

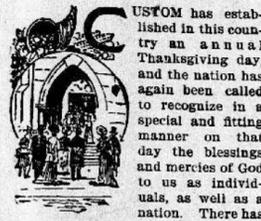
# The BOUNTIFUL GOD

Every Good and Perfect Gift is Bestowed by His Loving Hand.

Thanksgiving Day Sermon by the "Highway and Byway" Preacher.

(Copyright, 1923, by J. M. Edson.)

Chicago, Sunday, Nov. 22, 1923.  
Text:—"Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."—James 1:17.



USTOM has established in this country a national Thanksgiving day, and the nation has again been called to recognize in special and fitting manner on that day the blessings and mercies of God to us as individuals, as well as a nation. There has been a tendency, since the day became fixed as a national holiday, and was regularly designated each year as such, to subordinate the true spirit and purpose of the day to the sports and festivities which have crowded into its observance. It is the day of the great football contests, it is the day of feasting, and parties and merry making and pleasure seeking, but it is no longer the day which fills the churches with their devout congregations whose hearts rise to God in thankful recognition of His goodness and mercies. In old New England, where the day as observed in this country had its origin, Harriet Beecher Stowe tells us that, "great as the preparations were for the dinner and the festivities of the day, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church." But to-day it is not so. Church attendance is the exception rather than the rule. In most places the union service of half a dozen different churches has hard work mustering a respectable audience. Instead of every church being filled with its thank-offering, praise-giving people, the large majority of them stand mute and empty, while the families which should be there are busy with the pleasures and festivities of the day. This is dishonoring to God, a violation of the purpose of the day, and disrespectful indifference to the request of the president, that the people of the land shall gather in their respective houses of worship and there render unto God thanksgiving for the blessings which He has bestowed during the past year.

It was a genuine thanksgiving which in 1689 drew the English people together in public worship after the destruction of the famous Spanish Armada by the insignificant British fleet. Knight in his history tells us that "on that day there were given in every church in the land public and general thanks unto God with all devotion and inward affection of heart and humbleness for His gracious favor extended towards us in our deliverance and defense in the wonderful overthrow and destruction shown by His mighty hand on our malicious enemies, the Spaniards, who had thought to evade and make a conquest of the realm." It was a real thanksgiving which the Puritans observed in public worship after the perils of famine and sickness had been passed and deliverance had come. Those were real thanksgiving days which were held all through the revolutionary war as the people of this land united in thanking God for preserving them and maintaining their cause. When peace came in 1784 and the thanksgiving day was proclaimed, it brought all the people together in public recognition of God's goodness and blessing. Again in 1795, after the constitution of the United States had been adopted, when President Washington proclaimed a Thanksgiving day, it was genuinely such in spirit and character. Thus from time to time as special circumstances suggested thanksgiving has been generally and devoutly observed. But with the establishing of the day as an annual holiday without reference to any special national blessing or Providence have come, as we have already said, a careless disregard of the claims of the day, and failure to observe in public or in private that thankful, devout spirit which comes from real recognition of God as Giver and man as a dependent and needy creature.

HUS is lost to the individual and through the individual, to the nation the real power and blessing of Thanksgiving day. Our text reminds us that God is the giver of all good. The tremendous crops of grains and fruits and vegetables of which this nation boasts and of which abundance thousands of tons of food stuffs are sent to feed other nations, all come from God. The coal and iron and gold which man takes out of the bowels of the earth, and by which he is warmed and his industries created and run were first hidden in the ground by God. The fish of the rivers and lakes and seas, the fowls of the air, the cattle and sheep and horses on the thousand hills and the plains are the gift of God for the blessing of man. The very life which throbs in man's veins and makes him different from the rocks which lie cold and motionless at his feet comes from God. The sunshine and the rain are sent by God. All, all comes from God, for "every good and perfect gift is from above and cometh down from the Father of Lights." And because this is true we call our Heavenly Father the Bountiful God, and at Thanksgiving time His bountifulness should receive special recognition. Devout and humble thanksgiving should rise from every heart to God who gives all good and perfect gifts. Our Thanksgiving and message to the Bountiful God, and message to take away the indefinite and meaningless thought of God and engrave in its place a deep consciousness of the personal relations of God the Creator and Giver to man the creature and the recipient. The farmer needs to lift his gaze above the tasseling corn tops and the crowded barns and granaries; the man in commercial life must look above the gold which jingles over his counter as he buys and sells; the clerk at his desk or behind

the counter and the workman at his bench should see beyond and above the task and the pay envelope which the employer passes out; the professor's books should lift higher than the human; the scientist's telescope should reach beyond the stars. There should be a consciousness of God in the heart of all—that He is the Bountiful God, the Giver of all good. This is not merely sentiment; it is a definite conception of God based upon fact.

GOD as the Giver of all good must be the source of all good. Consider this proposition carefully. It suggests God as the proprietor of the vast supply house of the universe. As Creator, God has filled this supply house with every good and perfect gift for man. As Ruler of the universe, He has maintained the supply throughout the ages of man's existence upon earth. And the Giver He has bestowed these inexhaustible gifts upon man. Let us consider first, then, God as Creator. Evolution cannot eliminate God as the primary factor from His universe. The theory of evolution may explain the orderly methods by which God's infinite power has called into being every created thing, but it does not explain God away, neither does it disprove the story of creation as recorded in the inspired Word of God. God has planted the earth with His myriad forms of plant life that man might be supplied with food, and shelter. He has swung the great sun in the blue vault of the heavens that it might give light and warmth and perpetuate the various forms of life which have been placed upon the earth. He sends the rain and the dew to refresh the earth and make it bring forth abundantly. He stored within the bosom of old Mother Earth every conceivable treasure—the coal, the gas, the oil, the gold, the silver, the baser metals, the precious stones—everything which man has discovered and utilized for comfort, for utility, for adornment, was first molded into form by the touch of God and placed where man could find it. And the fact that the devil, the original squatter and claim jumper of the world, has perverted to his uses the created things of God, and has spread himself over the earth as sole proprietor and owner, does not give man his warrant for a like attitude. The evil heart of man has fallen into the devil's way of thinking and acting, and God is forgotten as the Creator. Man gathers and enjoys the wealth and bounty of the earth, and lifts never a thought toward God as the Creator of all that the earth contains.

GOD as Ruler of the universe maintains that which He has created. God at all times sustains an intimate relationship to His created world. Man usually is not conscious of it. The tendency to materialism blinds the heart to the thought of God as an active agent in every manifestation of nature. The farmer sows his seed, and cultivates his field and gathers his crop and says: "I sowed the seed, I tended the growing grain, I reaped and gathered into the barns. My fields produced so much. It is all mine." And God's part in the whole transaction is forgotten. As the farmer sowed the seed he forgot that each tiny grain had within its heart the germ of life which God and God only could place there. While he waited for the seed to push its tender sprout up through the yielding soil, he failed to consider the mighty forces of nature at work to transform that seed into a growing, productive plant. But sun and rain and nourishing soil were busy with that mysterious something called life, which man knows exists in its myriad forms, but which he cannot understand or explain. As the farmer cultivated the growing grain he forgot that it was not he who was making it grow. He could help it grow, but it was not his effort nor power which transformed sunshine and rain and black soil into green stalk and tasseling ear. As he reaped the grain and the noisy thresher sent forth its golden stream of ripened seed, he only saw so much flour and so much seed corn for sowing in the springtime. He did not think of God's power which had packed each little kernel full of nourishing food and creative life, but it was what God put there which made the grain worth cultivating and gathering. Man forgets until sometimes the drought dries up the grain and makes him turn to God and pray for the needed rain, or the excessive rains drown out the crops and force the earnest supplication for the blessed sunshine. But to-day even God's control over the weather is lightly spoken of and the weather forecasters of the country are credited with making the rain and the sunshine, the storm and the calm. It is not done seriously, we know, but the just oft repeated becomes the prevailing thought. What is the weather man going to give us to-day? Is the way the question is asked. What the weather man gave is the way it is talked about. And he is praised or scolded, according to the quality of the weather experienced and the kind wanted. This criticism may seem trivial, but when you consider how the thought of God's rule and control is being crowded out of every condition and circumstance of life, I believe you will admit that in this jesting there is real peril.

THE Psalmist exclaims of the Bountiful God: "Thou crownest the year with Thy goodness; and Thy paths drop fatness." God is the Giver of the good which He has created and which His power maintains. And here arises a difficulty which troubles a great many people. If God is the giver of all good, why does He seemingly distribute so unevenly? To explain this fully and satisfactorily we should have to be as wise as God and see the end from the beginning. Probably the inequality of the lot of Lazarus and the rich man created discussion and was one of the enigmas of life which puzzled the world then as it does to-day,

but in the light of eternity, as Jesus draws the curtain and reveals the mysteries of Heaven, no one finds it hard to choose between the good things which the rich man enjoyed and lost and the good things which Lazarus was denied in this life and which were found awaiting him in the realms of eternity. This parable suggests a partial explanation at least why the material bounties of this world are bestowed so unevenly. God withheld from Lazarus the good things of this world that He might give to him the treasures of Heaven. If Lazarus had had the wealth of the rich man he might have been as selfish and blind spiritually as was the rich man, and might have bartered his soul for the ease and pleasure of this world. This, as we have said, may suggest a partial explanation of the difficulty, and other light may be found by remembering that while God is the giver of every good thing in the world, man to a very great extent determines how much of that good he will be possessed of. It has been declared that any person can become rich who makes that the life's ambition and who subordinates every other thing in life to that one consuming desire. Man lays violent hands upon the material good which God has created and bestowed upon the human race and perverts it to his own selfish use. And on the other hand man may be entrusted by God with great riches and minister them under this direction to the blessing of his fellow men. Whether man is rich or poor, God is primarily the giver of it. And how much He is giving to man year by year! Surely, God does crown the year with goodness and His paths do drop fatness. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

THE gifts of God to men are of two kinds—temporal and spiritual. And if God is a Bountiful God in His provision for the temporal needs of the world, what must we say for what God has bestowed upon man in the way of spiritual gifts? The latter far outweigh the former in value and importance. It is 14 feet high and weighs over five tons. Dr. E. Guglielmo calls attention in a Vienna journal to the fact that the city of Danzig, in which Schopenhauer was born, has no monument of him, nor has it even named a street after the great philosopher. Vienna has a Schopenhauer-strasse, but it is frequently chiefly by market women, who wondered much what the new name meant and finally concluded that it was some new-fangled substitute for fieschauer (butcher).

The ship canal from Lake Huron, in Georgian bay, almost due south to Lake Ontario, near Toronto, upon which work has been in progress for several years, will shorten the lake route 250 miles. The highest point is 600 feet higher than Lake Ontario, and a drop of 66 feet in four miles, at Peterboro, made necessary the building of the largest locks of the kind in the world. They are now completed.

CLEANING METALS.  
Clean zinc with kerosene oil.  
To clean tinware, rub with a damp cloth or paper, and soda, polish with dry paper.  
To clean copper, scrub it with salt and vinegar, then rinse it off with cold water, rub again with soap and wipe dry with flannel. Soda is also good.  
To clean silverware, mix one pint of alcohol, half a pint of ammonia, half a pint of distilled water, and four ounces of Spanish whiting; rub on with a sponge, and wipe well with a cloth.  
Rub tarnished or rusted brass with a cloth dipped in diluted acid, such as sulphuric, or even in strong vinegar, then wash off in clean water and polish with dry whiting. Brass kettles may be scoured with ashes, then with salt and vinegar.  
Bronzes may be cleaned by plunging into boiling water until warm, then washed with soap suds, and dried with old linen cloths. If this is ineffectual, try beeswax and turpentine, rubbed on and off with clean, soft cloths. Sweet oil is also used, polishing off with a chamois.—Home Magazine.

SCHOOL AND CHURCH.  
The native agency in the missions of the American board has increased in number during the last decade from 2,600 to 3,581.  
The authorities of the Iowa State university have declared a boycott against boarding houses which refuse to conform to certain regulations promulgated by the dean of the women's department.

A Remarkable Woman.  
Kokomo, Ind., Nov. 23.—Mrs. Anna M. Willis, of this place, a charming old lady of 74 years, has given for publication a very interesting letter.  
Mrs. Willis is widely known and highly respected, and the recommendation she gives is well worth the consideration of anyone who may be interested. Mrs. Willis' address is R. R. No. 6, Kokomo. Her letter reads as follows:  
"I have been troubled with Kidney Trouble for 29 years. It was so bad that it affected my heart and my back. It hurt so that I could not get up when down, and I began to think that I would be just doing anything. I was recommended to get Dodd's Kidney Pills and purchased some at the drug store of Mr. C. E. Meek. After using several boxes, I was completely restored. I feel twenty years younger, and am able to do all the usual work in the house and garden which a person who lives on the farm, has to do, although I am 74 years of age."  
"Well, Mary, I had another proposal last night." "It must be a nice thing to have money."—Philadelphia Press.

## FACTS AND FIGURES.

Of the 338 candidates on the New York ballots voted for recently 80 were college graduates and 38 were lawyers. Only 29 were liquor dealers, four of these being on the ticket with Seth Low.

John Palmer, a full-blooded Ponca Indian, who has been admitted to the bar in Oklahoma, will be one of the speakers at the next session of the Oklahoma Bar association. Palmer is located in Pawhuska, and is considered one of the best orators in the territory.

The space filled by the French exhibit at the Chicago world's fair was 35,387 square meters. That nation will make an exhibit at the St. Louis fair covering a space of 74,951 meters, making it one of the greatest exhibits ever made by any government at any exposition.—Four-Track news.

At the wedding the other day of Raymond F. Barnes and Miss Adelaide Weeber in New York a man took the place of the maid of honor. There were six bridesmaids, but the bride insisted on the innovation mentioned, saying that she and the "man of honor" had been acquainted all their lives and had always been the best of friends.

One vote cast in New York recently cost the city \$300. It was that of Joseph Thomas, who lives in the Nineteenth election district, comprising one block. Last year the registration there was 332. Since then nearly all the houses in the district have been torn down to make way for St. Gabriel's park, the result being that Thomas is the only voter left there. The election machinery had to be kept running just the same. When the polls closed the vote stood: Low, 1; McClellan, 0; scattering, 0.

ALL SORTS.  
One of the modern conveniences is a trunk rest on which to set your trunk so that you can pack it without the fatigue of stooping to your task.  
The bronze statue of Cecil Rhodes, which was recently completed at Southampton, England, for shipment to Freetown, is one of the largest ever cast in England. It is 14 feet high and weighs over five tons.  
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The never ending cures of  
**Sprains and Bruises**  
made by  
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## WHAT SICK KIDNEYS CAUSE.

KIDNEY COMPLAINTS—Diabetes, Bright's Disease, Indigestion of the Kidneys, Dropsy (swelling of the limbs or body), incessant pains in the back or loins.

BLADDER TROUBLES—Inflammation of the bladder, inflamed passages, pain in passing urine, incontinence of urine, too much or too little urine.

URIC ACID TROUBLES—Rheumatism, Gravel, Gout, Gall Stones, Lumbago, Nerve Troubles—Neuralgia, Sciatica, Nervous Collapse, Sleeplessness, Melancholia.

Many other disorders are caused directly or indirectly by faulty kidney action, and can be reached and cured by Doan's Kidney Pills. This remedy has cured every complaint recorded above, and over 50,000 testimonials prove its surprising merit.

50 cents per box, of all dealers, or mailed on receipt of price, by addressing Foster-Milburn Co., Buffalo, N. Y.

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W. H. NEIGHBOR, the well-known jeweler of West Main Street, Wytheville, Va., says: "Some four years ago an attack of grip settled in my back, and I have suffered off and on ever since with a dull heavy aching across the small of my back, always more severe in the morning. It was difficult for me to stoop or straighten, and if I sat down for any length of time it was hard for me to arise. I took two boxes of Doan's Kidney Pills, and the dull, disagreeable aching left me."

## DOAN'S KIDNEY PILLS.

When Gen. Ian Hamilton, of the British army, was in Washington he was the guest of Maj. Gen. Corbin, and all his mail was sent in care of Gen. Corbin at the war department. One day quite a batch of letters arrived and was taken in charge by one of the brightest colored messengers in the war department to be delivered at Gen. Corbin's residence. But this messenger and others had read the addresses and commented on them. "Lieutenant General Sir Ian Hamilton, K. C. B.," they read. "What does K. C. B. mean?" asked one messenger. "Don't you know what that means?" replied the other, scornfully. "Why, K. C. B. means the 'Cat Came Back.' Thought every nigger knewed that."—Chicago Chronicle.

Mrs. GEORGE WALLACE, Jr., of Elmira, N. Y., wife of George Wallace, broker, of West Water Street, and living at 687 Baldwin Street, says: "In March, 1887, I was cured of kidney and bladder trouble by Doan's Kidney Pills. My physician said at that time that my life could be saved only by an operation. Night after night I had been kept awake for hours at a time with terrible pain in my back, and the secretions from the kidneys were in as bad a state as possible. I suffered with hemorrhages frequently and was in a weak state. Four boxes of Doan's Kidney Pills cured me, and I now gladly endorse the remedy, because during the time which has since elapsed, nearly seven years, I have never had the slightest sign of a return of the trouble."

## DOAN'S KIDNEY PILLS.

Half of wisdom is in being silent when you have nothing to say.—Ram's Horn.  
Our own trials test our friends.—Ram's Horn.

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Absolutely Pure

Healthful cream of tartar, derived solely from grapes, refined to absolute purity, is the active principle of every pound of Royal Baking Powder.

Hence it is that Royal Baking Powder produces food remarkable both in fine flavor and wholesomeness.

ROYAL BAKING POWDER CO., NEW YORK.

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Makes Healthy Kidneys.

Dr. F. A. Remley, physician and druggist, Alvin, Tex., writes: Smith Medical Co., St. Louis, Mo.—Gentlemen:—Send me 3 or 4 doz. of your Smith's Sure Kidney Cure. I am pushing it. Several old chronic cases cured as if by magic. Price 50 cents and \$1.00. Trial Sample mailed free. For sale by all druggists.

## DR. THACHER'S LIVER AND BLOOD SYRUP

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Cures Constipation, Kidney or Liver Troubles and Makes Pure Blood

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