# THE PULPIT.

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A SCHOLARLY SUNDAY SERMON B THE REV. G. H. EGGLESTON.

# Subject: The Measure of Duty.

Jersey City, N. J.—Preaching at the Greenville Reformed Church, Jer-sey City, on the above theme, the Rev. G. H. Eggleston, pastor, took Luke 17:10: "We are unprofitable servants, we have done that which it was our duty to do," as his text. He said: said

In the vocabulary of Christianity love is the supreme word. Operating in life it becomes the supreme law. In life it becomes the supreme law. It is so because it was supreme in the life of Jesus. But outside the religion of Jesus, duty is perhaps the con-spicacus word. Upon duty the non-Christian heart lays extreme em-phasis. Duty, interpretated in terms of the best each age could produce, has been the ideal of life.

has been the ideal of life. To-day the very atmosphere is sur-charged, as by an electric current, with the importance of faithfulness to duty. That which is in the air of the age is made tangible continuous-ly from pulpit and from press, in school and club and home. Ministers and teachers, leaders in business and in civic life, are pleading for the en-thronement of duty in human hearts. Public sentiment, finding expression in courts and investigations and laws, is being aroused in the interest of

Public sentiment, finding expression in courts and investigations and laws, is being aroused in the interest of duty. Traitors to duty are being branded at their true worth. We admire the devotion to duty in that rising nation of the East which characteristically found ex-pression in the speech of the captain of the Japanese battleship Asama, who said to his men as they drank in turn from a cup of cold water, bidding each other a last good-bye: "In sending you on the duty of block-ing the harbor entrance of Port Ar-thur—a duty which affords you only one chance out of a thousand to re-turn alive—I feel as if I were sending my beloved sons. And if I had a hun-dred sons I would send them all on such a bold adventure as this; and had I only one son I should wish to do the same with him. In perform-ing your duty, if you happen to lose your left hand, work with your right; if you lose both hands, work with both feet; if you lose both feet, work with your head, and faithfully carry out the orders of your commander. What I ask of you all is to do your duty regardless of your life. The cup of water I now offer you is not meant to give you courage. It would be shameful if our men needed courage to go to the place of death. It is only to make you representatives of the honor of the Asama. Submit your life to the will of Heaven, and calmly perform your duty." That is the utterance of the spirit of the age, crystallized in those nations that

If the tothe will of Heaven, and calmly perform your duty." That is the utterance of the spirit of the age, crystallized in those nations that stand in the vanguard of progress. It is the emphasis upon duty. Do we realize what that spirit would mean if we had it beating in the life blood of the Christian church? It would mean the purifica-tion of our ideals. It would mean the strengthening of the Church of Jesus in work and worship. It would mean the broadening of our vision **Bo** we could see the brotherhood of man. If that loyalty to the duty of patriotism which is characteristic of the best citizens could be translated into terms of the moral and religions, it would mean that the message of the Cross, love, service and sacrifice, would find expression in ever. We It would mean that the message of the Cross, love, service and sacrifice, would find expression in every life. What a result if Christians and the Christian church would do its bare duty! But is it being done? Nom-inally this is a Christian country. And yet the deadly child labor in all its horror exists in this country. It could not exist if the united Christian church should say it shall not. Nom-inally a Christian country, and yet the sale of the stuff that kills men and women physically, mentally and morally, that destroys domestic hap-piness and undermines the stability of our nation, goes on. It could not be so, were it not sanctioned and propiness and undermines the stability of our nation, goes on. It could not be so, were it not sanctioned and pro-tected by the sentiment and power of Christian people. But why the need of citing illustrations of that which we all know? The conclusion is clear. There are those who, though faithful to duty in home and in pri-vate life, when it comes to moral issues affecting the welfare of hu-manity at large, are affleted with myopia or indifference. Can it be that the cup of cold water tasted by men of a pagan religion contains a men of a pagan religion contains a greater inspiration to the performspreater inspiration to the perform-ance of duty in the face of danger, than does the sacred brotherhood of the Christian church? They touch their lips to the cold water; then face duty unflinchingly, though it cost hand, or foot, or life. So the true Christian from time to time touches his lips to the wine of the Communion in please of his loyalty to the Master and in memory of the love of that Master. So the majority gain therein the inspiration that sets their face unflinchingly toward duty gain therein the inspiration that sets their face unflinchingly toward duty without thought of what it may cost. There are many who flinch. These break the solid phalanx of the Chris-tian army, and so put off the day of victory over evil. Many to whom a dollar is of more worth than a moral principle. Many to whom their own personal well-being counts for more than a needy brother or sister. Many to whom gold is of greater value than the welfare of their fellowmen. In view of the fact that so many to whom gold is of greater value than the welfare of their fellowmen. In view of the fact that so many fall short of doing their bare duty, dare we state the ideal of the Chris-tian religion, or will it be so lofty as to discourage us in our humble ef-forts? No! We will set before us the ideal which Jesus gave to life, and it will be the means of inspiring us to greater effort. Jesus asker of His followers more than mere duty, noble as that is. If there had been no Jesus, no Gospel, if Confu-cius and Socrates and Budha were the greatest, then duty would have been the supreme word. But be-cause Jesus Himsel in His life took that final step beyond the point of bare duty, it has become forever obli-gatory upon the followers of the man of Nazareth to take that final step service. Jesus did it. He over-stepped the bounds of naked duty. He made a new standard. The story of that precious life of love and ser-

vice, the martyr's death upon the cruel Gross, for twenty centuries has touched the hidden depths of human hearts. Why? Because love took a step beyond duty.

step beyond duty. Jesus put His new standard of ser-vice in Christian life in the words of which our text is a part. Jesus causes the servants who had been faithful to every detail of their duty, to say: "We are unprofitable ser-vants, we have done that which was our duty to do." Listen! Not profit-able servants because they had done their whole duty, but unprofitable be-cause they had done only their duty.

cause they had done only their duty. What a transformation of values was that! No one ever heard such teach-ing before. The wise men of all ages and all races never said anything like that. They all taught that duty was the supreme thing. Nothing greater. A man was to be commended when he did his duty. But Jesus takes the final step into the realm beyond the point of duty, and bids us follow. We are unprofitable servants, for we have done only our duty. What does it mean? It means that a man is not a man unless he does his duty. It means that the very least a man can do and maintain his respect in the sight of God and his own conscience is to do his duty. That is, the least sight of God and his own conscience is to do his duty. That is, the least a person can do according to the teaching and life of Jesus: not the most, as the worldly pagan philoso-phers would have us believe—and some of the Christians also. For the fulfillment of the obligations of home and of life, of morality, of brother-hood, of religion and the church, no praise is deserved. These are duties. We are unprofitable servants if we have done only what we are com-pelled to '.o. Christian duty is not measured by

pelled to '.o.\_ Christian duty is not measured by demand, or opportunity, or even by ability. This is partially realized in the world of business. The young man who does only what is absolute-ly required of him, is not the one who succeeds and wins the employ-er's commendation. He who does er's commendation. He who does more than his duty is the one who more than his duty is the one who forges ahead. He never gets very far or becomes of great value to life who does only what passing oppor-tunity permits him to do. But he who hustles to find opportunities, and if they are not forthcoming makes them, is the one who gives worth to life. It is even thus in re-ligious life and work. We are un-profitable servants in the sight of God, if we have done only that which it was our duty to do, and have never it was our duty to do, and have never tasted the depths of sacrifice. tasted the depths of sacrifice. Some-times we do not realize it; neverthe-less it is true that not even ability limits duty. That seems strange. Is a man ever asked to do more than apparently he is able to do? Yes. Jesus did not limit duty by a poor mortal's ability. The power of the omnipotent God was the limit, and that power is illimitable. Does it seem impossible to break that habit, that sin, which has been undermining your moral constitution and throt-Some that sin, which has been undermining your moral constitution and throt-tling your spiritual life? You say you are not able to do it. The obli-gation to do it still exists. Does it seem impossible for the Christian church to conquer the evil in the world and bring the message of the Master to all mankind? Often wa hear Christians say, "It cannot be done." But the obligation is still there. there.

hear Christians say, it cannot be done." But the obligation is still there. Christian duty is measured by human need. Wherever there is need of help; wherever in this harsh world there is need of sympathy and love; wherever strong hands are needed to lift sinning humanity from the depths, and brave hearts to carry the message of the Cross into darkness. There is the duty of the Christian church—at home or abroad, in pub-lic or in private life, it matters not. Fidelity to the Master means the taking of the step one point beyond the limit of the ordinary conception of duty—even to the point of sacri-fice. William Carey took that step when he left his homeland and faced the terrors of India into which no white man had ever penetrated with the Gospel. According to no stand-ard of conduct the world then recog-nized was it his duty thus to throw his life into jeopardy. Clara Barton took it, as she standned the faced the cannibals of the South Sea Islands. According to what standard of con-duct was it this duty neople after he had seen five of his fellow mis-sionaries butchered and eaten; after he had, with his own hands, close by the corner of the house in the coral beds, dug the grave for his dear wife and little one, victims of the terrible fever, according to what standard of conduct was it his duty to stand alone among those heathen peoples? None that the world knew. Ah, but

INTERNATIONAL LESSON COM MENTS FOR AUG. 4 BY THE REV. I. W. HENDERSON.

Subject: The Tabernacle, Ex. 40:1 13, 34-38—Golden Text, Ex. 40:34-Memory Verses, 34-35-Commentary.

The tabernacle that Moses set up the midst of the journeying peo-le of Israel after the commands of ejovah concretely and vividly ex-resses and exemplifies the concep-on of the relation between God and urael that was dominant at the me. It may perhaps be difficult for any to become very secutely interin time. many to become very acutely inter-ested in the study of the fashion of the tent and its furnishings. But that will be largely because we fail ested in the study of the fashion of the tent and its furnishings. But that will be largely because we fail to grasp the underlying and uni-versal religious needs and expe-riences of which the structure in all its parts is an objective represents in outward fashion the central and con-trolling religious fact of all the ages that God is in the midst of His peo-ple. It represents the outworking of subjective religious experiences into outward and material expressions. subjective religious experiences into outward and material expressions. It symbolizes in its furnishings many lasting and precious spiritual truths. We shall be foolish if we do not learn spiritual lessons and per-ceive spiritual meanings and secure apiritual instruction and comfort as we study this Scripture. The ark, the vall, the incense, the burnt offering, the oil, the consecration of the priesc, surely the mention of each should supply us with suggestive thought. In verse 2 in the authorized ver-sion the Scripture is translated "tent of the congregation." The revised version properly translates these

version properly translates these words "tent of the meeting." And the change is as suggestive as it is corrective. Here indeed in a word is given the reason for the taber-nacle; here in a word is described the use to which it was to be put and was put by the chosen people of God. "Meeting." Here they met Jehovah in that peculiarly sacred manner that was a distinguishing feature of their religious expression. Here they met Jehovah in the holiest and most satisfying manner. Here they met God. It was indeed a place of meeting. A tent dedicated to meeting from time to time with God Himself. It was also the place where they gathered in the expression of their common religious longings and for the exercise in an especial manner of their spiritual inclinations. Everything within and about the tabernacle was to be holy. All that went into the service of God was holy. And it was wise that such an emphasis version properly translates these words "tent of the meeting." And words And

went into the service of God was holy. And it waswise that such an emphasis should be laid. The Israelices had long been living in the midst of a people whose religion was not what it might have been. There was every danger as we have seen in previous lessons that they would get to have a shallow conception of religious truth and that they would place a light valuation upon those things that are religiously most essential to humanity. The tabernacle simply exemplified to them what should be the hallowedness of their own lives. It kept constantly before them the value and the beauty of holiness. It emphasized in no uncertain fashion that only that which was pure and undefiled was of highest use to God. It stood as a constant rebuke to personal or national uncleanness and unworthiness of mind or heart or soul. They met the hallowed al-tar of sacrifice as they approached the sacred precincts of the taber-nacle. The sacrifice enforced the les-son of personal con-And it was wise that such an emphasis nacle. The sacrifice enforced the lesson of personal responsibility before God and the need for personal con-fession of sin as the primal requisite for entrance into the presence of God. As with the altar of sacrifice so with every other bit of material in and about the tabernacle. By a process of association all was exem-plary. We note also that the priest who was to officiate in the services of the

We note also that the priest who was to officiate in the services of the temple was to be washed and anointed and sanctified. And that was a valuable regulation. The priesthood of the surrounding na-tions were not always men of the deepest spiritual experience or the most consecrated. Judging from the previous lessons Aaron needed the washing and the anointing and the sanctifying to make him properly ap-preciative of the high office to which in God's providence he had, been called. A clean priesthood is as necessary to God as a clean people and a clean and holy temple.

Ind a clean and holy temple. It is also noticeable that as soon

#### COUNTRY NEWSPAPER WORK. Why It is the Representative Jour nalism of America.

the stuff for the paper, and soon be-come acquainted with a man's style This causes the editor or reporter to

be constantly on his mettle, even striving after the best results in his writings and endeavoring to be im-

partial and accurate. Accuracy is absolutely necessary in a country newspaper. In a metropolis accuracy is not a prime requisite, especially in

these later degenerate, days, even i all the editors are supposed to insis upon it—which they don't. To be

accurate one must spend time and by painstaking. The disciples of the new journalism never have the time

AUGUST FOURTH. A pleasant feature of country newspaper work which is unknown to The consecration of our bodies. 1 Cor

city men, says the Journalist, is the favorable recognition one receives from his friends and acquaintances, 6: 19, 20; Rom. 12: 1, 2. Do not mar the body. Lev. 19 and the readers of his paper in gen-eral, when he does a particularly clev-er piece of work, such as a news scoop, a readable report of a public

The body for God. 1 Cor. 6: 12, 13. Temples of the Spirit. 1 Cor. 3: 16, 17. b, 14.
To be kept clean. 2 Cor. 6: 16-18.
To be glorified. 1 Cor. 15: 25-44.
To bear God's image. 1 John 3: function, or a bright article of any kind. In the country the people, as kind. In the country the people, as a rule, know pretty well who writes

CHRISTIAN ENDEAVOR NOTES

How precious is the home in which How precious is the home in which our dear ones dwell, or anything made by their hands! And our Father in heaven made our bodies and would dwell in them (1 Cor. 6: 19). Think of Christ's body tortured on the cross, and then the very thought of annulling in your own body that great sacrifice for you will fill you with shame (1 Cor. 6: 20). In return for Christ's sacrificed body, oursacrificed body! Reasonable, certainly, though infinitely less! (Rom. 12; 1.)

certainly, t (Rom. 12: 1.)

(Rom. 12: 1.) All sins of the body are first sins of the mind, and the body is to be kept pure only by transforming the mind to purity (Rom 12: 2). All DOS

to be accurate. No matter if names are misspelled and facts distorted and faked. They must get the story get if quick, and if it is not spicy

(htty, because and other christian ca A basiltful body helps to make a healthful body helps to make a healthful mind, end a basiltful mind helps to make a healtful hode. No Christian is safe while there is any part of his body, in its condition and use, that is not consecrated its God. then be would find time to be accurate thereafter. The country reporter is constantly meeting and coming in contact with, for the most part, the people he writes about. This is a standing injunction for him to re-God. God. A consecrated face is the only beau-tiful face; all else is but blood and

Illustrations.

strain his pen when he finds it get ting on dangerous ground, or make The soul is the painting and the body is the frame; but we use the best frames for the best pictures. A beautiful body is like a globe of Favrile glass, which needs within it an extra effort to ferret out the truth when he is tempted to slur over the facts. In fact, the country reported writes not only for his weekly salary

but for his own standing in the com-munity as well. If he is to be thought well of, if he is to be kindly he electric light of a lovely soul, to disclose its beauties. The more nearly perfect the statue, the more it is spoiled by any imper-fection. So with God's highest work

received in society, and if he expect advancement, he must prove himsel nature the human body. worthy of trust and confidence.

In nature, the human body. Vacation times are meaningless un-less they look forward to times of teil. The fallow field is a mere deso-lation unless it is in preparation for a barwest. must not let his pen and imagination run riot for the sake of a story or a sensation. It has been said that the country harvest. press is the representative journalism of America, and when one knows the

#### **EPWORTH LEAGUE LESSONS** inner doings of metropolitan journal ism he is inclined to this view

#### SUNDAY, AUGUST 4.

Desiring Righteousness-Matt. 5: 6. Passages for reference: Psa. 42: 1 ; 84: 2; Isa., 55: 1; John, 4; 18, 14;

Desiring Righteousness-Matt. 5: 6. Passages for reference: Psa. 42: 1, 2: 84: 2: Isa. 55: 1: John, 4: 13. 14: 6: 35; Rev. 21: 6; 22: 17. Every heart has the deep hunger to do right. The normal man hangs his head after wrongdoing, as does a flower after the blighting touch of the frost. No man is proud of meanness of spirit, ugliness of action, or immor-ality of life. Many a man rushes to drink or to deener sin to forget his shame or to denden his desire for goodness. It is even more difficult to grow a beautiful character than it is to bring a rose to rarest bloom. We must cagely desire it. The promise then, is plain. We will be so filled with God that the outcoming words and deeds will be approved by the word as righteous. Cultivate the desire for righteous-ness. Listen to its voice. Answer its needs, Build on its rock foundations. It is capable of growth. As it in-creases bad impulses, lacking food die. Evil hungers if allowed root and air will thrive like worthess meeds. Their life is as short and useless. Free powers, full growth, finest man-hood, are the products of righteous-ness. Happiness, hearty living, help ful words and deeds, grow on its branches as naturally as the luscious Jonathan apple, on Colorado trees when watered and sumed by God "Godliness is profitable for all things." He will stumble in darkness who does not store up God's truths. He indeed is wealthy who is rich to

"Godliness is profitable for all things." He will stumble in darkness who does not store up God's truths. He indeed is wealthy who is rich in good works. Convince yourself of the value, the indispensableness, the joy bringing power of righteousness. Then desire it as the money-seeker does ma terial riches, the miner does gold, of the politician office. Folk driven by these ambitions seek for the means of attaining their ends. Do the same with righteousness. Long for it; let the heart pant after it; make the brain to search for it; train the will to demad it. Then ways and means for attaining it will open. If the de stre for righteousness dominates, Goc will see to it that you will not go fan wrong in doctrine. Such a destre he can and will fill; until the heart and life are "blessed." ried She saw him for the first tim through the plate glass, and felt it was her fat

# HOUSEHOLD A.

Steel Knives Cleaned.

Steel bladed knives rubbed with nutton suet before laying them away will not rust. Mutton suct hardens, but beef does not, so be careful about this

## Shirt Waist Holder.

Fasten two tapes on the corset **at** the waist line, one on each side. Have a good sized eyelet made on the shirt waist at the waist line in the middle of the back. After the waist is on pull the tape through the eyelet. separate, and tie around the waist under the large hook on the corset.

#### Newspapers as Fuel.

In the spring and fall when you want just a little heat, or in an emergency when you must make a cup of coffee and cook an egg—get your newspapers together, and make "knots" by folding them lengthwise, and twisting them and tying them. You will be surprised at the amount of heat generated.

#### Old Skirts Renewed.

If you have an old last season's skirt which has lost its freshness buy some contrasting material and put two bias folds on the skirt. Make a jumper waist and belt of the same goods as folds and you will have a pretty suit to wear with white waists on cool days. When real warm leave off jumper and wear skirt and belt with a white waist.

## Washing Soda.

The kitchen should never be with-out concentrated lye and washing soda. The lye ought to be used once a week to clear away the grease col-lected on the inside of the waste pipe of the sink. Dissolve the lye in boiling water and pour down the pipe while it is very hot. Washing soda may also be used for the same purpose, as well as for cleaning pots and kettles. Fill your utensils with hot water, and set over the fire, with a tablespoonful of soda. It is well to boil out the coffee pot occasionally with this same solution.

H

### Luncheon Lore.

Women have still a great deal to learn in the matter of economy in food. They crowd the tearooms and "quick lunch" restaurants, and spend in the aggregate an enormous amount of money, in the majority of cases for food that neither nourishes nor satisfies them.

Business women in particular and brain workers especially among them ought to know food values and plan their meals accordingly. They have not yet discovered that lettuce is twice as cooling as ice cream, and that mince-pie is not a dish for early summer. summer.

It is not necessary to emulate the the average man. In fact, such a distance with most persons if partaken of to any great extent.

A thin soup is usually twice as pal-atable as a thick one, and is nearly in some cases quite as nourishing This, with a sandwich of some cold point buttons are mainteners. meat, lettuce or water cress, and, perhaps, a simple sweet—not pas-try—makes a satisfactory midday meal.

Where this is the principal meal of the day, more may be partaken of but, especially in summer, all rick and heavy "made dishes" should be avoided, and plenty of fresh vegetables should be eaten.



A pathetic figure in Richard Whiteing's new purpose novel, which deals with London's working woman, is that of a young girl who, asked

to name her vocation, says that she is only "a window-pane!" Which curious Cockneyism translated into English means that she earns her living by exhibiting herself and in-cidentally some new hair-restorer or quack medicine in the centre of a show-window. "I've known what it is to be a

Only a Window-Pane.

window-pane before now. It's a very genteel life, I assure you, but it doesn't lead to much. Once a window-pane, always a window-pane till you are turned thirty, and then you're done. . . . Yes; I've gone through that — figuratively, of course," she added with a certain meditative stress on the polysyllables that hardly beroke a mind at ease that hardly bespoke a mind at eas "You mightn't think it, but I'v been in the window with the othe goods eight hours a day, at the fancy shop nearly opposite your street. The other still looked puzzled.

"You sit there, see! and work some new invention—Palace of Truth, of the Lady in the Glass House; that's the idea. But there's no hiding any-thing, from top to toe—fine points and patent leather, and do your hair there there a dey." three times a day. Prue gave a little shudder; recov

ered herself, reflected; seemed to hear as from some pit of doom the cry for the "a-pence;" shuddered again. "The young person that took my berth is leaving Saturday to get mar

conduct was it his duty to stand alone among those heathen peoples? None that the world knew. Ah, but the noble man, so lately gone to his reward, was living by the standard of that one who bore the world's sin and sources and whose loving heart was sorrow, and whose loving heart was broken one gloomy night in Geth-semane—Jesus of Nazareth, who semane—Jesus of Nazareth, who gave to life the new standard of con duct, the new conception of duty rooted in love. Paton tells us in hi wonderful auto-biography that it was God's strength alone made him suf-ficient for these things. In his own words, "But for Jesus and the fel-lowship He vouchsafed me there, I must have gone mad and died beside that lonely grave."

that lonely grave." Christian duty is made potent by the will of man, and by the power of God. The human will plus the Di-vine power makes it possible to take that step. Not, What I can, I will; but, What I will, I can. You remem-ber when James and John were mak-ing their requests of the Master, Jesus inquired of themif they thought they could be baptized with the bap-tism of His life. They said, We can. Jesus said, Ye shall. Thus it is for Christians to saw

It is also noticeable that as soon us God's commands were complied with Israel entered into a new ex-perience of God. Verse 33 tells us that "Moses finished the work." Verse 34 relates that "then the cloud overed the tent of meeting and the glory of the Lord filled the taber-nacle." Further comment is unnec-essary.

story of the hold inter the taber-nacle." Further comment is unnec-essary. All that the tabernacle was we ought to be ourselves. All that it symbolized we as living temples ought to exemplify. God should find in us the sacrifice of a clean heart and of a contrite spirit and should be able out of us to construct a tem-ple holy to Himself. All that the tab-ernacle was Christ is to us. May God give us all the vision to see many precious and helpful truths in the lesson for the day. For in that which is usually considered pretty dry reading we may discover much that is helpful and instructive and suggestive. Under the guidance of the Spirit of God we may have un-thought of beauties revealed to us.

The Livery of Christ.

Ine Livery of Christ. If you wear the livery of Christ you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnan-imous of Captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the hattle. This first entropy the found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hall. The heaviest end of the cross lies over on His shoulders. If He bids us carry a burden, He carries it also. His service is life, peace, joy. Oh, that you would enter on it at once. God help you to enlist under the banner of Jesus Christ.—Last Words of the Rev. C. H. Spurgeon.

#### Sharing Christ's Burden.

Sharing Christ's Burden. In the New Testament much is said about suffering with Christ. Some people are called to suffer for Christ, but it is still better to suf-fer with Him. This is the way we are to take part in His great work. Nearly every great work involves much suffering. Jesus suffered even unto death to accomplish the re-demption of the world. His follow-ers are called in a sense to reprodemption of the world. His follow-ers are called in a sense to repro-duce His life, passion and death. This is no doubt what was in the mind of Paul, when he said: "If we suffer with Him, we shall also reign with Him." Willingness to suffer with Jesus is one of the best evi-dences that we are the children of God.—Reformed Church Record.

There is a Vital Difference

There is a Vital Difference— Between being sorry for sin and being sorry you are "caught." Between confessing your sins and confessing some other fellow's. Between seeing your own faults and seeing some other person's. Between conversion of the head and conversion of the heart. Between being led by the Holy Spirit and led by your imagination. Between being persecuted for "rightcousness' sake" and being per-secuted for foolishness' sake.—Pres-byterian.

Then Prue stole out stealthily to the fancy shop, got the place, and with a lighter heart, hurried to the shorthand school, and did her tal of work for the day .- From Life

#### California Olive Oil.

The sale of olive oil constitutes one of the largest items of revenue to California. Although olives have been grown there for more than half a century, the quantity of fruit sold outside of the State before 1900 was incimilered. insignificant.

Forming themselves into an asso ciation a number of the large grow ers have taken steps since then t with Italy and France in compete selling their product, and ceeded to such an extent that the manufacture a large proportion o the 250,000 gallons of olive oil a present produced in this country

One ton of olives usually yields thirty to thirty-five gallons of oil. For the Eastern trade the Califo nia association has established an ex tensive bottling plant in New En land to which the oil is actual actuall shipped by the carload in tanks, like so much petroleum. One of the larg olive orchards alone contains no les than 120,000 trees, which will give

an idea of the magnitude of olive growing.-Moody's Magazine.

The Japanese Governme nounces an appropriation of \$5,000, 000 gold for the international expo sition to be held at Tokio in 1912 The money is to be paid in instal ments from 1908 to 1914. desired.



Swiss Eggs .--- Four eggs well beat one-half cup cheese, one pint milk, salt and peppe set and well browned. pepper. Bake until

Cress and Cucumber Salad .--- Wash and chill watercress and add one cut cumber pared, chilled and cut if dice; serve with French dressing.

Sweet Apple Custard Pie.-Two well beaten eggs, one cup grated sweet apple, one pint sweet milk, two large spoonfuls of sugar, a little salf and flavor.

Oyster Toast .--- Chop a dozen fat oysters, season with pepper and salt, add a trace of nutmeg, melt a lump of butter in the chafing dish, add the oyster meat. Beat up the yolks of two eggs with a gill of sweet cream, stir it in the dish until the egg is firm and serve on buttered toast.

Cheap Fruit Cake.—Two eggs three-fourths cup of sugar, one-half cup of butter, one-half cup of mo-lasses mixed with a good one-half teaspoonful of soda, two cups flour, one-half one cup of chopped raisins, a little clove and cinnamon. Will kee long time and improves with age. Will keep a

Egg Cookies.—One cup of sugar, two eggs, one-half cup of butter, onehalf cup of sour cream (sour milk can be used) with half a teaspoonful of soda dissolved in it; stir these to-

gether, not beating the eggs. Add enough flour to roll out as soft as they can be cut. Half a cup of cocoanut can be added with the flour if