

within him is precisely the quality that dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and mastery are gone, and the keen instinct of the wild animal recognises it instantly. Before the slow perceptions of men find out his loss of dignity and control, the beast understands his degradation to their level and his life is in danger every moment he is in their cages.

"Absolute personal integrity" is the first condition necessary for the successful lion tamer. He who rules his own nature, and he only, can have dominion over beasts, as Adam before the fall. Self-mastery is the distinction between man and the brute. Sin is not a gain, a strength; it is degrading weakness, always. It is a pity that while the wild beast recognises this fact so surely, we sometimes forget it; and the leaf from the trainer's experience should help to remind us all.—Forward.

A neatly printed Home Mission leaflet in two colors—red and blue,—has just been issued, and a copy sent to each minister and Sabbath school superintendent in the church. Additional copies of the leaflet in numbers sufficient for every family in a congregation, will be sent gratuitously on application to the Rev. Dr. E. D. McLaren, Confederation Life Building, Toronto. As the type will only be kept for a few days longer, it is necessary that persons desiring copies make application without delay.

The British and Foreign Bible Society has sent a grant of 200 Wenli New Testaments to His Excellency, Chou Fu, the Governor of Shan Tung Province, China, who rules over 36,000,000 people. This important official, who is also a governor of high repute has expressed a strong desire for a better understanding between the missionaries and the Chinese authorities, and among other means to this end, he requested Dr. Timothy Richard, the eminent missionary in China, to procure for him copies of the Christian Scriptures which he might give to his subordinates in office for them to study, because he was persuaded that if they knew more of Christian religion, the anti-Christian feeling would soon die away. A suitable letter accompanies each book, stating what it is and why the Society presents it, and coming through the Governor's hands, these Testaments will receive far more attention than if they were obtained through any ordinary channel.

LABOR AND THE WEEKLY REST DAY.

Sir J. William Dawson, C. M. G. LL. D., wrote one of the Present Day Tracts. His topic was "The Day of Rest in Relation to the World that now is and that which is to Come." It is an able discussion of that theme. The following paragraph is one of many thoughtful and practical statements:

"The primitive Sabbath of Genesis and

of the moral law has a definite connection with human labor and with the physical well-being of man. 'In the sweat of thy face thou shalt eat bread,' is the doom of fallen humanity—a doom too fearfully felt in the whole history of the world, and, strange to say, apparently not less so in our times of mechanical invention and mastery over nature than in ruder ages. How terribly would this doom have been aggravated had man been expelled from Eden to a life of unremitting toil! But the Sabbath stood between him and this fate, and as far as human experience has shown was the only possible means of alleviating his life of labor. Hence Moses impresses on his nation of emancipated slaves the constant remembrance of this day, and enjoins on them the extension of its benefit to their own slaves and to strangers within their gates, even though not believers in Jehovah. Hence also the provisions of the law are extended even to domestic animals, which, though destitute of spiritual natures have bodily organism, which under ceaseless labor will be worn out prematurely and subjected to a living death while they survive. These lower animals have no share in the moral law directly, but it is immoral to deprive them of the little happiness of which they are capable, and to subject them to conditions inconsistent with their physical well-being. The physiological necessity for an interruption of toil, whether for the man or beast, is thus affirmed in the law, and it is verified by all that we have learned of the constitution of living things. It is confirmed by the experience of all thoughtful men and of all nations. A nation without a Sabbath must fall to a low ebb of civilization and efficiency, for its people must become prematurely old and worn out. It scarcely needs any special intervention of Divine justice to inflict on those who disregard the Sabbath the penalties denounced by the Hebrew prophets. Those who would take away the day of rest from the working man on any pretext are not his true friends; and it is one of the hopeful signs of the times that, in recent discussions of this question, the working men and those who might most truly be considered their representatives have shown themselves opposed to innovations which, however plausible and harmless in appearance, might be the thin edge of the wedge which would break down this great privilege. It seems to be a result of physiological and social laws, as well as of moral laws, that the man who works six days and rests on the seventh will do more and better work than the man who works without interruption, because the Sabbath is a mental and physical restorative to wearied nature. Thus nations which are so unwise as to sacrifice the day of rest find that instead of promoting their wealth and happiness they have involved themselves in hopeless slavery."

Literary Notes.

The November number of *Blackwood's* (Leonard Scott Publication Company, New York) contains more than the usual amount of fiction which is well up to the high level of fiction published in that magazine. Two serials are begun to take the place of "John Chilcote, M. P.," which has excited so much interest. "Richard Hartley, Prospector" is by Douglas Blackburn, and "The Rawhide," by Stewart Edward White, who is so well known for his delightful nature studies. The fourth of *Vrouw Grobelaar's* Leading Cases, by Perceval Gibbon, contains two good sketches of African characters. The war is discussed, and many other subjects of interest.

The Fortnightly Review for November (Leonard Scott Publication Company, New York) gives first place to the recent Presidential Election. Senator Henry Cabot Lodge has a character sketch of Roosevelt; and Ex-President Grover Cleveland one on Judge Parker; while Sydney Brooks writes of The Election. Three articles have to do with the war—The Great Change in Japan, by Baron K. Suyematsu; The Limits of Japanese Capacity, by Calchas; and Side lights on the Russian Army. Of a more general nature are articles on the following subjects: In the Footsteps of Rousseau; Mozart as a Dramatic Composer; and The Novels of Disraeli.

The Contemporary for November (Leonard Scott Publication Company, New York) has a lengthy article on "The Scottish Free Church Question," by Charles Douglas, M. P.; which gives a very fair view of the situation. The Superintendent of District Nurses, London, England, gives her opinion on "The Religion of the Respectable Poor," ending with this sentence: Many years' experience of the poorest of the respectable poor have convinced me that deep and true religion is commonly found among them, the chief tenets of which are: The existence of a Supreme Being intimately connected with the life of men and best served by loving submission and faithfulness to the homeliest duties; the spiritual efficacy of prayer, and triumphant faith in the immortality of the soul. Space forbids us to mention any of the other dozen interesting articles contained in this issue.

Trained Teachers.

(Continued from 2nd page Contributors.)

eight hundred churches in the Presbyterian Church North, had organized classes for this purpose, the class being an integral part of the School, and meeting at the same hour, under the same management, and that two thousand members had already enrolled themselves. Here is a practical method and one which should commend itself to a large majority of our congregations, the pastor becoming the responsible head, and if unable to take the class himself should at least secure if at all possible some capable person to become its teacher. Then, and only then can our Sunday School forces be strengthened, and this method adopted will go far to solve many of the vexed problems of Sunday School life.