

LENGTHY SENTENCES.

Honor of Courts is sometimes... In the early years of the century... Don Jose Emilio Guardiola... convicted in the courts of Madrid... fifty separate charges of fraud... sentenced to twenty years imprisonment for each offence...

HAPPINESS OF RELIEF.

Rev. Dr. Talmage on the Christian Heroes of To-Day.

A despatch from Washington says, Rev. Dr. Talmage preached from the following text: "I am escaped with the skin of my teeth."—Job, xix, 20. Job had it hard. He wished he was dead and I do not blame him. His flesh was gone, and his bones were dry. He cries out, "I am escaped with the skin of my teeth." A very narrow escape, you say, for Job's body and soul; but there are thousands of men who make just as narrow escapes for their soul. There was a time when the partition between them and ruin was no thicker than a tooth's enamel; but, as Job finally escaped, so have they. Thank God!

THE S. S. LESSON.

INTERNATIONAL LESSON, NOV. 18. The Ten Lepers. Cleansed, Luke 17, 11-19. Golden Text.—"Be Ye Thankful. Col. 3, 16.

VERSE II. As he went to Jerusalem. At the very beginning of his direct journey to the feast. He passed through the midst of Samaria and Galilee. The road leading him sometimes on one side of the border, sometimes on the other. 12. He entered into a certain village. An uninvited town. There met him ten men that were lepers. The prevalence of leprosy in the ancient East was appalling. Even now the most loathsome incidents of travel in Palestine are due to the persistent beggary of these sufferers. European methods of sanitation would soon do away with the abominable disease, but Turkish authority goes no farther than to compel the tainted to live together in settlements, and the result is frequent marriages and the perpetuation of a leprous race, as vile and pitiable in morals and manners as in body. Lepers were made ceremonially unclean by the Jewish law. They grouped themselves together, and 2 Kings 7, 3 gives a singular example of a tiny protective association, a sort of "trades union," formed by leprous men. Isolated as they were, the lepers of our story had heard of Jesus. Stood afar off. They were compelled to remain a prescribed distance from all healthy folk. 13. They lifted up their voices. The voice of the leper is husky and hollow—an awful travesty on the natural voice of mankind. These men were compelled to "lift up" their voices because of their weakness as well as because of their enforced distance. Jesus Master. "Prophet, Teacher." They made no appeal to the "Son of David." They knew little or nothing of the public talk concerning Jesus as the Messiah. It is astonishing how little theological knowledge is necessary to saving faith; how little a man needs to know if only he will trust with all his heart in God. Have mercy on us, Orientals would address such words to any king or powerful man. 14. When he saw them. When he perceived them; saw their condition, heard their cry, and perceived their inner need. He said unto them, Shouting across the hundred paces that parted them. Go show yourselves unto the priests. This was an entirely new way of dealing with lepers. While the disease was popularly said to be incurable, there were occasionally cases of recovery from it; and it is not improbable that severe skin diseases were grouped under the general term leprosy. At all events, the Levitical law furnished methods by which a leper when cured could be reintroduced into society. He was to appear before a priest and be officially examined according to certain prescriptions. When the priest was satisfied that the disease was gone the man was pronounced clean. Every one of these lepers had doubtless hoped that the happy day would dawn when he could thus visit the priest and be reinstated in normal human life; but none of them could have expected to be cured after this abrupt fashion. Jesus does not say, "I will be thou clean." He does not say, "According to your faith be it unto you." He makes no promise that when they reach their homes they will find themselves well. But just as they are, with all their repulsive sores, they are told to go to the priest to be pronounced well. Here was the extreme demand of faith that our Lord ever made. As they went, they were cleansed. The rest of the story shows that immediately when they began to go, the healing processes asserted themselves. If any man could do without what we in modern life call "church rules," certainly the Lord Jesus could. Yet, as he had said to John the Baptist, so acted his life through—"It becometh us to fulfill all righteousness." And while he knew that the priests represented an effete and dying system, while he knew that they were personally his malicious enemies, Jesus showed his respect for the sacred law by insisting on his "patients" obeying its most minute requirements. He said "priests" because one of these men was a Samaritan a heretic with whom no respectable Jew would consort; though the degrading influence of the disease had blotted out all distinction between Samaritan and Jew, and the lepers had huddled together. Now they were to go to their priests—the Jews to Jerusalem, the Samaritan to Mount Gerizim; and probably they at once parted company. 15, 16. When he saw that he was healed. It must have been with strange sensations that they extended their wholesome limbs on the high road, and felt their nerves again tingle with health. With a loud voice glorified God, and fell down on his face at his feet, giving him thanks. His voice, like his poor body, had been restored to health. He thanks God and thanks his human healer, as he flings himself at his feet with oriental demonstrativeness. He was a Samaritan. The Jews went on to their priests, and probably expressed gratitude both to God and to Jesus when they returned to their homes. But the Samaritan cannot wait to be formally pronounced whole until he falls in ecstasy at the feet of his benefactor. 17. Jesus answering said. What a man says when he is praised is apt to reveal much of his character. Our Lord never told those who praised him that he did not merit their praise, as is often the fashion with us. Here he makes no remark to the healed leper, but turns to his disciples to inquire, Were there not ten cleansed? No doubt this very morning God is asking, Were there not many fed in the Dominion, in our Province, in our town or village, in our home? Where are the nine? Why are the majority ungrateful, or, if there is any gratitude, why is it unexpressed? Well acquainted with the plans which had already been forged in Judaea for his destruction, the Saviour yet once again makes this boundary tract of Galilee the theater of his saving love, and even at the first miracle on his journey it is manifested how very much the prevailing tone of feeling is now altered. For formerly a miracle performed of one appointed many hundred tongues to his praise; now, on the other hand, the healing of ten unhappy ones does not even elicit from the majority of the healed, still less from the inhabitants of the village, even a single word of thanks. He has this time rather concealed than made conspicuous the brilliant character of the miracle by its form, but he experiences at the same time how the Door of the miracles is at once forgotten, and while he on his part, even in this last period, displays his respect for the law and the priesthood, he is regarded thereafter with a mean slight. The observation of this fact goes to the Saviour's heart; and as he had, just shown himself the compassionate at high priests, he feels himself now the deeply condemned Messiah. Yet the complaint to which his sadness gives utterance is at the same time a eulogy for the one thankful one who appeared before him; and with the words, "Rise up, go thy way, thy faith hath saved thee," the benefit is for this one heightened, confirmed, sanctified.—Van Oosterzee. 18. This stranger. The Samaritan was farther removed from the sympathies of the orthodox Jew than even the Gentile.

UNIFYING THE EMPIRE.

POLITICAL GEOGRAPHY AND THE BRITISH EMPIRE.

St. George Robertson makes an important speech before the British Association. At the seventieth meeting of the British Association, Sir George Robertson gave an address which has attracted considerable attention. His topic was the subject "Political Geography and the British Empire." One of the points discussed was that there is a general impression that we have been hastily and unfortunately acquisitive whether we could help it or not; that the new provinces, districts and protectorates are some of them weak to fluidity; that the great and unprecedented growth of the Empire has led to a stretching and thinning of its holding links which are overstrained by the weight of unwieldy extension and far beyond the help of a protecting hand. Sir George's conclusion was thus stated: "I hope to be able to show that in some important respects this suspicion is not altogether true, that science, human ingenuity and racial energy have given us some compensations, and that it is not paradoxical or incorrect to say that our recent enormous growth of empire has been everywhere accompanied by a remarkable shrinkage of distance—by quicker and closer intercommunication of all its parts one with another and with the heart of the world. This world as a whole has strangely contracted owing to a bewildering increase in lines of communication to our more detailed geographical knowledge, to the formation of new harbors, the extension of railways, the increased speed and the increased number of steamships, and the greatly augmented carrying power of great vessels built of steel. Then hardly second in importance to these influences are the great land lines and the cables, the postal improvements, the telegraphs and, perhaps we may soon add, the proved commercial utility of wireless telegraphy. This universal diminution in verbal and personal contact has brought the colonies, our dependencies, protectorates, and our dependencies of dependencies, closer to each other and all of them nearer still to us. Measured by time-distance, which is the controller of the merchant and the Cabinet Minister just as much as of the soldier, the world has indeed, wonderfully contracted, and with this lessening the dominions of the Queen have been rapidly consolidating. Nor is this powerful influence by any means exhausted. In the near future we may anticipate equally remarkable improvements of a like kind, especially in railways, telegraph lines, and deep-sea cables, and in other scientific discoveries for transmitting man's message through water, in the air, or perhaps, by the vibrations of the earth. For us particularly, railway schemes of extension must be mainly relied upon to open up and to connect distant parts of the Empire. But our true, and only trustworthy, wayward of intercommunication between the heart of the Empire and its limbs must always be the sea. If we ever forget that, there may be a calamitous awakening. We are a world Power solely because of our warships and because of our command of the sea. In the future also we shall remain a world Power only so long as we hold command of the sea in the fullest sense of the term, not merely by the force and efficiency of the fighting navy, but by the excellence and the perfecting of our merchant marine, by increasing its magnitude, carrying power and speed, and by action by leading to its recruitment by British sailors. We must not attempt to overtax our resources to guard railway lines through foreign semi-civilized or savage countries by expedient or local armies. A heavy land responsibility rests upon us already. Under a little more we might be heavily overweighed and crushed down. We must concentrate all our surplus energies upon our sea communications. Therefore the railway lines which I speak of as helping to consolidate the Empire in the near future are those only which are projected or are being built in the various Colonies and dependencies, lines to distribute and collect, to connect provinces and food harbors. "We ought certainly to join all the shores of the Queen's dominions by sea cables completely controlled by British authority. To rely upon connection between our own cables through telegraph systems stretching across foreign countries, however friendly, or to permit the ends of these sensitive nerves of the Empire to emerge upon shores which might possibly become an enemy's country, is dangerous to the point of recklessness, that point of disaster. As a melancholy instance of my meaning it is only necessary for us to remember the Pagan catastrophe—how we suffered from those dreadful intervals of dead silence, when we could not even communicate directly with our own naval officers at Taku, or with any one beyond Shanghai, although we have in our possession a place of arms at Weihaiwei upon the Gulf of Pechili."

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ns and Golds.

When there has not been taken... coughs and colds. The... less her little ones fall prey to... and that colds are promptly cured... consumption, pneumonia and other... to by far the largest sale of any... BRONCHITIS. Mr. Wm. Davidson, St. Andrews... states—"Dr. Chase's Syrup... and Turpentine has cured my... bronchitis. I have, without any... tried many remedies for the... years. Last winter when I... severe attack and was unable... I procured a bottle... Chase's Syrup of Linseed and Turpentine and am happy to state that... bottle made me a well man."

RELATIVE ARMAMENTS.

The naval strength of the great Powers of Europe, the United States and Japan, as far as artillery is concerned, is given by a reliable German authority, as follows: Great Britain, 10,240 guns; France, 5,052 guns; Russia, 3,007 guns; Germany, 2,864 guns; Italy, 2,508 guns; United States, 2,324 guns; Japan, 1,592 guns. It must be mentioned that in the figures of the British artillery there are yet included 340 muzzle-loaders with which, of course, only the older vessels of the reserve fleet are armed. Comparing the artillery of Great Britain with the combined strength of Russia and France, we arrive at 10,240 guns against 8,659 guns. As far as torpedo tubes are concerned, however, the British fleet is inferior to the number of 19 tubes. Great Britain possesses 1,534; Russia and France 1,553 torpedo-lancers. The above comparisons, have, of course, but a mechanical value, as not only the number of guns, but, perhaps, to a higher degree, their quality plays the greatest part in battle. QUITE A COME-DOWN. Tom. Snoberly seems to be very much cast down to-day. Jack. No wonder. He asked old Grumley for his daughter's hand in marriage last night. Tom. Well? Jack. Grumley lives on the third floor, you know.

TO MAKE HOME PLEASANT.

Do away with fault finding. Without carelessness on our part, we break dishes, tear our garments and forget the things we have been asked to do. Yet we would not like to be scolded or punished for this. Shall we not exercise toward others the same consideration, we so much need ourselves? When accidents happen if we would quietly listen to an explanation of their cause, our temper would by that time be under control and we would be ready to kindly excuse what in nine cases out of ten could not be helped. Do away with family quarrels. It is sad to think about, but they do occur, and not alone among the children. It does seem that older people would know better than to exchange upbraiding and scornful words, knowing how little good they accomplish and how much harm comes from them. But human nature is weak, and if not sustained by the grace of God, will give way to nagging, scolding, and ugly words and deeds that all but break up the home. If the angry word has been spoken, be the first to ask forgiveness, to acknowledge you have been in the wrong and peace will soon be restored and the home atmosphere clearer than before the storm. A good rousing quarrel over with the sun again shining is far better than days of pouting, sulking and general disagreeableness. Above all things, refrain from unkind words and angry disputes before friends and visitors—that is unparadiseable. You know yourself how ashamed and embarrassed you have been at being obliged to listen to upbraiding and rudeness between the members of a family where you happened to be and how you wished yourself well out of the way. If we must quarrel at least let us spare outsiders. Cultivate a gentle voice. You have been in homes where every member of the family might be deaf judging from the loud harsh tones used in conversation. The words may be kind enough, but the lifted voice suggests impatience and irritability and has nothing restful in it. Only the sweet low voice is music in the home. If we can do away with fault finding and quarrelling in the family and the impatient, sharp tone we have the help in a large measure to make the home a sweet abiding place. AN UNANSWERED PROBLEM. "I don't see," she simpered, "how you ever came to love me." "Oh, well," he gallantly remarked, "perhaps it would be better to waive these puzzling leading questions, if possible."

Seed and Turpentine.

Dr. Chase's Syrup of Linseed and Turpentine... containing about three... and Turpentine... Seed and Turpentine.