

"THE FIELD OF BLOOD"

STORY OF INIQUITOUS BARGAIN
AND USE OF TAINTED MONEY.

MORBIDITY OF SOME PEOPLE

Wonderful Lessons From the Evil
of Avarice and Cupidity—Warning
to Men Treading the Path of Sin—
Evil Comrades All Leave in the
Day of Trial—Necessity to Eradi-
cate the Tendency to Sin.

Entered according to Act of Parliament of Canada,
in the year 1905, by Frederick Dyer, of Toronto,
at the Department of Agriculture, Ottawa.

Los Angeles, Cal., April 16.—From
the story of an iniquitous bargain and
the use to which the tainted money
earned by it was put the preacher in
this sermon draws lessons of the evils
that come from avarice and cupidity.
The text is Matthew xxv, 1, "Where-
fore that field was called the field of
blood."

A gruesome fascination hovers about
the bricks, and the stones, and the
boards, and the grounds where lived
and wrought some of the world's evil
workers. Island of Blennerhassett!
Wonderful name, rich in historical as-
sociations! I see the boats every spring
and summer and fall filled with sight-
seers almost daily pushing out upon
the Ohio river to seek this little island
near Marietta. Why? Is it a summer
playground? Is it an Isle of Wight? Is
the entire mansion? Are its banks
forests? Are its trees filled with
sweetest of songsters as they were once
in the halcyon days when its owner,
Barman Blennerhassett, took his bride
there and changed this island into an
Eden garden, as Nebuchadnezzar,
who had, courted Princess Amytis
among the hills of Babel, to honor
the whims of his queen, had lifted high
for the wonderment of the world the
famous "hanging gardens of Babylon"?
Oh, no. Blennerhassett island to-day is
a little of hell on earth. A few scrub
trees, a few rocks, perhaps a few hovels
such as can be seen in scores of is-
lands in the middle of this Ohio river
are all the scenic beauties it has to
offer to the landscape artist. But to the
historian Blennerhassett has the same
fascination as have the broken walls of
Kenilworth Castle. Blennerhassett is
immortal on account of the infamous
history of Aaron Burr. That is the
place the ex-vice-president stopped on
his way to establish a monarchy in the
great southwest. It has an evil fame
as the rendezvous of the traitorous con-
spirator of that day, just as it is as
the scene of the crime of the traitor
house in a side street of Washington
in which Mary E. Surratt welcomed the
thugs of the later time who were
plotting the assassination of Abraham
Lincoln.

Scores and hundreds of people natu-
rally seek in fascinated awe the places
where a great crime has been commit-
ted. The star in the floor of the Penn-
sylvania depot, where Garfield was shot,
for years had its thousands of sight-
seers. The scene of the Chicago Hay-
market riot, the place where Edward
Stokes shot James Fisk, the sausage
vat where Leutgers disintegrated the
body of his murdered wife, all have
drawn their morbid sightseers even as
the room in which George Washington
breathed his last has its daily visitors.

Crowds of sightseers in Jerusalem
for years after the crucifixion went to
the scene of my text out of a morbid
curiosity, as the multitude seek the
island of Blennerhassett. Indeed, had
they not gone out of a morbid curi-
osity they never would have gone at all.
"Aeldama—that is to say, the field of
blood"—is not, as some people might
suppose, an Edselraon plain where a
mighty battle was fought. It was an
old potter's field, filled with clay. It
was too poor ground to be used for
agricultural purposes. It had been
turned into a paupers' cemetery. Yet
this paupers' burial ground had for
years hosts of sightseers. Why? Per-
haps the best way to answer you is to
tell you what some of the sightseers
are now saying. "Yes, this is ground,"
says one, "that was bought by the
priests with the thirty pieces of
silver Judas received for betraying
Christ." "Aeldama—that is, the field
of blood"—says another, "it is well
named." Could we have a better sub-
ject to preach upon on the Sabbath
preceding Good Friday than this pot-
ter's burial ground? Judas received for
betraying Christ? Aeldama, in the first place, teaches
us that there is no honor among thieves.
When a man becomes a Satanist, his
life is not likely to be true to his

partners in iniquity. A murderer, in
order to save his own neck, as a rule
will turn state's evidence against his
companions in crime. A pickpocket
will be just as willing to empty the
purses of an associate as he is to snatch
the watch of a bank president. It is
often vaunted that there is honor
among thieves, but experience proves
that it is a vain boast. The thief has
no honor. The evil spirit who seeks
to lead you into temptation is the evil
spirit who will desert you as soon as
you have been caught in a fatal trap
or are floundering in the quicksands of
shame.

A sly fox has no loyalty to her kin.
She has but one desire—to save her
own skin. This characteristic is es-
sentially true of the Satanist devotees.
All that you have to do to prove this
premise is to study how this Aeldama
was purchased. For weeks and
months the priests were trying to de-
stroy Christ. They knew not how
they might capture him, for they fear-
ed the people. At last one of their
spies came and said, "Ah, I have
solved the problem! One of Christ's
apostles can be bribed. We will find
out where Christ is hiding at night.
Then we will take some soldiers and
arrest him and summon the sanhedrin
and try him and crucify him before his friends
can come to the rescue. Here is my
man at hand. What say you, Judas?"
Will you betray your Master for thirty
pieces of silver? "It will," answered
the apostate. Then what happens?
No sooner is Christ betrayed and
Judas is overcome with remorse than
he comes back to these same priests
and says, "I cannot take this money.
It is blood money. Here it is." And
he flings it at their feet. Then what
happens? Why, the priests look down
upon this blood money and say: "That
money is too vile for us to touch. We
cannot use a murderer's money in the
temple. We are too good and holy
for that. Let us take the money and
buy a paupers' burial ground. That
certainly will hurt no one. They got
Judas to betray Christ. Then as soon
as Judas had done this vile, under-
hand, sinful work they turned their
backs upon him and said: 'Judas, you
are too low, too mean and too tem-
perable for us to have anything to
do with you. We will not even take
back the money we paid you with our
own hands, for it is blood money.'"

Ah, the evil genius who lead us in-
to temptation will never stand by us
when they have miserably destroyed
us. In ancient Rome the defenders for
months were defying the northern bar-
barians. The strong walls and the iron
gates could not be broken down. At
last these barbarians went to a Roman
woman and said, "If you will open for
us the gates at night and let us in, we
will give to you our war shields, made
of ornamental gold and silver." She
opened the gates by night, and Rome
fell. But as soon as the northern bar-
barians became masters of Caesar's
throne they destroyed the woman who
betrayed her country. They gave her
their shields of ornamental silver and
gold, but they hurled those shields at
her with all the force of their mighty
arms until her mangled and bleeding
and lifeless body lay buried under her
prizes of war. After Benedict Arnold
betrayed his country he was hated even
more in England than in America. One
day he was seated in the gallery of the
House of Commons when a statesman
rose to address the House. Before
commencing his speech he said: "I see
in the gallery of this House a contempti-
ble character who, by the betrayal of
his own land, has forfeited every right
to the respect of mankind. Before I
enter upon my speech I hope that Ben-
dict Arnold, known as Arnold, the
traitor, might be requested to with-
draw from this body of honorable men."
Yes, the very men who profit by a
crime despise their instrument and de-
sert him in his iniquity.

Men treading the path of sin, do not
be a fool. Do not suppose that those
sinful people who are praising you
now will fawn upon you after your
moral and money are gone. All that
the saloonkeeper wants is your gold;
as soon as you are in rags his free
lunch counters will no longer give a
welcome to you and yours. All that
gambler wants is your gold; as soon
as your money is gone he will kick
you out of his presence as willingly as
he would put a bullet in the heart of
a mad dog. Ah, yes, the far country
held plenty of friends as long as the
younger son had horses and wine sup-
pers, but as soon as his money was
gone his friends were gone, his wine
servants were gone, his wine
famine in that land. Companions of
sin, will fawn at your feet while you
live in a palace. They will crush you
under their heels when they can de-
stroy you. Aeldama, the field of
blood, was bought by the evil priests,
who had turned against Judas as your

companions of sin will yet turn against
you.

Aeldama teaches another lesson.
The easiest way to make an apostate
out of a man is to make him an apos-
tate by denouncing or ridiculing the
divine Christ. Jesus Christ, but by
developing the tendencies to sin which
have not been eradicated from his na-
ture. Let me illustrate my thought
practically. You have all wandered
through the northern forests in the win-
ter time. Everywhere you have seen
the tall trunks of the trees supporting
the bare branches. Not a leaf is in
sight; not a flower is blooming. Where
are the millions upon millions of leaves
which as an arched roof covered the
mountain pathways last summer? All
gone. But if you will rub your fingers
lightly over the bark of those branches
you can see where new buds and new
sprouts will come forth just as soon as
the springtime places to her lips the silver
trumpet of the warm winds. As I ap-
proach a man who is called a Christian
man I figuratively find him without
sin, but as I touch his heart I find
still figuratively speaking, that all over
his heart are latent sinful buds easy to
be developed. Unless a man lives close
to Christ and continues to live close to
Christ these evil buds will sprout and
grow even as the white apple bloss-
oms cover the tree branches almost in
one May day. The reason Judas be-
trayed Christ was because he allowed
his latent buds of sin to develop; that
is all.

Judas not different from his fellow
apostles? How was that? Some one
asks me. "Why, Christ called him a
devil." Aye, my friend, that is true.
But Christ did not call Judas a devil
in the sense that he was in the begin-
ning any different from any other of the
apostles. Indeed, I know he was just
about the same. The apostles at that
time honored and respected Judas as
much as they did the other apostles.
He was their almoner; he handled all
their money. He was not impu-
sive like Peter. He was a calm, cool
calculator. Why, if Peter had been
elected treasurer in Judas' place, the
first ten beggars who came to him
would have got all that he had, and no
provision would have been left for the
needs of the little company. The reason
Judas was elected treasurer was be-
cause at first he was loyal to his
Master and he was very careful in
handling the funds.

But when Judas began to look after
the money the old latent sin of his life
grew warmer and bolder and sprang
out. Covetousness was Judas' sin. Ev-
ery penny, every piece of silver and
gold which came into his possession,
only maddened his passions. Methinks
I can see him in the act of selling the
gold while his companions slept. "Ah,"
he kept saying to himself, "if this gold
was my mine." This passion, this
evil passion, kept growing upon him
just as the desire for gold or fame or
social position may have been growing
upon you. Once Judas would have
knocked a man down who would have
placed a menacing or murderous hand
upon his Christ. But now he kept say-
ing, "Gold, gold, I must have gold. I
must have gold, even if I do destroy
Christ to get it." Listen! Let me trace
the downfall of Judas—first, the hon-
ored apostleship; second, the election
to the treasurer'ship of the apostolic
band; third, the hugging of the gold
bags to satisfy the cravings of his de-
veloping avarice; fourth, the protest
because the box of ointment of spike-
nard, very precious, was poured upon
Christ's head; fifth, the selling of
Christ's life for thirty pieces of silver.
Judas was not a devil always. Judas
went down to the betrayal of Christ
as some of us are going, slowly, surely,
awfully, demoralized, step by step,
step by step.

The field of blood teaches us, in the
next place, that the most awful danger
that can be done against Christ is done
by his apostates and not by his out-
right enemies. For weeks and
months, as I said before, the high
priests were trying to take Christ and
crucify him. "But when they sought to
lay hands upon him they feared the
multitudes, because they took him for
a prophet." What is the meaning of
this? They dared not touch him.
Christ's beneficiaries at that time
would have risen up and swept the
high priests and the Pharisees from off
the earth.

Supposed toward the close of the
Crimean war the English general had
given order that Florence Nightingale
was to be shot as a spy, what would
have happened? Methinks about the
commander's tent a group of brave
men, 5,000 poor fellows pleading and
praying: "She nursed me through a
fever and saved my life. She shall not
die!" Another would say: "She held
my hand when they cut off my leg. She
must not die!" Another would have
said: "She bandaged my eyes, blasted
by the gunpowder explosion. It was
on account of her care that I now can
see." So those whose limbs Christ had
strengthened and whose eyes Christ
had opened and whose whole in-
ferous skin Christ had cleansed would
have risen up and cried out: "He shall
not die! He shall not die!" But when
Judas led the Roman officers by night
to the garden of Gethsemane, he showed
where Christ was in retreat then
Jesus was taken by stealth and tried
while Jerusalem slept. He was tried
by night. He was crucified on the
early morning. Oh, my friends, shall
it be that you and I as apostates have
betrayed Christ into the hands of his
enemies?

Another thought, "Aeldama—that is,
the field of blood," teaches that re-
morse for a sin committed does not
necessarily wipe out the record of that
sin from the Lamb's book of life. Ju-
das was sorry for his sin. No sooner
had he given that betraying kiss than
he would have been willing to pour
his right arm to have undone the dam-
age. He flung the money back into the
priests' faces. He did more than that.
Lacerated and agonized on account of
his mental sufferings, he went forth and
hanged himself. He practically said:
"O God, my brain is crazed! Let me
die!" But to be sorry for a past sin is
not enough. Remorse is not salvation
through Christ. Dr. Whitley well said
in one of his sermons: "Judas had a
right and sense of sin, but no appre-
hension of the mercy of God in Christ,
and so he pined away in his iniquity."
O man, to-day you are sorry for your
sin. You are sorry because they drag-
ged you down and down and down.
But are you more than sorry? Are you
ready to renounce them and to plead
with God for pardon through the blood
of Christ? This pardon is offered to all
who come in Christ's name. Remorse
for sin does not necessarily mean sal-
vation by faith. There are two fac-

in the life of the prodigal son I would
have you well bear in mind. The one
is, he was sorry; the second fact, he
rose and went back to his father's
house. Oh, my brother, will you repent
of your sin? Will you do more than
that? Will you turn your back upon
sin and look at the loving, forgiving
face of Jesus Christ?

But the last thought to me is the
mother's love. Standing by "Aeldama"—that is, the field of blood, I find
that, no matter how much we have
sinned, God never loses his love for the
sinner. He loves us and clings to us
in exactly the same way as a mother
clings to her children. I asked a dear
friend of mine some time ago who
was the favorite among her many chil-
dren? She answered, "I love the
youngest best, all the time, and the
absent one best until he returns, and
the sick one best until he gets well."
Yes, I said to myself, "And the prodigal
best until he comes back to the
father's love." So God clings to his
wayward ones. The more we sin the
more he wants us by his side and the
more he pleads with us and clings to us.

Do we not find this fact true in refer-
ence to Judas? Why? Christ knew
that Judas was to betray him, did he
drive Judas from his side? No; that
was not Christ's way. He kept Judas
with him clear up to end. He seems
to be saying all the time, "Oh, Judas,
why wilt thou betray the Son of man?"
One of the last acts of Christ's earthly
life was to honor Judas above all his
brethren when he gave to him the sop
of the supper. The giving of the sop
was an act of love, not of hate. So
Christ to-day is pleading with you and
me. We may spit in his face, as did
those who led him forth for crucifixion;
we may place a crown of thorns upon
his head; we may betray him with a
kiss, as did Judas, but we cannot make
Christ cease to love us. Oh, my friends,
will not you and I yield to this love of
Jesus Christ, which passeth all human
understanding? We have wandered
far, far away, but Christ is to-day still
loving us. Will you accept his pardon-
ing love? Will you accept it now?

This is a worldwide invitation which
I am giving you to come to the saving
cross. Indeed, so great, so far reach-
ing are the possibilities of human re-
demption through Christ, that while I
was writing this sermon in the quiet-
ude of my study the thought arose:
"How do I know the Judas was eter-
nally destroyed? God changed his
mind in reference to the Ninevites
when they repented of their sins. How
do I know that Judas, even when he
was damning on the end of that rope,
did not make such supplication as
brought him within the influence of
the divine Father's forgiving love?
Perhaps in the death struggle Judas
called upon Christ for rescue. If he
did, who shall say that Christ did not
pardon him? He could pardon Judas'
sins just as he forgave Paul's, who was
the "chief of sinners." If Judas
did call for divine forgiveness, I know
he received it, just as the penitent
thief, as Mary Magdalene, as the wo-
man of Samaria, received forgiveness
when repentant, just as freely as you
can be forgiven to-day. Oh, my friends,
with such a divine love surrounding us,
will you not throw yourself upon the
mercy and atonement of Christ, which
have saved in the past, which save
now and which will save through all
time? The cross can be changed into
a cross by changing the last two let-
ters. Remorse can be changed into
triumph if to-day, in Christ's mercy,
you will reach up and look and live.

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could not do any work of any kind.
Everybody thought I would not live
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wonderful remedy."
The kidneys of the young may be
wrong, but the kidneys of the old
must be wrong. Dodd's Kidney Pills
make all wrong kidneys right. That
is why they are the old folk's great-
est friend.

Cleaning a Pipe.
An effective way of cleaning a clay
or masonry pipe is to place in a
pot of cold sweet milk and bring gradu-
ally to a boil.

Stained Engravings.
To remove stains on engravings, hang
the engraving in a barrel in the bottom
of which is a jar containing a lump of
phosphorus partly covered with wa-
ter. Cover the barrel and let the en-
graving remain until the stain fades.

WHEN OLD MEN DIE.
You know at least one of them had
Consumption. At first it was only
cough—but it was neglected. When
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keep on suffering and waiting. Cat-
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ate his dinner from the mantelpiece,
"but there are generally two exceptions
to the rule, the girl you want to be
your wife and the man you want to be
your father-in-law."

Submit to what is unavoidable ban-
ish the impossible from the mind and
look around for some new object of in-
terest in life.—Goethe.

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iron to harden the muscles. No won-
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women. You'll eat, sleep, think and
feel better by using Ferrozene; try it
now. Fifty cents buys a box of
fifty chocolate coated Ferrozene ta-
blets, at all dealers.

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The Baby mansion, one of the land-
marks of Essex County and one that is
intimately associated with the history
of that part of Canada, was sold re-
cently to Dr. Beasley. The house was
built by the late Charles Baby, in 1779,
upon ground given him by the Crown.
It is built of walnut logs, with stone
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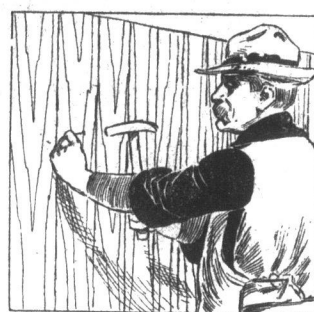
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