

## CURIOUS CLARENCE FOUND OUT WHAT WAS AT THE OTHER END OF THE ROPE.



## A Sermon On Future Punishment

(By the Rev. T. Manning, Pastor Dundas Centre Methodist Church, London.)

Monday's Advertiser contained a brief report of a sermon on "Future Punishment," preached on the previous Sunday evening, by Rev. Thomas Manning, of the Dundas Centre Methodist Church. As it was impossible in so short a report to convey the setting and atmosphere of so long and closely-reasoned a sermon, it is reproduced in full as follows:

"And if thine eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched."—Mark ix, 47, 48.

The International Bible Students' Association informed the world the other day that there is no hell. Some Christians believe this. Some persons assert that up-to-date ministers of the Gospel don't believe in hell, and do not preach it. I shall present the subject as it appears to me.

There is in the world some knowledge on a great many things. Man has been studying ever since he was created. He must have learned something. He studied astronomy, and knows something. He studied medicine, and knows something. He studied the soul, and knows something. Astronomy made many mistakes, but was on the right line. Medicine made many mistakes, but was on the right line. Psychology made many mistakes, but was on the right line. I know nothing more unreasonable than the belief that man knows something about every science except the one, and this one that he has studied as much, perhaps, as all others together. It is fair to say that if man knows anything about anything, he knows something about the soul, its nature and its destiny.

When, therefore, man had brought his intellectual and moral powers to their utmost state of possible perfection, when every faculty of the mind was matured, in art, in logic, in history, what did he conclude was the nature and destiny of the soul? If all knowledge is growth, if all sciences, however crude some of them may be, advance towards the truth, to what conclusions are we conducted by the cultured and powerful minds of the most philosophical and literary age this world has ever known? Listen to Plato: "Seeing, then, that the immortal is indestructible, must not the soul, if she is immortal, be also indestructible? And certainly. Then, when death attacks a man, the mortal portion of him may be supposed to die, but the immortal portion retreats at the approach of death, and is preserved safe and sound. True. Then, Oebes, beyond question the soul is immortal and imperishable, and our souls will truly exist in another world."

"When the soul has communion with divine virtue and becomes divine, she is carried into another and a better place, which is also divine and perfect in holiness; and when she has communion with evil, then she also changes the place of her life."

"For that is the Justice of the Gods who inhabit heaven."

"O youth, or young man, who fancy that you are neglected by the Gods, know that if you become worse you shall go to the worse souls, or if better to the better, and in every case the result will be just what you will deserve."

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Miss Beulah Sheppy Morrish, Ont., says: "Following an attack of measles I took inflammatory rheumatism. My joints became swollen and the pain was almost unendurable. I doctored with the best doctors but the pain was only relieved while I was taking their medicine, and soon returned. For six months I continued to suffer in this way. Then I tried electric pads, but they failed to do me any good. Finally a friend persuaded me to try Dr. Williams' Pink Pills, and I had not been taking them long before I found relief. I continued using the Pills for a time and soon found myself in perfect health and feeling like a new person. I never lose an opportunity to recommend Dr. Williams' Pink Pills as I cannot say enough in favor of them."

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death, if he was mistaken here. You think to hold Christian doctrine together and take this out. You cannot. One, however, is not required to believe anything that shocks the moral sense of humanity. Whittier is right when he says:

"Nothing can be good in him That evil is in me."

Any description of the future state that is unjust is not to be believed. John Wesley said that if high Calvinism is true, God is worse than the devil. If the hell that has often been described in words and in pictures be true, then there is no good God. The North American Indians used to tear off the nails from the fingers and toes of their victims, drive their victims with burning brands through blazing fires, throw their lacerated bodies in the burning coals, gouge out their eyes, disembowel them, eat their flesh and drink their blood. But this is tame sport in comparison to the revivings which God has been said to afford the devils in hell with the damned souls of men. Nebuchadnezzar's seven-times heated furnace, or the molten cylinders of a rolling mill is a playhouse in comparison to the hell sometimes portrayed.

It is not only our duty to disbelieve in such a hell, but it is our duty to repudiate it, and to protest against it with the utmost abhorrence. Now, consider where it is we learn our highest ideals and examples of high justice, and great mercy, and tenderness and pity. Where did we learn to attribute these qualities to the Creator? We learned it from Jesus. And can one believe, then, that he ever taught that God is stripped, not of his own common humanity only, but of his own great compassion and love?

Is it hard for us to believe in judgment? It was not hard for Jesus. With Jesus it was most normal and right. Do you think you are wiser and therefore cannot believe it? He was wiser far. Do you think you are humane and pitiful, and therefore cannot believe it? He was more pitiful far. It is not, then, your wisdom nor your love, it is not your greatness, nor your littleness, that makes it hard for you to believe it.

Tell me, what have you devised to do finally with a bad man? What would you do with the prodigal son unless he would come back home to his father? Now that his substance is all spent in riotous living, that he is hired to a citizen of the far country, who has sent him into the fields to feed swine, that he would fall full belly with the husks that swine do eat, and no man gives unto him. What will you do with him? What did he say of himself? He said, "I perish with hunger." And perish he should if he had not turned home. What will become of the lost sheep if it is not found and brought back from the wilderness? It will perish. The kingdom of heaven is like a man that cast his net into the sea and gathered of every kind, which when it was full he drew to shore and sat down and gathered the good into vessels, but cast the bad away. What will you do with bad fishes? What will you do with the tares that grow in the wheat? What will you do with bad men? What will you do with liars, thieves, adulterers, murderers? The Valley of Hinnom was the incinerator of Jerusalem, where there was always dead flesh for the worms to live on, and always refuse to be consumed, so that the worm never died and the fire never was quenched. And bad men are the corruption and refuse of the world, and the hell of Jesus is in the moral and spiritual realm what Gehenna was to Jerusalem in the material realm. And comparing spiritual things to natural things, the most perfect destruction of all refuse is the highest civilization and not the lowest. For what is a man advantaged if he gain the whole world and lose himself, or be cast away. For the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.

Finally and briefly, if this doctrine be true it will meet with response in the human conscience. And it does. While Paul reasoned of righteousness, temperance and judgment to come, Felix trembled. And so do I tremble, and so do you.

Further, it was to give us eternal life Jesus came and lived and died, and I am not afraid.

"Lord, I believe thy precious blood. Which at the mercy seat of God forever doth for sinners plead. For me, even for my sins was shed."

Lastly, a wise man will lay these things to heart.

And remuneration together with the blessings of home life.

Whether or not the farmers themselves should provide such facilities for home life for the farm help; or, as in Ireland, the department of agriculture should assist, the question of farm help will never be settled until, like other laborers, the farm laborer has an opportunity to live the normal human life, to provide for a family by his work; in other words, until he receives a living wage.

With the conditions changed as indicated, the money cost of farm help might decrease.

Champlain and the Iroquois

[Rev. T. B. Gregory.]

Champlain's battle with the Iroquois, which took place three hundred and three years ago—July 29, 1603—while a very trifling affair within itself, led to results that were to prove to be of world-wide importance.

As Champlain, with his two white companions and Huron allies, was stealing silently along the west shore of Lake George, near the point now known as Ticonderoga, there were seen by the starlight coming over the waters a fleet of Indian canoes. Each side recognized the other, and the defiant war whoops made up the silence.

It was 10 o'clock, too late for a battle that night, and the parties began to prepare for the fight which they knew would come with the morning's light. Landing at once, the Iroquois began building a barricade, while the invaders cursed them all through the night from their canoes.

Early the next morning Champlain landed and made ready for the attack. It was the first time that the Iroquois had ever seen a white man, and they stood half palsied with terror at sight of the supposedly supernatural disposition of the two Frenchmen on either flank. Champlain stepped out in front of his Indian braves and fired his arquebus, which he had loaded with an extra heavy charge.

Two Iroquois chiefs fell dead at the mysterious explosion. An instant later one of the other white men fired, killing the third chief, and the Iroquois fled in panic, leaving many prisoners in Champlain's hands.

That was all; a very trifling affair indeed. But the consequences of that insignificant brush in the woods on the shore of Lake George were tremendous. That fight was the beginning of the deadly hostility between the French and the strongest Indian power on the North American continent. In the words of the historian, "a few shots from an arquebus on that July morning had secured for Frenchmen the most dangerous enemy and for Dutchmen and Englishmen the most helpful friend that the mysterious American wilderness could afford."

It is possible, if not probable, that but for that fight near Ticonderoga the United States, and indeed, all North America, would be French rather than English. Had Champlain met the French with the pine of peace instead of that fatal arquebus he would have secured their good will and alliance for the days to come, and there is no thing which might have happened during the struggle between France and England for supremacy on this continent if, in addition to the French, the English had had to contend against the powerful Six Nations.

THE FARM LABOR PROBLEM.

[Catholic Record.]

If an acre of land and a cottage were provided where the farm laborer could live a decent human life in the midst of his own family, the conditions would attract many where present conditions repel them. Each such family would in time provide the help needed both by the farmer and the farmer's wife. The laborer and his family would enjoy the privileges of country life, and the growing sons and daughters would find in the immediate neighborhood suitable work.

How To Raise Funds.

The Hon. Rolfe Russell, writing to the Times, says:

"If we are to have anything like a national medical service, under the Insurance Act or otherwise, it is worth a great deal to make that service willing and efficient. A national health service

should demand as much consideration as the army and navy; it should be as well adapted to the conquest of disease as they are for the conquest of human aggression. Its remuneration should be higher, for the preliminary training is more expensive and scientific. But the gross cost of the service, hygiene and prophylaxis. An addition of £5,000,000 to the first calculated cost of insurance would not be considered excessive for all the purposes, and the medical preventive forces are at least as important for the mere strength of the empire."

"The amount spent in the United Kingdom on unnecessary and harmful liquors, and the loss by disease, poverty, accidents and inefficiency resulting from habits of self-indulgence amount to over £200,000,000 a year. A levy upon these luxuries of 1½ per cent beyond the 6 shillings per head from the insurance funds would apparently be sufficient to provide an adequate medical service for the insured and to found a system for the promotion of national welfare."

"If the idea were ever realized," says the Times, "it would, of course, embrace the present insurance scheme, which would be merged, so far as medical benefit is concerned, in the general system. In fact, we should have a sort of universal insurance. The doctors would be paid out of public moneys, furnished by taxation, and in return the ratepayer would enjoy the services of a doctor whenever he wanted one."

The Times, however, is against such a scheme, arguing that it affords no scope for individuality, and no room for pioneers. Private medical work, it says, is not routine work, like that of public health.

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## WHO MAKE THE BEST PARENTS?

One of the liveliest papers read at the Eugenic Congress at London, England, was that by Prof. G. Smith, of Minnesota University.

"The great problem of the world," he said, "is not how to bring better babies into the world, but how to take care of such as come. The tragedy of the world, in fact, is spoiled babies."

"Personally, he would sooner have as a father a robust burglar than a consumptive bishop. Society on the whole suffers more from the vices of the rich than from the vices of the poor. Their problem was how to legislate against this. Social efficiency and physical fitness were by no means synonymous terms. While the world owes to its invalids, it would form an interesting treatise. Some abnormality of the flesh almost appeared a pre-requisite of intellect. Nature tries to repair all the damage done in various directions. The great thing to which they should direct their attention was to look after the babies that are born."

Talent Not Inherited.

It is idle to say that the children of persons of talent are more likely to show ability than children from the average home. Parents of talent are able to give exceptional advantages to their children, and ought to show the greater number of successes. But there is not the slightest evidence that talent of any particular form is ever inherited.

Neither Luther nor Napoleon, nor Abraham Lincoln were anything less than biological surprises. Beethoven, Mozart, and Wagner could no more have been predicted than Shakespeare or Michael Angelo. The surprises of sainthood were no less remarkable than those of genius. St. Francis d'Assisi, Catherine of Siena, and Florence Nightingale had no ancestry for their character and their work.

In our time, less than ever before in the world's history, is there any definite relation between social efficiency and physical fitness. Some of the most efficient individuals have been born with bad bodies, and have been doomed to poor health. When Emmanuel Kant went to study philosophy in the German University, it is said that he was advised not to attempt the task because of his weak chest. He replied he would ignore his chest, and became the great teacher of the modern intellect. Her-

bert Spencer was so delicate as a child that he was not given a regular education, but no Englishman has a more marked influence upon his generation. Charles Kingsley was the prophet of muscular Christianity, but Robertson, of Brighton, was the greater preacher. There was a boy born in the Midlands so small and frail that even an English nurse did not think it worth while to keep him alive, but the little chap lived, grew to see an apple fall, and became Sir Isaac Newton. They could not comply with adopting the Greek plan of throwing away unpromising infants.

Problem Would Vanish.

"The most valuable work that should be undertaken by those interested in eugenics is to apply the sense of social solidarity, to the proper care of those children who are born into the world under the terms of the law of heredity. If all children were well born, with a wider knowledge of hygiene, a better distribution of wealth and leisure, and a higher sense of personal responsibility on the part of the parents, the problem of heredity, from a physical point of view, would probably vanish."

Dr. Chappin, of the children's department of the Graduate Hospital in New York, investigated 600 cases of children admitted to this institution. They were a sorry lot, gathered together from the slums of New York, and suffering from maimed, deformed and depleted bodies. But when their history was carefully traced out, it was found that only 21 out of the 600 were badly born. The period of infancy among the poor is not only characterized by a terrible death rate, but foul air, improper food, and worse cooking. Sickness and accident rob those who survive of that measure of strength and beauty which is their due."

CAREFUL NOW.

[How? Transcript.]

"The young wife had given her husband a dance. 'You've improved wonderfully, Jack,' she said as they sat down. 'Don't you remember how you used to, bear my dress?'"

"Yes," he replied. "I wasn't buying them then."

MINARD'S LINIMENT CURES GARGET IN COWS.

