

MUST GO HAND IN HAND

FAITH AND WORKS THE COMPLEMENTS OF EACH OTHER.

SHARP PRACTICE OF JACOB

Startling Illustration of the Central Truth of the Sermon From a Peculiar Text—Power of Mind Over Matter—A Sharp Arrangement of the Faith Curists—Example of the Great Healer Cited.

Material according to Act of Parliament of Canada, in the year 1904, by William Bailey, of Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., April 10.—In this sermon the preacher shows that in sickness, as well as in health, God requires our co-operation and the exercise of our faith, and that the divine blessing follows this union of faith and works. The text is Genesis xxx, 39, "And the flocks brought forth cattle, ringstraked, speckled and spotted."

Laban, though a man of wealth and influence among the Hebrews of his day, was yet, like many rich men in our time, mean and unprincipled where a bargain was involved. In his compact with Jacob the weak points of his character were strikingly revealed. He had two daughters, "Leah was tender eyed, but Rachel was very beautiful," in her words, the elder sister was homely and unattractive. She was a maiden lady whom no one cared to marry; her eyes were inflamed, or watery, or "cast;" her disposition was evidently as much askew as her eyes. Jacob was deeply in love with the younger sister, but after he had served seven long years for her, Laban cheated him out of his promised bride and palmed off upon the young man the unattractive elder sister. Then, in order to win the younger sister, Jacob had to serve seven more long years, and as a result he had two wives instead of one.

At the end of his fourteen years of service Jacob prepared to leave his father-in-law's employ. He wanted to take his two wives and go off and build a home of his own somewhere. This, however, Laban did not wish him to do. So the crafty Laban made a contract with Jacob that if he would stay and continue in charge of his herds of cattle and flocks of sheep he, Laban, would give to the young man as payment for his services all the calves and the lambs and the kids that were born ringstraked or speckled or spotted. Jacob agreed to the bargain. But when he agreed the young man was craftier than the old man. As the father-in-law had been unprincipled with Jacob, so Jacob was unprincipled now with Laban. What did Jacob do? Did he allow nature to simply take its usual course? No. He began to scheme and to cunningly influence the colors of the calves, the kids and the lambs about to be born. He took some rods of green poplar and hazel and chestnut and laid those rods of white and black in the watering troughs of the herds and the flocks. Then, when the cows and the sheep and the goats came to drink out of the watering troughs the black and white rods reflected in the water made such a startling impression upon them that the calves, kids and lambs born thereafter were influenced by that prenatal shock, and most of them were ringstraked and spotted and speckled. Thus Jacob's herds grew larger than Laban's, and the craft of the unscrupulous son-in-law overreached the dishonesty of the father-in-law.

After Jacob placed the rods of green poplar and hazel and chestnut in the watering troughs to startle and far reaching effect produced upon the animals is not too wondered at. If you place a stick in the water, by the laws of reflection that wood may seem to become a creature of life. I remember when a lad once dropping my fishingpole, and as it lay at the bottom of the brook the ripples made that rod look like a long serpent wriggling in stream. As these cattle stop to drink I see them start back as though a venomous hissing snake was lifting up his fatal fangs to strike. My text presents one of the best instances to be found in literature of the far

reaching effect of the mind over the physical body.

We may grant to-day the influence of the mind over the body, but we do not go so far as to assert that all physical diseases or abnormalities are the direct results of mental hallucinations as the straked, spotted and speckled progeny of the cows, sheep and goats were the result of Jacob's wicked act. We do not advocate the theory that a surgeon's knife is only another name for a butcher's axe, that a modern hospital is only a Satanic incubator, that a medicine bottle is only fools' poison and that sickness is only a synonym for sin; but, as there are thousands and tens of thousands of men and women who honestly believe in "faith cure," pure and simple, as we term that definition, I have chosen in this sermon to preach on Jesus Christ as the Divine Healer and to show both from a Biblical and a common sense standpoint that the surgeon's knife and the physician's prescription have a part in the world's Christianization and civilization as well as the minister's pulpit and the consecrated school-teacher's desk.

The Bible teaches us that faith should always go hand in hand with works. The same divine laws which apply to men in ordinary walks of life apply also to the patient in the invalid's room or upon the hospital operating table. The Christ who stands by the sick bed is the same Christ who accompanies us when, in health and strength, we go forth to fight the great battle of life. Christ wants no drones in the busy human beehives of the world's struggle for daily bread. He wants no drones in the world's struggle for physical health. That struggle ought to be just as commendable in man's sight as is the struggle for daily bread. In the final extremity, when all human effort is exhausted, we may look to God alone; but until that point is reached we must both work and pray; work ceaselessly, and bravely, and hopelessly, and invoke the divine blessing on our labors.

But, though the whole trend of the Bible teaches that works and faith, as twin sisters, should go hand in hand in search of the waters of physical health, yet faith curists blind their eyes and stop their ears to these Biblical teachings. They get a hold on one little passage of Scripture and separate it from all its surrounding connections. As a sweet morsel they turn it over and over again. They magnify it. They distort it, and then they rest their entire belief upon it. These people may be good at heart, but they treat Scripture somewhat as a famous reformer did in the noted meeting he had with John Calvin in Munich, I believe, in about the year 1540. After he had valiantly helped to fight the battle of the reformation to a glorious and a successful issue he still clung tenaciously to the doctrine of transubstantiation. That doctrine, in plain language, means that when we drink of the communion wine and eat of the communion bread we literally are drinking of Christ's blood and eating of Christ's body. The other school of theological thought held that when we assemble at the communion table we only eat of Christ's body and drink of Christ's blood in symbol. We eat and drink in symbol, as the lamb's blood shed upon the Jewish altar was the symbol of Christ's blood about to be shed for us. This battle over transubstantiation raged bitterly for years between the two schools of religious thought.

In order to bring this theological conflict to a close the two schools persuaded the two leaders, John Calvin and this mighty man, to meet and discuss the theological questions at issue. What did this famous reformer do at that conference? History tells us that he brought along a tablecloth upon which was embroidered these six words, taken from the twenty-sixth chapter of Matthew: "Take, eat; this is my blood." Then he placed that cloth over a table and simply rested his hand upon it and said nothing. No matter what arguments were brought forward, he answered nothing. All that he did was to point to the one sentence written upon the table: "Take, eat; this is my blood." "But," said John Calvin, "Christ also said, 'I am the vine, ye are the branches.' Are you going to take that sentence literally? Does that sentence imply that Jesus is a stick?" But the reformer

would answer nothing. All that he did was to point to the one sentence upon the table, which read, "Take, eat; this is my blood." So in the same way the faith curists pure and simple will not accept the trend of the Bible's teachings. They will not compare passage with passage. They will not see that every leaf of every chapter of every book of the Bible teaches that faith must go hand in hand with works. They will not see that it is almost impossible to find an incident where Christ healed the sick unless at the same time he compelled action upon the part of those whom he would physically help.

Did not Christ compel action upon the part of him that was blind? After he had anointed the blind eyes with a moist clay did he not say unto the young man, "Go wash in the pool of Siloam?" He went his way, he washed and came seeing. Did not Christ compel action upon the part of the ten lepers? "Go show yourselves unto the priests. And it came to pass as they went they were cleansed." Did not God compel the leper Naaman to leave the far off Damascus and dip seven times in the Jordan before his flesh became like unto that of a little child? I am aware of making any heretical idea that Christ can not and will not in many cases heal our physical diseases, but I assert that as a people we have no more right to expect the Divine Physician to answer our prayers for health without any co-operative effort on our part than we have a right to expect our Divine Commissary to give us our daily bread without our working for it. We have just as much right to kneel down at night and say the Lord's Prayer, "Give us this day our daily bread," and then in our eagerness to expect next morning a visionary breakfast to jump out of a visionary fire and sizzle upon a visionary broiler and the water faucet to fill the pot with visionary coffee or the yeast to tumble the empty bread tray down the dummy filled with visionary hot toast as we have to expect the sick to be made well without our own effort upon which divine blessing has been invoked. Faith to react upon works; works always in the invalid's room to go hand in hand with faith!

If the Bible does not honor the medical profession why did Christ use as illustration this sentence for one of his sermons, "They that be whole need not a physician, but they that are sick?" Does not that divine statement mean, "They that are sick need a physician?" When Hezekiah was sick unto death he prayed to God to give him a longer lease of life. God answered that prayer. But how? Through human medication. Isaiah, the prophet, told the nurse to make a poultice out of figs and put it upon the King's boil, and he recovered. Hezekiah prayed. Oh, yes. But in answer to that prayer God told him to use a sanctified poultice. What did Paul mean when he wrote to Timothy to "take a little wine for thy stomach's sake." Paul was merely prescribing a dose of medicine for sick colleague. Paul writes thus to Timothy because the Holy Land with its impure waters; therefore Paul, as a common sense Christian, prescribes a little medicine when he says, "Drink no water, but use a little wine for thy stomach's sake." All through the Bible we find commendatory passages like these in reference to doctors.

In no case do we find the medical profession anathematized and ridiculed in the Bible. Tyndall, the noted synthetic philosopher, once hurled at the Christian church his famous prayer challenge. Said he: "Let us set apart two wards in a hospital—one to be filled with men who do not take any human medicine but prayer, the other to be filled by sick patients under the care of competent physicians. Then let us compare results and see which is the most efficacious—a physician's prescription or a clergyman's prayer."

Again, faith cure, pure and simple, if accepted in its entirety of belief, would call a halt to the laboratory investigations made for prevention of disease as well as the physician's cures of those diseases after they have come. It would say to Edward Jenner: "Your discovery of vaccination is useless. Disease is a condition of the mind, not of the body. Let merciless smallpox start again if it will. The \$50,000 voted to you by the British House of Parliament as the greatest benefactor of your generation was a nonsensical gift, for you have been sure to find a race instead of a blessing." It would say to Pasteur: "Savant, your inoculation for hydrophobia is itself a species of madness. If the people would only trust God and do nothing the bite of the dog afflicted with rabies would be a tonic instead of death." It would say to Koch of Berlin and Finson of Norway: "Foolish men, why hunt the bacilli of consumption and cancer with the penetrating eye of the microscope? God will and can cure disease if we will ask him. Let us pray that all these evil bacilli give one gasp and die, and they will die. The prevention of disease is entirely the work of the prayer chamber, not of the scientist's laboratory."

To most of us the old-fashioned doctor yet lives in the memory of our village childhood. He knew every family secret for miles around. He had heard the family skeleton rattling in many a dark closet. He was at every birth, at every marriage altar and at every funeral. With him the village church bell sounded a dirge almost as often as it chimed for a wedding. We knew not when we loved him the most—when he was gathering the rosebuds in the garden of the nativity or intertwining the orange blossoms or placing the white lily alongside of the pale cheek in the basket. There was a kind of religious rattle in his old gig. That child was the most envied of the village who could sit by his side and hold the reins over the back of the old mare, that seemed to be just as old as the doctor and to know just as many family secrets, yet it could not gossip any more than did its

master. When "the boy" was in trouble this kind old doctor would place his fatherly hand upon the lad's shoulder and give him advice. The young maiden would smile under the twinkle of his fatherly eye as he chatted to her of her first sweetheart. Even the bees would buzz louder and the dogs bark more happily, and their tails would wag faster as the doctor drove along. We remember the old black bag he always carried and the long white bandages he placed about the splints and broke our arm. The strange looking bottles filled with pills—bottles that all looked alike—and the pills, too, seemed to be the same.

When the minister on the Sabbath day entered the pulpit and gave out the first hymn down the church aisle the good old doctor would always walk. He was always a little late for services. Doctors are always a little late. I think that is part of their education. It is never dignified for a doctor to be on time. In prayer meeting we loved to hear the good doctor pray. We have heard a good many great and noted ministers pray in our time, but we always thought the old doctor prayed better than any. He seemed to be so near to God—he had seen so much trouble. When the poor family over the hill was starving he bought them food out of his own pocket. We never knew how much good he did until after the funeral. He was part of every one's life. He was the poor man's helper.

One day the news went flying over the country roads, "The doctor, the good doctor is sick!" Was it not too bad that he could not prescribe for himself and take his own medicine? If he had we know he would have become well. But he could pray. How he did pray in his own sick-room! Then one day the news went over the country roads that the old doctor was dead! While we were gathering in the home where lay the worn-out body of the tired old physician I can imagine that the good doctor went up to the gates of the New Jerusalem and timidly knocked. The gatekeeper called out, "Who is there?" The old Christian answered: "Only a poor, worn-out village doctor, who is advancing in Christ's name. Can I come in?" Then the Lord Almighty from his throne called out: "Let him in! Let him in! Let the village doctor come in!" And the angels in the celestial choir began to chime: "Let him in! Let the village doctor come in!"

Then all the redeemed spirits over whose earthly deathbeds he had hovered cried: "Let him in! Let our village doctor come in!" Then Christ himself, the great Physician, came forth and led the worn-out man to one of the highest thrones in heaven as he said: "Come in, friend. Come in. This is your throne. For I was sick and ye visited me, a Christian doctor, as well as you, O layman, a Christian patient?" All honor, then, to our Christian physicians, whose calling and office are thus divinely consecrated, and may a blessing rest upon their earnest efforts for the alleviation of the physical afflictions of the human race.

SHAKE OFF THAT SPRING FEELING

Dodd's Kidney Pills Will Do It Naturally and Well

Cause And Cure of the Tired Feeling That is Epidemic at This Season of the Year.

The spring is here. You can feel it in every part of your body. Your clothes are too heavy and though you are not sick, you are too tired to walk, too tired to work, yes, even too tired to eat.

It's that "spring feeling." Do you know the cause of it? No, all you want to know is how to get rid of it. Well, the explanation and the cure are alike simple.

In the winter you "get used" to the cold, you think. As a matter of fact it is the body that gets prepared. It puts on a fortification of extra tissue that keeps the cold out. In the spring time this tissue is thrown off by the body and if the system is all in good working order, the blood carries away the cast-off tissue, which is in turn filtered out of the blood by the kidneys, and expelled from the body.

This means extra work for the kidneys, and if they are at all tired or worn they fail in their work. The result is clogged circulation and that tired spring feeling.

The cure is to tone up the kidneys with Dodd's Kidney Pills. Dodd's Kidney Pills make healthy kidneys. Healthy kidneys quickly cleanse the blood of all impurities and the "spring feeling" is replaced with a vigor of body and buoyancy of spirit that makes work a pleasure.

It is a great misfortune not to have enough wit to speak well or not enough judgment to keep silent.

—Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Dodd's Sarsaparilla.

Use Lever's Dry Soap (a powder) to wash woollens and flannels, you'll like it.

It's the Can't-Eat and Can't-Sleep People

who need ABBEY'S EFFERVESCENT SALT, these days. "Spring Fever" is abroad—upsetting the stomach—clogging the bowels—bringing headaches—taking away the appetite—driving away sleep

ABBEY'S SALT cleans and purifies the whole digestive tract. It sweetens the stomach—regulates the bowels—keeps bladder and kidneys well and strong. When these organs are healthy, the whole system feels the benefit. The blood becomes pure and rich. Headaches, biliousness, tiredness disappear. And you'll eat more, and sleep sounder, and feel better, than you have for a "month of Sundays."

ABBEY'S SALT contains all the tonic and laxative effects of fruit juices. It is so pleasant to take that even children enjoy it.

25c. and 60c. a bottle. At all druggists.

Furniture H. McDONALD & CO Carpets...

WE HAVE JUST RECEIVED A LARGE CONSIGNMENT OF

Carpets and Rugs

From James Templeton & Co., of Glasgow, Scotland. This firm is one of the largest British Carpet Manufacturing Companies, and their Carpets have a world wide Celebrity. They are sold by all the leading houses in Canada and the United States.

Delicacy of design, harmony of colors and perfect workmanship make these Carpets ideal.

H. McDONALD & CO.

SOLE AGENTS FOR JAS. TEMPLETON & CO'S CARPETS.

Think it Over.

Have you any work in the line of

PHOTOGRAPHY?

If so call at the

GIBSON STUDIO,

Cor. King and Fifth Sts.

Sure Sign of Spring.

People are beginning to leave their orders for papering and painting now. So be wise and don't wait until the rush is on.

Come now and pick your papers and set the date for your work, and we will do the rest.

TILT'S ART STORE.

FIRE, LIFE & ACCIDENT

Money to loan at lowest rate of interest.

GEO. K. ATKINSON

Phone 346

5th Street, Next Harrison Hall

FOR SALE

Frame dwelling on Lorne Avenue, containing parlor, dining-room, bed room, kitchen, pantry, summer kitchen and woodshed, and three bedrooms and a hall upstairs. This building is as good as new. Price \$205.00 if sold at once. Apply to Smith & Smith, Real Estate Agents.

We Teach Illustrating.

YOU may have some talent for this line of work but you have been handicapped from perfecting yourself in the art.

You Can Do it Now.

YOUR TERMS ARE OURS.

An Arts and Crafts outfit value at \$12 Given Free with course to students enrolling in March.

The International Correspondence Schools, Scranton.

Canada Office, 473 Temple Building, Toronto. W. W. SNYDER, Local Rep., Box 547, Chatham, Ont.

BAKING

Give your wife a chance and she'll bake bread like that mother used to make.

For rolls and biscuits—that require to be baked quickly there's nothing like Gas

THE CHATHAM GAS CO Limited.

King St. Phone 81

Minard's Liniment Cures Colds, etc.



We advise everybody to use Sunlight Soap—It makes child's play of work.

SUNLIGHT SOAP

We have used "Sunlight Soap," and we want to tell you that it is the best soap made, that's why we are writing. We found out that the Sunlight way is the best way to wash with "Sunlight Soap." At first we used to wash with Sunlight Soap in the old way as we did with common soap, but after we washed according to directions printed on the package, we would never wash the old way again. We first soap the articles, leave them to soak and then rub out lightly on the wash board. Not much to do and it makes the clothes white as snow.

ASK FOR THE OCTAGON BAR

Sunlight Soap washes the clothes white and won't injure the hands.

LIVER BROTHERS LIMITED, TORONTO.