preaches an Interesting Sermon on "Public Spirit" Last Sunday Morning in the Village Hall.

Last Sunday morning our people had another opportunity to listen to Rev. Dr. Edward Everett Hale of Boston, and the Village Hall was filled to its utmost capacity. A large number came over on the trolley car from Southern Pines and many of the country people were present. The collection, which amounted to $30.25, has been added to the Dr. Hale Educational fund.

The reverend gentleman gave a very interesting and instructive sermon, taking as his subject "Public Spirit." After reading the last twelve verses from the 18th chapter of Genesis, the doctor said:

"This extremely picturesque story is not, of course, to be taken literally. I suppose there is no person of sense in the world who would take it so. The interesting feature of it is that Abraham had conceived the idea that states are saved, not by the strength of their fortifications, but by the character of their people.

"In the vision which is called by the happy name of a communion with God, he pleads earnestly that if there be fifty just men found in Sodom it might be saved from its mysterious destruction. Then he asks whether forty men might not be enough, thirty, twenty and ten. And the God who has guided him so far in his various wanderings makes him understand that if there be ten such men in that city, it will be saved from its doom.

"The little story, utterly inexplicable by the critics or naturalists, has held its place in history and in men's thought, because of this lesson. As the writer in the Book of Proverbs says, one just man can save a city. As another writer in the Book of Ecclesiasticus tells us who some of those just men have been. Poets and prophets, who have studied what we now like to call the providence of history, like to go back to this myth of four thousand years ago, and show us that the great man of that time had seen that a minority wretched in numbers, of only ten men in a populous city, could have saved that city from destruction if they had the Lord God on their side. Our modern way of putting it is that one, with God, is a majority.' The historian whose fragments Moses collected, put it by saying that ten just men would save a city.

"When Dr. Wood comes back from Santiago, a cramped up Spanish city of twenty thousand people, hiving on the sides of a valley, and tells us how it is to be converted from a living hell into a paradise, it proves, of course, that it needs ten men who are willing to give themselves, as our dear friend Waring gave himself, to the change of that hell into a paradise. Better twenty, better yet thirty, and if you give us forty so much the better. It is the old story of Sodom over again. I remember the pregnant remark of Eli Thayer, one of the reformers of a generation ago, many of whose epigrams I have found worthy of remark. Some one asked him why the city of Alton in Illinois, which seemed to have an admirable position for commerce, had never deleloped rapidly or strongly, while St. Louis, miles below on the Mississippi, had become one of the great cities of the world. Thayer said in reply, 'If I know nothing of either city, but if in St. Louis there had been one who had rather die than have the little town sink into obscurity, and if in Alton there had been no such man, St. Louis would of course become the great city and Alton would be left as the small one.' This is true. It is the truth which Mrs. Barbauld expresses in the grand epigram,

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"'Man is the nobler growth our realms supply,
And souls are ripened 'neath this northern sky.'"

The doctor then spoke of the history of New England and the advance in civilization due to the public spirit of its citizens. He said:

"The existence of a democracy depends on the existence of a large majority of men who have public spirit, a hope for the success of the state and a willingness to live and die for her. They are men, and with them women, who are not for themselves, but for the glory of God to carry out his purpose."

He then told of a number of instances where men showed a commendable public spirit, and said:

"Such illustrations, taken from our familar life here, justify our use of them now if they remind us first of the importance and next of the possibility of educating our children to public spirit. To live for other people, to find how you can serve: here is a habit of life on which children can start very early and it is very bad for them if they do not. A friend of mine used to tell a terrible story of a late evening visit which he once received when he lived in a city nearly as large as Boston is, from the richest miser in town. Miser, indeed! Miserable! The poor creature said almost with tears to our friend: 'Tell me how to give away fifty thousand dollars where it is needed—where it will be of use. You know how to do such things and I do not. I dare say that you know that I never did such a thing in my life.'

"My friend was startled. He only knew the man by sight, but he gave him the advice he asked for. As the poor rich man left him, he said: 'I should have died tonight had you not told me how to get rid of this money. But do you thank God,' he added, 'that you were not trained as I was trained, for indeed, sir, I do not remember the time when I was not told by every one around me that I was a better boy if I saved a cent than if I spent it.'"

As a contrast, Dr. Hale then told of the birth of the oldest of the Lend a Hand clubs, which was founded in 1871 by Miss Ella Russell, and composed of a dozen street boys whom she had picked up in New York. The club existed simply to be of use to others, such as boys could. Their principal activities were the helping of drunken tramps to escape New York policemen, and the lugging pails of water up stairs to poor washerwomen. After twenty-five years Miss Russell hunted up all she could find of the street arab club men, then forty years old, and found the homes of half of them. They were scattered over half the world, but she noted that each of them was engaged in some way in the public service of the city in which he lived.

"You want your children to walk with God. Nearer, my God to Thee! Once and again it has come to you to wish that you felt the Real Presence as you did not feel it. How do men gain such infinite wealth? How do they come to live and move and have their being in their God? Simply and only, it is by doing what He does, and doing it as He does it. God does not live for the Czar Nicholas alone. He does not live for Pope Leo alone, least of all does He live for Himself alone. He loves all this world. He loves all His children—the Czar, the Pope, the poor naked black boy under the equator, the Esquimaux freezing just this side of the pole. God lives for them all, maintains them all, cares for them all, and your boy John is the child of God. He partakes this nature of God. Let him do so, and he loves as God loves. Show him how and he can help as God helps, can teach as God teaches, can lift up what has fallen down, can screen from the cold wind or can shelter from the blazing sun. He too enters into the larger life when he too learns what the good God is so eager to teach him that Love is the whole.

"Yes, it is a good thing to teach these children of ours how God goes about his business! It is a good thing to show them how the sap flows in the water plant, how the rays of light converge at the instruction of the lens, how the wind blows from the southwest when the fetters of ice are to be melted. We are eager to make them workmen in His laboratory, so as to teach them His laws, so that they also may be fellow workmen with Him.

"And why do we teach them this? Why do we want them to speak His language? It is so that they may understand Him better when he speaks to them. He makes of one blood all races of mankind. And for all races they shall have a right hand of love and a word of warm welcome. His light shines upon the evil and upon the good and theirs. His dews descend on the just and on the unjust. Such too is their readiness and such is their range.

"Children of God! They bear the burdens of all His children. They exult in the oxygen and ozone of the common air. Their breath is the common breath, the public spirit of the whole.

"Where there is such a people, the State lives and grows and is happy. And to such a life for the rest we mean to train our children."

Rev. Rufus B. Tobey.

We are pleased to note the arrival of Rev. Rufus B. Tobey of Boston, who reached our village last Saturday and will spend the next few weeks at the "Berkshire" to get well rested for his summer's work. Mr. Tobey spent the entire season here last year and his health was greatly benefited, although a large part of his time was occupied in religious and charitable work. His work among the needy in Boston is well known. Through his efforts the Floating Hospital was established, and a great good has been done for the poor and sick children during the heat of summer. We trust his stay among us may result in an increase of health and strength for his future work.

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