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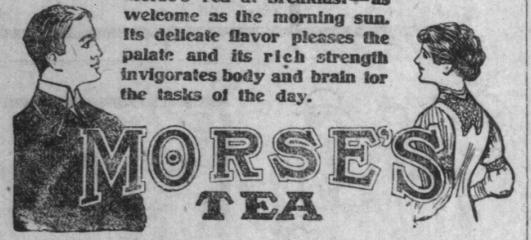
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"I was cured of diarrhoea by one dose of Chamberlain's Colic, Cholera and Diarrhoea Remedy," writes M. E. Gebhardt, Oriole, Pa. There is nothing better. For sale by druggists and dealers.

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HERE AND HEREAFTER

A well-known minister of religion living in Brooklyn, N.Y., who is notorious for his unceasing efforts to keep himself in the limelight, under the disguise of attempts to deal with great problems sends out to the press of the United States and Canada, using as his mouth piece an organization controlled by him, a request to some pronouncement on the nature of reward or punishment in the world to come. That is to say, how are we to understand those passages of Holy Scripture which refer to the hereafter with language which speaks literally of material things.

The very transparent effort to play to the gallery which is obvious from a glance at the circular sent out will receive no support from that section of the press—much larger than the individual mentioned is probably aware of—which can distinguish clearly between men and issues. But as the wording and general nature of the folder, both highly sensational and misleading—are calculated to cause harm in certain innocent and over-credulous quarters, by placing matters of the greatest moment in the wrong light, it may not be out of place to state, on the authority of those who have in all ages been recognized leaders in the interpretation of the Word of God, what the Bible actually does teach on this important point.

They tell us, as they have always done that, in any effort to understand the message of Holy Scripture, we should bear in mind the fundamental axiom that the truth it conveys is stated in Eastern form. All light, physical, intellectual, moral, spiritual, has come from the east, apparently by divine ordering. The eastern method is to regard men as children of Nature and of God. From the laws, operations and conditions found all about us here in this world where Mother Nature guides as with her care and protection, we are directed to look upward to the wisdom and providence of our Father in Heaven.

In the education of children it is essential that truth should be presented in concrete form, in order to be intelligible. Only in this way, by a slow process, through years of advance, from childhood to mature age, can anyone obtain even a partial grasp of the great truths of life. Love for example, in the growing child, finds its ideal in Mother, and never ceases throughout life to find expression in attachment of various degrees, as life grows stronger and develops.

It has come about in the experience of Christian civilization, that the only way to make "real to the mind of the child the truth that because of the greatest Gift from Heaven to men, the spirit of good-will is abroad at Christmas, is to personify that abstract spirit or influence, which accordingly takes the form of the benevolent personage of our childhood who comes down the chimney and fills our stockings if we are good—otherwise not.

The prospect of a visit from Santa Claus is therefore used as an incentive to good conduct in millions of homes at yule-tide, and the annual commemoration of the birth of the Prince of Peace, Heaven's great gift to mankind, is for all children in the family of God the strongest of all incentives to right living.

The principle of our Lord's parables is just this. A story is told of which the actual literal meaning is unimportant. The point is that under the details of the narrative, generally very ordinary happenings which might have occurred anywhere at any time, there is truth for the regulating of life. If we see nothing more in such a narrative than a mere story, the force of the parable is lost on us.

This applies directly to the many places where the future life is mentioned, and terms the most vigorous and vivid employed to bring home the truth regarding it used. All life in this world is thought of and interpreted in terms of opportunity, which it is ours to neglect or improve. Every stage of life is preparatory to the next, and the whole of our existence here has that relation to the eternal life of the hereafter. In the maturity of our early life we regret bitterly the many wasted opportunities of childhood. In proportion as education is neglected during

the years when we can get it in that proportion we are handicapped in the later years of life when we could use it.

Sometimes it is a man's misfortune, sometimes his fault that this is the case. So this whole life here is a period of opportunity for education to fit us for the maturity of the world to come. If we overlook this fact, eternity for us will be remorse. Language is entirely inadequate to describe it because language lags behind in the race for truth, while thought speeds on ahead. The best that can be done is to stereotype with the resources at our command and thus make as real and as vivid as possible this truth by the use of such terms as fire, brimstone, etc. We are intended in the design of God for eternal happiness in the next world, but, like Judas, we may by systematic neglect choose, and reach our own place.

In the same way heaven is represented as a celestial city, the new Jerusalem, with gates of pearl, streets of gold, and the broad crystal stream of eternal life, forever issuing out of the Throne of God and of the Lamb. The description is quite inadequate, no doubt, but again language fails to catch up with thought, and only does the best it can. The lonely and rapt St. John, an exile on Patmos, looking out over the wide waste of waters which separated him from his friends, was assured in a vision that in heaven there would be more sea because sea was to him and is to men yet and will continue to be the symbol of separation and separation which with other evils will be forever banished in the glorious unity of the Eternal.

To sum up we are unable to express our thoughts of the next world and what it has in store for us, without using the language of this one. Expression of thought in language is, in this case however, only at the best, a temporary expedient to assist us, in making real the truth which the thought conveys and which struggles for, and to some extent demands, expression. What we are unable to realize, but what we feel nevertheless to be true beyond any words, is that time and space and material things, so indispensable here, will be unknown in the hereafter.

It is important that the organization we referred to at the beginning not only appears to take the material terms used of the future life in Holy Scriptures so seriously, when they are merely suggestive, but apparently assumes that Christianity does to a large extent the same thing. This is a very low estimate of intelligence of students of the Bible. If there is any notion that some important discovery has been made, the sooner it is given up the better. What does seem very clear is that the society which calls itself by the high-sounding name of The International Bible Students' Association, has adopted it seems to have done. There is much hard work and patient investigation ahead before it will be near the stage which the name implies.—Coast Guard.

Change in Medicine Methods.

A week or two ago a distinguished doctor addressing a medical assembly congratulated it on the fact that the "old fashioned" poultice is as dead as the dodo. In fact during the past ten or twenty years the "mother" school of doctoring has altered its methods entirely.

The modern young mother knows that most of the old fashioned home remedies worked off on her when she herself was a child are practically gone.

The poultice is a very striking example. For any pain our mothers used simply to apply poultices whose only merit was that they save the sufferer another pain to think about. The modern mother simply keeps iodine handy and paints it on.

Gatherings and boils, too, used to get poulticed. Nowadays the knowing young mother gets some horceic liniment from the druggist, puts a piece in a clean cloth, pours boiling water on it, and then, after wringing it out as dry as possible, ties it on, putting a bandage of flannel on top of it to keep the warmth in.

Goose grease is another home remedy that our mothers used to keep handy, but which is rapidly disappearing. Many a man still young remembers his mother energetically rubbing this peculiarly nasty stuff into his chest. But if he were a child again, and had a weak chest, the chances are that it would be the oil with which it would be rubbed.

Not many years ago any one afflicted with neuralgia used to be provided, by a sympathetic mother or wife, with small bags of hot salt, to be held against the cheek. But nowadays no one who has ever heard of aspirin would think of using bags of salt again. Aspirin tablets can be obtained at any druggists, and in nine cases out of ten work like a charm.

One of the most deep-seated of home remedies used to be that a sore throat must be wrapped around with a stocking or a piece of red flannel. Why the flannel should be red, or why any wrapping was wanted at all for an internal trouble, nobody knows. Nowadays the mother with a little medical knowledge never wraps anything around a throat at all, and instead of making the child spit honey and vinegar, or black currant jelly, gets in some form of tablets to suck, which not only soothe, but cure.

Burns are always occurring where children are about. The small boy who had burnt his hands fifteen or twenty years ago, used to have a very bad time of it, as the flour or oil his mother used to apply smeared nearly as badly as the burn itself.

Flour and oil are quite good in their way, but their only merit was that they kept the air out and gave the burn a chance to heal itself. But the modern mother uses a can of vasoline, or a tin of ointment, and a teaspoon of bicarbonate of soda has been put, and wraps then around the smarting pain or laceration. This treatment not only compels the patient to heal nicely, the bicarbonate of soda being an antiseptic—but also eases the pain.

Responsibilities of Teachers

(From the Regina Leader.)

Statesmen may frame the policies to preserve and strengthen the Empire. Great soldiers and sea-fighters may protect it, but if the work of the teachers fail, all things else must in time prove vain. They lay foundations on which citizenship is built. They have responsibility in helping to mould character and shape destinies. They do far more than bring to their pupils the knowledge which comes from books and lectures. If their work is poorly done, if they do not teach of the right and honorable and noble—the citizenship of the future must suffer. Their responsibility is great. Their tangible reward is slight. But they have the other, and higher reward of being forces for the upbuilding of citizenship with the consequent strengthening of "the best government" and the advancement of those things which are best for the world. It is failure in these things which would be a dismal failure.

MENDS BROKEN LEG WITH STEEL BAND AND NAILS.

Doctors in Rare Operations Drive Screws into Bone of Miss Coffin, of Pittsburgh.

Pittsburgh, Aug. 7.—Miss Mary Coffin, daughter of William C. Coffin, of the Jones and Laughlin Steel Company, had a broken leg mended today with a band of steel and some screw nails. The bone, fractured in an automobile accident, would not knit.

Dr. William O'Neill Sherman devised a band of vanadium steel and the screws. With these he fixed the fracture, driving the nails into the bone. These will be left in the injured limb and will cause no effects, Dr. Sherman says.

The operation, according to surgeons who witnessed it, is a revolutionary one in surgery. Its adoption will mean the elimination of deformities due to faulty knitting of bones.

"The plate will be left there permanently," said Dr. Sherman. "The steel is a kind that will cause no irritation and the bone will knit quickly and perfectly." Miss Coffin was driving a guest from the Olathe station to her father's summer home when her machine went over an embankment and rolled on her.

IN GERMAN COLLIERY.

Terrible Explosion of Black Damp and Coal Dust in Lorraine Pit.

Bochum, Germany, Aug. 8.—An explosion of black damp and coal dust this morning in the Lorraine shaft of the coal field in the village of Gerthe, four miles from Bochum, cost the lives of one hundred and three miners, according to the official report. Two others were severely hurt and twenty-three slightly injured. Death was practically instantaneous in all cases.



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