

direct us. If we have a clear idea of the power of habit and of the important influence habit has on character and life, it will give us a permanent motive to persevere in the formation of the habits that render life efficient, happy and beneficent. Every word said about the formation of habit applies to the development of the Christian life.

THE HORRORS OF WAR.

It is difficult to find words to express all the horrors of the war now waging between Russia and Japan. Such heaps of killed and wounded! Such myriads of poor fellows on each side mowed down like useless weeds! Surely God must bring some great good out of so great an evil. This object lesson of horrible carnage should help on the cause of international arbitration. Within the last few years obligatory treaties looking toward the settlement of disputes through arbitration, have been signed between France and Great Britain, Great Britain and Italy, France and Italy, France and Spain, Spain and Portugal, Denmark and the Netherlands, Great Britain and Germany, Sweden, Norway and France, and Sweden, Norway and Great Britain. It will be noted that this is not a list of the nations too small to avenge their wrongs by force, but includes some of the greatest military and naval powers of the world. The present desperate conflict between Russia and Japan increases the horror with which the civilized world now regards war, as a brutal method of determining international rights. There is every reason to believe that the tribunal of The Hague will become soon the supreme court of the world, and that the nation which refuses to plead its cause before such a court will not be permitted to assert its rights by the sword.

THE SCHOOL OF LIFE.

What we call society is very narrow. But life is very broad. It includes "the whole world of God's cheerful, fallible men and women." It is not only the famous people and the well-dressed people who are worth meeting. It is everyone who has something to communicate. The scholar has something to say to me, if he be alive. But I would hear also the traveler, the manufacturer, the soldier, the good workman, the forester, the village school teacher, the nurse, the quiet observer, the unspoiled child of the tenement, who said, "My heart is a little garden, and God is planting flowers there."

"Il faut cultiver son jardin,"—yes, but not only that. One should learn also to enjoy the neighbor's garden, however small; the rose straggling over the fence, the scent of lilacs drifting across the road.

The real simplicity is not outward, but inward. It consists in singleness of aim, clearness of vision, directness of purpose, openness of mind, cheerfulness of spirit, sincerity of taste and affection, gentle candor of speech, and loyalty to the best that we know. I have seen it in a hut. I have seen it in a palace. It is the bright ornament and badge of the best scholars in the School of life.—Henry van Dyke, in *Harper's Magazine*.

CHILDREN'S DAY COLLECTIONS.

As several Sabbath Schools are forwarding the Children's Day collection to the wrong parties, they are reminded that the Rev. Dr. Warden, Confederation Life Building, Toronto, is the Treasurer of the Sabbath Fund, and it is to him all contributions should be sent.

Literary Notes.

The October Cosmopolitan (Irvington, New York) opens with a rather extended article by T. P. O'Connor on the Immediate Future of Ireland. Then follows a review of the Tin and Terne Plate Industry of the United States; and other articles of a similarly interesting nature. Six short stories supply an abundance of good fiction; and Richard LaGallienne retells the love story of Keats and Fanny Brawne.

In Current Literature (The Current Literature Publishing Company, New York) for October is given a chapter from Anne Warner's new book, *Susan Clegg and Her Friend Mrs. Lathrop* which makes delightful reading and induces one to make an effort to get hold of the book to see what finally happens to the pleasant old pair of comrades. Another noteworthy book discussed in this number is *Painters Since Leonardo*, by James William Pattison. In the way of reproducing the best of the poetry which appears from month to month in the various periodicals Current Literature does a work which commends it to all lovers of what is good in verse. On our front page last week we quote a poem, *The Robin in the Rain*, taken from *Poet Lore* by Current Literature.

The Contemporary for October (Leonard Scott Publication Company, New York) gives first place to an article by Dr. W. Robertson Nicoll on "The Scottish Free Church Trust and its Donors," a subject of great interest to all Presbyterians at the present day. Dr. E. J. Dillon in discussing Foreign Affairs proves to his own satisfaction that peace is in sight—a view of the case that all would like to take. Other articles of equal interest are: *The Problem of Irish Education*, by Dr. T. J. Macnamara, M. P.; *Absolute Monarchs versus Free People*, by Julius; and *"Disestablishment in France and its Consequences"*, by Andre Mater.

The opening article in the October Fortnightly (Leonard Scott Publication Company, New York) is one on "Rome" by Maurice Maeterlinck. T. P. O'Connor, M. P., discusses "The Immediate Future of Ireland," and Andrew Lang "The Origins of the Alphabet." Alfred Stead reviews the war and the prospects of peace at some length, under the title "The War and International Opinion." Other subjects of articles in this number are: *William of Wykeham*; "The Papacy since the Events of 1871"; "Society and the Tramp"; and "The Belted Giant of the Solar System."

The International Journal of Ethics (135 Arch St. Philadelphia; Price 65 cts.) The following list of articles will show the scope of this Journal; *The Bias of Patriotism* Alfred Jordon, Hull, England; *Moral instruction in the School* (concluded.) Hebert M. Thompson, Cardiff, Wales; *Music and Morality*, Albert H. Britan, Hanover, Indiana; *Truth and Imagination in Religion*, Ralph Barton Perry, Harvard University, Cambridge, Mass; *Human Preexistence*, J. Ellis McTaggart, Trinity College, Cambridge, England; *A Japanese view of*

American Trade Unionism, Hoito Ito: English Prisons and their Methods, H. J. B. Montgomery, London. The current issue also contains careful reviews of selected books. Nathaniel Schmidt of Cornell University reviews critically Dr. Duff's *Theology and Ethics of the Hebrews*, and in his notice of Prof. Jordan's *Prophetic Ideas and Ideals*, among other things says: "The work is done in an admirable spirit, and the book deserves to be read as an example of good sermonizing on the basis of critical study."

For the past few months there has been running in *Blackwood's* a serial of uncommon interest, "John Chilcote, M. P.," by Katherine Cecil Thurston. In the October number we have the conclusion. The following Note sent by one of *Maga's* oldest living contributors but expresses the feeling of all who have been following the thread of this novel. He says: "Never since I waited feverishly sixty years ago for the fabled 'Monte Christo' have I been so excited by a story as by 'John Chilcote'. And Mr. Thurston has given me what Dumas did not—a perpetually increasing wonder as to how the adventure is to end. The deep interest of the Chateau D. is carried attention to its maximum of once and the later developments of the tale of Dantes, striking as they were, were incapable of augmenting the extreme effect of its commencement. But in 'John Chilcote', the puzzle grows from the first page to the last, with such rapid enlargement indeed that, as the climax approaches, one becomes hopelessly absorbed in the apparently insoluble question how Loder is to get out of his position. The impossibilities of detail are forgotten in the subjugating domination of the incidents, with the result that the story is as thrilling as Hyde and Jekyll, while it is infinitely more human in its interest. I should add that I did not mean to write this letter until the story is finished; but I am so desirous to say to you what I think about it that I cannot postpone any longer. But I yearn to know the solution."

Life's Nobler Penalties by Geo. H. Morrison. (Oiphant, Anderson & Ferrier, Edinburgh; Price 1-net.) This book contains truths very forcibly put. The opening paragraph will serve to show us the spirit and style of the book. "You only have I known of all the families of the earth; therefore will I punish you for your iniquities."—Amos iii. 2. "It might seem at first as if the writer had gone astray, in the words with which he brings this verse to a close. This is hardly the conclusion we were waiting for after the great message of its opening. You only have I known, says God, of all the families of the earth; and therefore I will guard you?—therefore will defend you?—therefore I will drive out all your enemies before you?—You only have I known of all the families of the earth, and therefore I will punish you. Now that is a very remarkable conclusion; it is so different from what we had anticipated; but the more we ourselves dwell on the matter the better we see that Amos was astray. At the back of every privilege there lie strange penalties; for every advance we make, all favour we enjoy, there is a certain to pay in this mysterious world; it seems to be a law in this dark universe that with every thing we gain we should lose something. I wish, then, to present one or two facts to you to view them in the light of noble penalties. And I trust it may help some to be more cheerfully courageous, which after all is one of life's greatest victories."