

OUR WEEKLY SERMON

THE THIRD COMMANDMENT

(Set for last week)
(By CHAS. C. SMITH)

"Thou shalt not take the name of the Lord in vain; for the Lord will not hold him guiltless that taketh His name in vain." Solemn words are these, and they at once arrest our attention, causing us to pause and think. What does it mean? The first commandment teaches whom we are to worship; the second how we are to worship Him. The third debars all inincerity in this relation; and therefore prohibits all hypocrisy in religion.

In coming into relation with God as His children we assume—take—His name as our own, and henceforth we bear the name of His children. We are to take it as a badge of honor, to take it in vain, for a vain purpose, or purposelessly. In the Oriental world and among primitive people everywhere one's name stands for his personality, and the right to bear one's name is a proof of intimate relation, if not of actual union with him.

When an honored man in a community marries, his wife takes his name for her own, and she is supposed so to live as to bring additional honor to the name of her husband. She took his name to honor it. If she so lives as to bring that name into disrepute, she then fails to honor it, thus taking it in vain. When Israel entered into covenant relations with Jehovah, they TOOK His name upon themselves, henceforth to be known as the children of Jehovah, and they were to bear that name in all reverence and sincerity, and to bear it in such a way as to bring honor upon it among the strange peoples in whose midst they were to live.

I. THE NAME OF GOD. God revealed Himself under certain names and by these names He intended to rival certain traits of His character. The various names under which He revealed Himself, the mighty Creator, the All Powerful One, the God All Sufficient; and the various compound names of Jehovah, like Jehovah-Jireh, the Lord will provide. As Jehovah is the great name of God in the Old Testament, so Jesus is the GREAT name by which He reveals Himself to us of this day, and all that God is is gathered up in that name that is to be above all named.

II. TAKING THE NAME OF GOD. In becoming His children we take His name, and we are called children. Three meanings scholars tell us are included in the word "take." First, to assume. In assuming His name we become children, and as children we take His name to obey Him and to do His will. Second, it means to "lift up," as a banner. Here we take it to be Christian soldiers, or good citizens and we lift it up in waging a warfare in His name against civic and social unrighteousness. Third, it means to "bear." Bear it—take it—to others seeking to win them to Christ. Here we are ambassadors.

We take this name in a very special way in our baptism, for it is then that we publicly take our stand for Him, and henceforth we are known as Christians. We are baptized into the likeness of His death. "If we are united with Him in the likeness of His death, we shall be also in the likeness of His resurrection."

III. TAKING HIS NAME IN VAIN. Our Lord taught us to pray, "hallowed be Thy name," and this is the opposite of taking that name in vain. As children we hallow His name in obedience. It is taken in vain when His professed children live in disobedience.

As Christian soldiers His name is hallowed in our aggressive warfare against evil. It is lifted up in vain when there are known evils in a community and the Christian citizen does nothing by voice or vote to put them out.

As ambassadors for Jesus we hallow His name when we win souls to Him. We bear His name honorably when we take it to those in the enemy's country. We bear it in vain when we selfishly by and never seek to win our fellows to the favorable consideration of our King.

Let us be obedient children; valiant soldiers; and aggressive citizens, and testifying ambassadors. Thus do we hallow His name, and thus are we saved from assuming it, lifting it up, or bearing it, in vain.

IV. THE WARNING. "The Lord will not hold him guiltless that taketh His name in vain." The Hebrew word here means "clean." The Lord will not hold him clean," etc. One is clean or unclean as he uses the name of God for truth or for vanity. If by godlessness, disobedience, or hypocrisy, you take that name in vain, then you are responsible. Being responsible you must bear the consequences, whatever they may be. Being guilty how can you be held guiltless by the one who sees thru all shams and who is the God of truth?

The only way to be held guiltless to be made clean by taking—assuming—that name, the name of Jesus, through acceptance of His atoning blood which "cleanseth from all sin," and to take it in all sincerity and truth.

STATE BOARD OF HEALTH RE-MEMBERS TRANSYLVANIA COUNTY

The State Board of Health, being desirous of contributing to the welfare of the children of Transylvania county sent Dr. Joe Osborne, State Dentist, to Transylvania county on August 15, and permitted him to remain here until October 1. Dr. Osborne had a very limited time to cover the great field of work in Transylvania, and thus it was impossible for him to reach all the schools of the county as he would like to have done, and as the undersigned had thought that it would have been impossible to have done during the time that Dr. Osborne was absent from the county. Dr. Osborne was able to meet with the patrons and children in some of the largest school centers of the county. As a result of his meeting and a most hearty co-operation extended to him in the various districts in which his time permitted him to go, he rendered service to Transylvania county as follows:

Total number of children examiner for dental treatment, 512; total number of children treated, 512; 515 amalgam fillings were placed; 150 cement fillings; 22 gutta-percha; 136 silver nitrate treatments; 15 abscesses treated; 2298 teeth extracted; 512 children's teeth cleaned; 12 miscellaneous treatments; 33 children were referred to the local dentists for treatment; 11 lectures were delivered on hygiene.

Some of the schools in which Dr. Osborne was able to work are as follows: Lake Toxaway, Rosman, Brevard, Pisgah Forest, Penrose and Blantyre. A number of other schools would have been reached had his allotted time permitted. A conservative estimate of the total cost of the work done by Dr. Osborne, if it had been done in a private office, would have amounted to \$2,000.00, and the parents and children would have had to have paid such a sum to a dentist had the State of North Carolina not done the work free of cost to those who received it.

The work which Dr. Osborne did in this county has been very much appreciated as indicated to the undersigned by those who were able to benefit from the short time which he was permitted to stay with us.

Dr. Osborne says in a letter to the undersigned: "I wish to thank you very much for your kindness to me and I assure you that it was a great pleasure for me to be with you, and I thoroughly enjoyed every minute I had with you in your office, and I am sure Dr. Cooper appreciates the interest you gave the clinics."

It is hoped that some time ere long the State Board of Health will give us other clinics equally as good as the one that we have just had. I am hoping that it will be possible for us to have a dentist sent us, a clinic at each and every school in this county so that the little children may have their teeth properly cared for and given such instructions as will aid them in preserving their teeth as long as they live.

A. F. MITCHELL
County Supt. of Public Instruction

LYCEUM COURSE:
The Razoux Reynolds Company will make its premier appearance at the Brevard High School Auditorium November 1, Wednesday evening at 8 o'clock.

Magic dates back to the ancient Egyptians, Babylonians and Greeks, but in its present form of Legerdemain it makes an adroit appeal to the curiosity of both young and old.

Magic is one of the world's oldest forms of amusement and was the chief source of entertainment to the Ancients. With the Greeks and Romans it reached a high stage of manipulation and was accredited to the Deity, Hecate, who was regarded as the moon Goddess of midnight phantoms. Heretofore magic has been dealt with almost exclusively from the delusive angle, but traced to its source by scientific analysis it has proven a fertile field of knowledge.

The Razoux - Reynolds Company, who are soon to appear as one of the numbers on the local Piedmont Lyceum Course, are exceptionally clever. Their effort to deceive is made through means of super-natural powers, but many bewildering and ludicrous situations keep the audience in rapt attention.

Monologues, impersonations and humorous readings lend variety to the program.

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Harold Norwood spent part of the Fair holidays at home with his parents.

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