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## HE LIVES IN A TOMB.

Jonathan Reed Spends His  
Days by His Wife's  
Remains.

He is a Wealthy Retired Merchant of  
Brooklyn—His Presence Causes a  
Sensation, But He Insists  
Upon His Right to  
Stay.

In a vault in the beautiful Evergreen cemetery, there sits daily by the side of the casket containing the remains of his beloved wife, and surrounded by a strange collection of articles associated with her daily life, an aged man, who has become known to the numerous visitors to the cemetery as the "man who lives in the tomb."

Since the body of his wife was deposited in the vault, two weeks ago, he has spent all his days beside the casket, and has declared that he will continue to do so until he is summoned to join her. So much excitement has been caused by the husband's manifestations of grief that the authorities of the cemetery have been forced to remonstrate with him. Still he persists in exercising what he considers his right to pass his time in the tomb.

The vault, an imposing structure of granite, is built into a gentle slope in that part of the cemetery known as "Whispering Willows." A small plot of the lake. Over the entrance is engraved in large letters, "Jonathan and Mary E. Reed," and on one of the stone posts supporting a heavy iron railing that encloses the plot are found the words, "Husband and Wife. NOT A PLACE FOR THE LIVING."

A massive iron-barred door gives a full view of the interior of the vault, the plan of which is unique. A little vestibule eight or ten feet square occupies the front of the tomb, giving access to the inner chamber, which consists merely of a narrow passage-way about eight feet long, with a shelf, or recess, on either side. In one of these recesses rests the body of Mrs. Reed, the other being reserved for that of her husband.

At the further end of the little passage stands a quaint, old-fashioned dressing table and mirror, covered with various small articles of feminine use, and in the center of this a chair, on which the watchman could sit beside the casket.

The casket itself rests on the right hand shelf, enclosed in a double case, over which was thrown a small pile of cheap Japanese matting, gaudily painted with flowers, which had evidently once served for a window shade.

The opposite shelf is littered with an extraordinary collection of objects including articles of clothing, china vases, withered bunches of flowers, boxes, old gloves, balls of yarn and pieces of unfinished knitting. The walls of the inner vault are covered with photographs in cheap and tarnished frames.

KEPT HIS PORTRAIT THERE.  
On the left hand wall of the vestibule hangs a large portrait of an elderly man, with long white side whiskers, and below that is a battered camp stool, held together with pieces of twine. On a shelf near the picture are piled a woman's article, an old card rack, several work baskets, some knives and spoons and more pieces of unfinished knitting work.

Probably the most singular object in the collection is a pack of cards which had evidently never been used, hanging by a string from the upper part of the grated floor.

I learned from the cemetery authorities that Mr. Reed was a wealthy retired merchant, living at No. 75 North Ninth street, Brooklyn. His wife died two years ago, and her body was placed in the vault by her father, Mr. Gould in the cemetery. It was said that Mr. Reed was not on good terms with his father-in-law, who objected to his frequent visits to the vault.

FILLED WITH MEMENTOS.  
Mr. Gould died recently, and Mr. Reed then had a tomb built on his own plans, at a cost of \$3,000, and had the body removed to it two weeks ago. He then filled the vault with mementos of his wife.

Since the completion of the tomb Mr. Reed has visited it regularly every morning, remaining until the closing of the cemetery gates at 4 o'clock.

## THE SUNDAY SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 22.

Text of the Lesson, Joshua xiv, 14-25.  
Memory Verses, 22-24—Golden Text,  
Joshua xiv, 24—Commentary by the  
Rev. D. M. Stearns.

14. "Now, therefore, fear the Lord, and serve Him in sincerity and in truth." Joshua had fulfilled his mission and had now come to the end of his sojourn in the mortal body, being about 110 years old (verse 20). He assembled the people at Shechem, and calling for the elders and judges and officers he reminded them of all the Lord's goodness and faithfulness and earnestly exhorted them to serve Him sincerely. "Serve" is the key word to this address. It is found in some form at least 12 times in our lesson, and suggests very strongly to us that we are saved in order to serve Him who saves us. See Ex. iv, 23; 23; 1 Thess. i, 9; 11 Chron. xiv, 11. We are also to serve always in the fear of the Lord, which includes a practical acquaintance with Him and a profound reverence and cordial affection for Him (Prov. i, 7; 15, 10).

15. "As for me and my house we will serve the Lord." It is evident from this and the preceding verse that their ancestors beyond the river (E. V.) were idolaters. From such as these Abram was called out. God does not compel, but He sets before us the right and the wrong, drawing us strongly to the right by His Holy Spirit, yet leaving us to choose. The leaders, like Joshua, must make the choice first, for the people cannot be expected to choose the good if the leaders do not. If all teachers and preachers were as devoted and whole hearted for God as Joshua there might be less worldliness in many places. We are all too apt to consider what others do and follow them. We should have Joshua's spirit of whole heartedness for God regardless of others. The race is to be run "looking unto Jesus," which implies looking away from all else (Heb. xii, 1, 2).

16-18. "Therefore will we also serve the Lord, for He is our God." This is the conclusion of the people's reply to Joshua's words. They acknowledge that the Lord their God brought them out of Egypt, preserved them in all the way and brought them into the land. Therefore they should certainly serve Him, and not other gods. Their fathers had, however, made no good resolutions as these at Shechem, when they said, "All that the Lord hath spoken will we do" (Ex. xiv, 8), but they broke their promises in a few weeks and were found worshipping a golden calf. The law which is holy and just and good cannot help us because the flesh is so weak (Rom. vii, 8).

19, 20. And Joshua said unto the people, "Ye cannot serve the Lord, for He is a Holy God. He is a jealous God." They could not serve Him in their own strength. They could not serve Him and others, too (Matt. vi, 24). The people of an Holy God must be a holy people (Lev. xix, 2; xx, 7, 26; xxi, 8; 1 Pet. i, 15, 16; Isa. vi, 8; Rev. iv, 8). Just seven times is God called a jealous God. Besides this verse see Ex. xx, 5; xxviii, 35; Deut. iv, 24; v, 9; vi, 15; Nah. i, 2. Compare Jas. iv, 5, R. V., margin. The word translated "jealous" is the same word that is also translated "bought" or "purchased," so that the thought in "jealous" is simply that of claiming what is rightfully His own. We are not our own, but bought with a price, that He may be glorified in us. We are a people for His own possession (1 Cor. vi, 19, 20; 1 Tim. ii, 14, R. V.). We are to serve Him with a perfect and whole heart (1 Chron. xxviii, 9), with humility (Acts xx, 10), with gladness (Ps. c, 2), with the Spirit (Rom. i, 9), and continually (Dan. vi, 16, 20). Of ourselves we cannot do this, but Christ can, and a Christian should be able to say truthfully, "I live, yet not I, but Christ liveth in me" (Gal. ii, 20). It is written of Him, "The Son of Man came to minister." "I am among you as He that serveth." "If any man serve Me, him will My Father honor" (Matt. xx, 28; Luke xxii, 27; John xii, 26). When we are fully yielded to Him according to Rom. xii, 1, 2, He will work in us both to will and to do (Phil. ii, 13; Heb. xiii, 21).

21. "And the people said unto Joshua, Nay, but we will serve the Lord." They seem very sincere and determined by His grace to serve Him, and we find that they did serve Him all the days of Joshua, and of the elders that outlived Joshua, who had seen the great works of the Lord that He did for Israel (verse 21; Judg. ii, 7).

22. And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him." When we take a stand for the Lord, it is must of necessity be against ourselves, for we are by nature against God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. vii, 5). Our Lord also said, "If any man will come after Me, let him deny himself" (Matt. xvi, 24). From beginning to end of the Christian life it is a continued stand against self for God. "Even Christ pleased not Himself" (Rom. xv, 3). He never sought His own will, nor His own glory (John vi, 38; viii, 50), nor did He ever take credit to Himself for either words or works (John xii, 49; xiv, 10). Paul's motives were "Not I, but Christ" (1 Cor. xiv, 18; 2 Cor. xiv, 10). See also 1 Cor. iv, 11.

23. "Now, therefore, put away the strange gods which are among you and incline your heart unto the Lord God of Israel." The idols, the old man, the weights and besetting sins, are to be put away, put off and laid aside (Eph. iv, 22; Heb. xii, 1, 2), and eyes and hearts must be ever unto Him. We must be very sincere and truthful through and through, for He deserveth truth in the inward parts and understandeth all the imaginations of the thoughts of the heart (Ps. li, 6; 1 Chron. xxviii, 9; 1 Sam. xvi, 7). Here again we are helpless and must pray "Incline my heart unto Thy testimonies."

24. "And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey." The faithful servant has only to be "willing and obedient" (Isa. i, 19) in order to be pleasing unto his Master. It is ours to be wise enough to hear only His commands and faithful enough to do them; and He will see to all the results, and success, as He counts it, is sure. There are many voices today, but we must take good heed to hear only His voice.

25. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem." Then he set up a stone for a witness. Compare Ex. xxviii, 18; Ex. xxiv, 4; Joshua iv, 8, 9; then see Deut. xxxii, 1; Isa. i, 2, etc., as to inanimate nature being a witness to words and actions. But best of all remember the "Stone of Israel," who is the "faithful and true witness" (Gen. xlii, 24; Rev. iii, 14), and live wholly and always unto Him.

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Karl's Clover Root Tea purifies the blood and gives a clear and beautiful complexion. For sale by W. T. Strong.

## RHEUMATISM CONQUERED.

A Great Advance in Medical Science.

A Discovery Which This Painful Disease Cannot Resist—Mr. E. Blasdel, of Paris, Ont., Relates His Experience With the Cure.

(Paris, Ont., Review.)

Rheumatism has long baffled the medical profession. Medicine for external and internal use has been produced, plasters tried, electricity experimented with, hot and cold baths, and a thousand other things tried, but without avail. The patient will hold the tortoise, making the life of his victims one of misery and pain. The first real step toward conquering rheumatism was made when the preparation known as Dr. Williams' Pink Pills for Pale People was discovered, and since that time thousands have testified to their wonderful efficacy in this, as well as in other troubles, the origin of which may be traced to this section, and he is as highly esteemed as he is widely known. To the editor of the Review Mr. Blasdel recently said: "I have reason to speak in terms of the warmest praise of Dr. Williams' Pink Pills, as they not only saved me a big doctor's bill, but have restored me to health, which was impaired by rheumatism and neuritis. These troubles were, I think, the after effects of an attack of measles. After the latter trouble had disappeared I felt an awful pain in my head, neck and down my back. I tried a number of remedies, but without effect. I was then advised by Mrs. Horning, of Copetown, who had been cured of paralysis by the use of Dr. Williams' Pink Pills, to give them a trial. I followed her advice, and after using a box or two I began to feel much better, and with their continued use I am constantly improved in health, and am now feeling better than I have done before in ten years. I am sure that but for the timely use of Pink Pills I would today have been a physical wreck, living a life of constant pain, and I cannot speak too highly of their curative powers, or recommend them too strongly to other sufferers. I cheerfully give permission to publish my statement, in the hope that some other sufferer may find relief and profit by it."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, crystalline, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and rapidly restore the rich glow of health to pale and sorrowful cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Be careful of imitations and substitutes alleged to be "just as good."

THE HOME OF FLORA MACDONALD.  
Next autumn will be offered for sale the territorial domain of Kilmuir, in the north of Skye, wherein are situated Monkstadt, Kingsburg, St. Columba, Loch, Kilmuir, Floodgarry, and other places that form the scene of Flora Macdonald's heroic story, and of nearly all her married life, as well as of her grave. At Kilmuir, close to Monkstadt, Kilmuir, and Kingsburg, Edward (disguised as "Betty Burke"), Flora Macdonald and Neil MacEachern landed, Saturday afternoon, June 28, 1746, after their perilous voyage of fifteen hours in a boat, beat across Little Minch, from Ross-shire, in Benbecula of the Western Isles, where, whilst visiting Nuntun, the Clanranald, she met, she, on the previous day, had first met the prince.

THE MEMBER FOR ALGOMA.  
Mr. George H. McDonnell, M. P., for Algoma Accommodates Dr. Agnew's Catarrhal Powder—It Relieves in 10 to 60 Minutes.

Let no one be surprised at the high character of the testimonials received by the proprietors of Dr. Agnew's Catarrhal Powder. This medicine merits the best things that can be said of it, for it cures Catarrh of the Head, Catarrh, Hay Fever or Catarrhal Deafness, relief is so speedy and effective that it charms all. This is the view of the popular member of the House of Commons for the district of Algoma, who has used this medicine, and does not hesitate to tell the people of Canada of its great worth. Sample Bottle and Blower sent on receipt of two 3-cent stamps.

S. G. DETCHON, 44 Church street, Toronto.

GRUMBLERS.  
How full the world is of grumblers. Many of the same people who are scolding this summer because it is warm will scold next winter because it is cold. There is no point between zero and the nineties that suits them. Whether the gray clouds yield rain or snow makes no matter—neither is wanted. If skies are clear, somebody's descend somebody's footstools are ruined. It would add much to our happiness and detract much from the fatal tendency to grow old if we would strive after contentment and cease worrying over the inevitable. Let us be happy as the happy-go-lucky, who take everything as it comes and make the best of it. If it rains all that is left to do is to put up our umbrella, if we are so fortunate as to have one, and trudge along. Wet feet and bedraggled skirts won't kill one any more than poverty and drudgery will, if there is something within us too sunny for poverty to debauch. The person who spends his life scolding because things don't go to suit him is like the fly on the king's chariot wheel. Things may be put in motion, but the comfort of the fly, but his protest will never stop the procession. The best tactics for flies and grumblers to pursue is to take what comes along and be glad it is no worse.—Chicago Times-Herald.

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## PYES, OLIOS, CAUDLES.

(From the National Review.)

The earlier half of the eighteenth century was remarkable for its coarseness and the strange incongruities of its mixtures, for "pyes" and "olios" in which savories and sweets were blended in artless confusion, for food, in fact, but little more refined than that propounded in the *Forme of Cury* at the end of the fourteenth century. Here, for instance, is a list of things that were put into the "bann, pye" of the period: A quarter of lamb, well spiced with raisins, currants, "Spanish pottatoes," artichokes, prunellas, damsons, gooseberries, grapes, citron, and lemon, moistened with a "caudle" composed of sack, white wine, sugar, verjuice, and eggs.

As a matter of fact, we know that many fine fellows lived to a good old age in spite of this diet. Why, one, Mr. E. Kidder, even went so far as to set up a school where the composition of similar messes was demonstrated. And this at a time, if you please, when artists and scholars who taught their school in Queen street near St. Thomas Apostle's on Mondays Tuesdays and Wednesdays in the afternoon, also on Thursdays Fridays and Saturdays in the afternoon, at his school next to Furnival's Inn in Holborn. Ladies may be taught in their houses.

The matter of this publication was struck on one side of the pages only, from engraved copper plates, and at the end of it there are several funny illustrations. By the way, Kidder seems to have been the first on record who cooked in England, and although of cookery in England, and although we may shudder at the mixtures that he and Carter introduced in their "pyes," we ought not to lose sight of the fact that the mixture plus of modern English kitchens undoubtedly owe their origin to these remarkable compositions.

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