

THE MISSION OF HELP

CHRIST TAUGHT IT IN EVERY MIRACLE HE PERFORMED.

MASTER ASKS CO-OPERATION

Some Hints From the Preacher of the Ways by Which the Helpful Man May Fulfill the Law of Christ—Loosening of Bonds Physical and Mental a Part of Duty.

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

Los Angeles, Cal., Sept. 10.—In this sermon the preacher describes man's mission of helpfulness to his fellows and indicates the lines upon which that mission may be carried out. The text is John xii, 44, "Loose him and let him go."

Never was human leader in closer touch with his followers than Jesus Christ. He walked and ate and slept with his disciples. He was closer than that. He shared their joys and sorrows and privations. He set them an example of self sacrifice. He never asked his followers to make any sacrifice which he himself was not willing to make. If they wept, he wept with them. If they were hungry, he starved with them. When he warned them that they might have to lay down their lives for his sake, he set them the example of martyrdom by yielding himself to the cross. One of the greatest elements which bind a human heart to another heart is the willingness of man to make sacrifices for a friend or a neighbor.

But, though Christ never asked his followers to make any sacrifice which he himself was unwilling to make, yet as I study the miracles of Christ, I find that almost without exception he sought co-operation from those whom he would help. He was willing to feed the multitude with a few loaves and fishes, but he made the disciples distribute the bread and the fish and collect the fragments that remained. He was ready to give his disciples a great catch of fish on Lake Galilee, but he made them launch their boats out into the deep and let down the net and bring the fish to hand. He was ready and willing to resurrect the dead Lazarus, but he called upon the bystanders to loose the graveclothes which bound him hand and foot. Not until they obeyed could the brother of Mary and Martha go forth free. What Christ did of old Christ is doing to-day. He is ready to save men, but he expects his disciples to help him in his liberation, mental, financial, moral, physical and spiritual. I want to show how we can aid in the emancipation of helpless men, as the disciples took off the graveclothes of resurrected Lazarus to "loose him and let him go."

Christ bids us help liberate the intellectual man who is struggling in his mental difficulties. He wants us to cut under the shackles of these doubts and with which they are born and which are gripping them almost as powerfully as the officer's handcuffs hold the criminal by his side. He would have us not laugh at one another or ridicule the doubter and the skeptic and the atheist. He bids us not hurl our taunts at the poor mental cripples who, with hot, blistering feet, are painfully limping over the awful deserts of blighting agnosticism. But he bids us go to our brethren in mental or intellectual difficulties and kindly and gently and lovingly, yet firmly, lead them out of the bogs and the quagmires and quicksands in which they have fallen and in which they are struggling to-day. Oh, the awful tragedy of being mentally blinded and being unable to get a right conception of God! Yet there are thousands of men and women who by consultation of brain and intellect are natural born doubters. They suspect the sincerity of every good work, and therefore they naturally doubt God's goodness and love.

An incident in the life of Michael Angelo well illustrates how you and I have to continually run up against and overcome men's prejudices. The Florentine master had already chiseled some of his greatest pieces of sculpture, but, strange to say, there were a great many Florentines, as there are men in our day, who could not see any perfection in any picture or piece of statuary unless it was hundreds of years old, so Michael Angelo, to convert his critics, made a new statue. He then broke off one of the arms of that statue and kept it. Then he ordered the rest of the statue and buried it under one of the old churches, and then had one of his friends find it. At once

all the art critics of Florence gathered around this exhumed piece of "stone and declared it was one of the finest pieces of sculpture ever chiseled by man. "Oh!" they cried. "Where can we find a modern sculptor able to mould a body like that?" After Florence had praised this statue for some months, Michael Angelo came forward with the broken arm of white marble which he had kept in his studio. He fitted it on the exhumed statue and he declared: "I can make a statue as good as that. See, I have made this one myself." The broken arm is a perfect fit. His critics were confounded, as they well might be, but as I read that story I did not condemn those Florentines as many have done. I said to myself: "Yes, those men who criticised the rising sculptor were natural born doubters. There are some men who, by their natural mental makeup, find fault with everybody and everything, therefore, if we are going to lead men to Christ, we must learn how to overcome the intellectual doubts, the intellectual skepticisms, which trouble so many men concerning God."

And how many excuses for doubts in reference to God we see everywhere! Here, for instance, are all the doubts men have in reference to the mysteries of the Bible. Was there ever a commandment of sorrow with a more wave of the hand than the one which was given in the dark and almost impenetrable forests than the star of Bethlehem to guide the mental doubters out of the mysteries of God's providence? Here are all the mysteries of sorrow. The doubter perhaps has lost a little child or the mother of his children. He cannot understand why God took his loved ones. Shall we pass over these mysteries of sorrow with a mere wave of the hand? Here are all the shortcomings of Christians which blind the doubter's eyes. Perhaps some elder of a church has cheated him in a business deal. Shall we then be talked to lovingly in reference to that matter and shown how there have been Judases among Christ's professed followers at all times? Yes, Christ wants to draw to his arms those who are mentally blinded. He would have us lead them as carefully as I saw the other day a boy leading his little brother of eight summers, who was blind in both eyes, across a country road. As I saw those two boys going past me there were tears in my eyes for an especial reason. As they were passing I was told that only a year before that little boy's eyes were as good as your or mine. But his own brother, who was then leading him, while hunting one day had accidentally discharged his gun and shot his brother's sight away. "O God," I said to myself, "what can it be that some of us, by our own sins of commission or sins of omission, have made some of the children mentally blind to thy love? Can it be that doubters and skeptics and agnostics and mental antagonists to God are resisting him to-day merely because we will not take away the hands which are blinding their eyes—because there is no one to uncover their eyes—as the disciples of old took off the bands from the eye sockets of helpless Lazarus? O God, to-day give us more sympathy for the honest doubter! Inspire us with holy zeal to try to scatter these doubts away when they come and wherever they are!"

But as I go up to the open tomb where slept the dead Lazarus I find that not only was he blinded, but his movements were restrained. He was bound by the bands of his graveclothes around the arms and the hands, the legs and the feet and the stomach, as well as around the forehead, the lips and the eyes. Indeed, so helpless was Lazarus physically that he could not have stepped out of his crypt of the tomb, as you and I would throw back the bedclothes of a morning and leap out upon the floor, but he must have had to give a lurch and roll out upon the stone of the tomb. Then he struggled to his feet and stood like a statue. Thus stood Lazarus resurrected body. As I go on up and examine the man's bound hands and feet, I say to myself: "Yes, how much in symbol does Lazarus look as a man bound hand and foot with financial distress! The man in financial distress sometimes cannot make one move if he would. So I believe Christ's words, 'Loose him and let him go,' have their application in reference to a financial liberation as well as a mental or intellectual. How much of a financial liberation many people need but few of us have any adequate conception. Financial liberation is needed in the store. The temptations of business life are mighty. Here is a merchant who has been left an executor of a friend's estate. For years and years he has led an honorable life. But the hard times have come. The people who once bought his goods cannot buy them now, for they have no money with which to buy. 'Oh,' he says to himself, 'if I can only tide myself over this winter I know everything

will come out right.' Shall he surrender? Shall he hand over to his creditors the store and walk away a bankrupt, or shall he borrow some of the money of his friends' estate and put it into his business? It is all well enough for you to denounce the misappropriation of trust funds. But, supposing you were in that man's place and your creditors were knocking at your door, what would you do? I fear you might do just as thousands of men have done in the past, who have been bound hand and foot with the grave clothes of debt. You would be dishonest, as they were dishonest. The financial temptation would fling you.

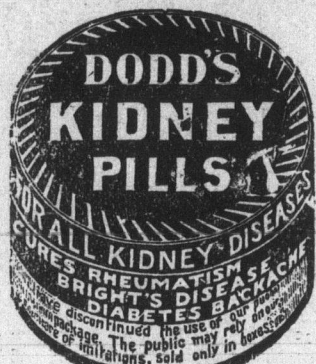
Or take another view of the same thing. Supposing you are not a merchant, but a clerk or a laborer. On account of the hard times you have lost your position in the store or the mine. Supposing you have tramped the streets day after day looking for work and never have been able to find it. And then, supposing hunger is beginning to gnaw at your vitals and the bitter cold to send your shivers playing "chairs and boards" up and down your back, what would you do? You may have learned what cold and hunger are when some time you were out hunting or tramping through the woods and you were lost. You remember how you tramped on and on until you became faint from lack of food, and perhaps your lips became swollen for water to drink, but there was no water, no food, no human sight. How, then, did you look at life? Does a hungry man, a cold man, have the same chance for virtue and honesty and purity as a well fed man and a warm man? Oh, my friends, if you and I ever find a time which we can relieve some of these financial distresses, I believe we will take away a large per cent. of the crimes and the dishonesties of the world. Indeed, I know that I say is true. Most men are not dishonest for mere pleasure, but only when they have become brutalized by hunger and bodily wants and financial necessities. The majority of men are honest at heart.

This truth was forced upon me some months ago in a powerful way. I met one of the boys of one of the old farmers of my Bushkill church, who I had preached for two summers as a theological student, thirteen miles from a railroad. From being a farmer's son he had worked his way through college and was traveling through the country in a camping wagon lecturing at the little towns and schoolhouses upon the "Anthracite Coal Beds of Pennsylvania." As a lecturer that man had been everywhere. On the deserts, in the mountains, at mining camps and in railroad towns he had spoken. He had camped alone in ravines and by Mexican dugouts and by Indian villages. "Were you ever afraid of being attacked and robbed?" I asked him. "Never," said he. "I started out years ago believing that most people were honest and that if you trust them they would not betray you. I have been among the cowboys and had Indians ride up to me upon the desert miles away from any human being, and I have never been molested. Furthermore, I have never carried a firearm. I have a gun or pistol I never locked up my things. But I'd go away from my wagon for days at a time, and when I came back I always found my goods just where I left them. If you believe people are honest and trust them they will not betray you." So says I. From a rather varied experience I feel sure that most people want to do right. If men do cheat, forge and steal inevitably they will find that they were fired away from honesty by greed or cold or financial necessity of some sort drove them to crime. God inspire us to help those who are in financial difficulties to weather their few months of financial stress. Help that man financially. Do you not hear the words of my text, "Loose him and let him go?" God will save that man in financial distress if you disciples will do your part.

We must save men morally as well as help them intellectually and financially. I apply that word "morally" to all that is most vile and corrupt in human nature. I do not, however, apply it in the sense that you and I should go into the city slums and lift up the social outcasts, although their rescue should and must be done by the proper Christian workers. But I do apply it in the meaning that we should reach out a helping hand and keep men and women and young boys and girls from slipping over the precipices of moral ruin. In ninety-nine cases out of a hundred this can be done if we only place around the young folks the right kind of Christian associations.

There are many influences which develop the moral life besides environment. I believe absolutely and emphatically in heredity. The reason the domestic dog circles around two or three times before he lies down to sleep at the kitchen stove is because his wild ancestor in the eastern woods or on western prairie circled around the same way to track down the leaves or the grasses before he lay down to sleep beneath the campfires of the glittering stars. The reason the Jew is the shrewdest and most successful buyer and money lender of the world is because for centuries he was downtrodden by the Gentiles. He could hold no real property. If he was a landowner his estate was confiscated at the whims of his neighbors. The only means of livelihood opened to Shylock was that of a trader and money lender. The reason the American Indian is what he is to-day is because the wild romance life depicted in Fenimore Cooper's "Leatherstocking Tales" is still in his blood, and the redskin seems to be unable to anchor his existence to a farm and change his wigwag to a stone fireplace. But, though I believe much in prenatal influences, I also believe much in environment. If you and I place the right kind of associates about our young folks we can inevitably save them for God if we will.

And so, my friends, if by the help of the Holy Spirit you and I are going to save the young people we must throw about them the right kind of Christian companionship. We must woo them to the church fellowship. We must make our young people's meetings so attractive that the saloon and the billiard parlor and the dance hall and the new theatres cannot successfully beckon them for six nights of the week, and we preach to them only on Sundays. We should cling to the young folks of our cities. We should seek them and hold to them all the time. This Sunday school teacher who never finds an evening to visit her pupils during the week will never have pupils who will have time to sit at



ner test on Sundays. The young people of your church who never invite the strangers to their houses or visit them in their rooms or arrange semi-social gatherings for them in the church will never have the newcomers crowding their services.

But, lastly, I remark, we must try to liberate helpless men during their time of physical infirmities as well as during their time of physical strength and good health. Of all times during which we can most appeal to helpless man the best is when he is lying upon an invalid's bed or in times of agonizing sickness. Sometimes a strong man of woman is not easily susceptible to kindness. But once let the strength leave the arm, once let the brow become hot and feverish, once let the sick bed be the greatest and best of all pupils over which to preach, how few of us ever embrace the opportunity to minister there in God's name as we should! Indeed, as horses will nearly always shy and run away from a sick horse which is lying upon the ground, so I think well people, as a rule, shun and fear sick people.

But before I close I bethink myself of one fact. Perhaps you are not yet fitted to go forth on these errands of gospel mercy. Why? Perhaps you are to-day hearing God's voice which spoke at the tomb of the dead Lazarus and you yourself are sitting or standing before me bound hand and foot with the graveclothes of past sins. Then, my friend, will you let me remove them in Christ's name? Will you let me take that sin of the hand, that sin of the foot, that sin of the eye, that sin of the lip, that sin of the heart? Paul, the chief of sinners, was once bound as you. Will you let me, in Christ's name, speak unto you the words of hope? I think like the good Ananias of old, I will say unto thee, blinded with sin, "Brother Saul, Brother Saul, the Lord, even Jesus, whom thou hast seen on the Damascus road, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." In Christ's name your eyes may be opened. Then you will be ready for his service. Will you here and now consecrate your life to taking off the graveclothes which are binding sinful men as you yourself were once bound helpless in the viselike grip of sin?

Financial Side of Cricket.
Even if the Australians cannot win test matches, they are doing remarkably well in the matter of gate money in England. Their share of the gate at the test match played at Huddersley, Leeds, was £1,240 8s, while their total share of the gate receipts in the matches at Bradford, Sheffield, and Leeds amounts to £2,105 8s 6d.

The total gate receipts for the whole of Yorkshire's home matches are stated to be £7,656 14s 1d. Including the test match at Leeds, 146,340 people have paid for admission.

Her Explanation.
"Your honor," said the lawyer, "my client acknowledges that she struck the book agent with a piece of gas pipe, but she pleads that it was a case of mistaken identity."

"How's that?" asked the judge. "Well, she thought it was her husband."



The pearl of patience grows in the shell of pain. By our signs.

Humor and Philosophy

By DUNCAN M. SMITH

PERT PARAGRAPHS.

Stolen kisses are not the only sweet things. We have some expert testimony as to the sweetness of stolen chickens.

A man is seldom so tired that he cannot sit on the porch and watch his hopeful son hoe the garden.

Ready money is the kind that your rich uncle does not have in his strong box.

One beauty about being ignorant is that you never know when the other fellow has got the best of you in an argument.

The grafter's motto is, "Speak softly and carry a big mitt."

While the world may owe you a living you will find it amply able to owe it.

Never play a practical joke on the boy whose big sister you want to marry.

Some advice isn't cheap if you take it.

Men who refuse to believe anything except what they see with their own eyes are the kind the three card monte men like to get hold of.

Although pugilists may naturally be quarrelsome, as a matter of principle they will not fight unless some one pays admission.

Where Away?
See the people madly surging To and fro. Where can every one be going? I dunno.

But it's pretty safe to guess They are, as they forward press, G'ing somewhere, more or less, Don't you know!

Through the byways, streets and alleys Of the town

Chasing after fame and fortune Or renown, Hardly pausing for their first In the daylight or the night For a chance to get a bite Botted down.

High and mighty, rich and haughty And the proud Ming'le with the poor and lowly In the crowd. Some are decked in raiment fair, Some have garments thin and bare, While some others costumes wear That are loud.

But on closer observation I opine You will see they're chasing dollars Down the line. So they madly rush away To and fro the liveliest day That at eventide they may Stop and dine.

Why Do They Do It?
"Why," said the soulless cynic, "will women go and hang round a counter where inferior goods are being exploited, pushing, jamming and crowding one another to the injury of their morals and best millinery, only to return at night worn and weary, but under the impression that they have secured such bargains and saved so much money?"

"I don't know," said the simple woman. "Why? men accumulate a headache, irritable disposition, a discrepancy in their pocketbooks and a disreputable appearance all in the short space of one night under the impression that they are having a high old time!"

By a Miracle.
Cheer up! The landlord may forget To call round for his rent. And yet We feel quite certain that he won't. He never did neglect that stunt Nor fail to drop round on the day. But still he may.

Identifying Member.
"I recognized him by something I couldn't see and had never seen," said Smartie, telling of one of his latest exploits.

"His voice?" ventured Mr. Good Gussessor.

"Bright idea," said Smartie, "but not quite it."

"Something you couldn't see and had never seen?"

"Yes. His missing arm."

So Cheap.
"He was intoxicated with her beauty."

"That must have just suited him."

"Yes, it didn't cost any money."

They All Stick.
Uneasy lies the head that wears a crown. At least, that's what the knowing people say. And maybe it is so, but did you ever know Of any king who gave his crown away?

Alar Oh.
"He has seen better days."

"Yes, but through a telescope."

What Interested Him.
"Go with me to a seance tonight."

"Will the ghost walk?"

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Paid Heavy Fine.
Victoria, B. C., Sept. 15.—Prof. E. Korman, a well-known artist from Holland, and a recent arrival in this city, was run down and probably fatally injured yesterday by a street car. He is about 55 years of age.

Famous Artist's Accident.
San Francisco, Sept. 15.—Prof. E. Korman, a well-known artist from Holland, and a recent arrival in this city, was run down and probably fatally injured yesterday by a street car. He is about 55 years of age.

WOMEN WITH WEAKNESS.
For all weakness which girls and women suffer, no surer remedy exists than Dr. Hamilton's Pills. They maintain that bracing health every woman so earnestly desires; they uproot disease, and bring strength that lasts till old age.

"No medicine could be more beneficial than Dr. Hamilton's Pills," writes Mrs. Mary E. Ayerton, of Victoria. "I have been strengthened my digestion is better, I have improved in color and feel considerably better since using Dr. Hamilton's Pills." Sold everywhere, 25c. per box or five boxes for one dollar.

Against Building a Dam.
Niagara Falls, N. Y., Sept. 15.—Following the completion of their work in this city yesterday afternoon, the international waterways commission departed for Toronto, where they will hold sessions to-day and Saturday. The main feature of the session was the opposition which developed with regard to the proposition to raise the level of the water in the great lakes by the construction of a dam at the head of Niagara River. The commission heard arguments with respect to the proposition and received several briefs which those interested desire to file.

DON'T SQUANDER YOUR MONEY.
On worthless cures for catarrh. There is only one remedy that's successful—"Catarrhazone"—it cures when the doctor says your case is hopeless. No drugs to take, no atomizer to bother with, you simply inhale the fragrant vapor of this unfailing cure and get well quickly. Relief is instant, cure is guaranteed, so you can go back to work at once. Don't experiment, don't put off, get Catarrhazone from your druggist to-day.

Argentina Hits U. S. Manufacturers.
New York, Sept. 15.—Cablegrams from Argentina were received by leading exporters in New York saying that the Government had given notice that it was to levy a prohibitive tariff to-day on all parts of agricultural and industrial machinery used in Argentina, and calling on American manufacturers to ask the American Government to intervene. If this prohibitive tariff goes into effect it will be a heavy blow to American manufacturers.

WHY THAT WEARINESS?
You're uneasy—restless, without appetite. Still worst, you are thin and fagged out. Work must be done, but where is the strength to come from?

Make your blood nutritious and you'll have lots of strength. Your only hope is Ferrozone, an instant blood-maker, blood-purifier, blood-enricher. It brings keen appetite, digests food and supplies the building up of all the bodily tissues. Ferrozone makes muscle and nerve-fibre, increases your weight, instills a reserve of energy into the body that defies weariness or exhaustion from any cause. To have virility and healthy vigor use Ferrozone, which all dealers sell in 50c. boxes.

Christian Endeavor Progress.
Boston, Sept. 15.—The quarterly report on the progress of the Christian Endeavor movement by Rev. Francis E. Clark, president of the United Society of Christian Endeavor, which was made public yesterday, records advancement in Christian Endeavor throughout the world. There are now 67,000 affiliated societies, an increase of 231 since the last convention, held in September in July.

COLD SETTLES IN THE BACK.
It hits people in a tender spot and makes it mighty hard to brace up. Nervine takes that link out of your spinal column, orders it to relax and soothes, that's why relief comes so soon. Nervine penetrates, that's why it cures. Five times stronger than ordinary remedies, Nervine can't fail to cure lame back, lumbago, sciatica, and neuralgia. Nervine is instant death to all muscular pain. For nearly fifty years it has been the largest selling liniment in Canada. Better try it.

When passion is on the throne reason is out of doors.

Lever's V-Z (Vase Head) Disinfectant Soap Powder is better than other powders, as it is both soap and disinfectant.

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