

Walker House

CHARTERED by the House of Commons and the House of Lords in 1885. Walker House is the only place in the world where you can see the original Walker House. It is a house for travellers, centrally located in the City of Toronto.

The Little Girl is Right

The Walker House Management, under the personal supervision of the Walker House, is a house for travellers, centrally located in the City of Toronto.

The WALKER HOUSE

100 WEST A ST., TORONTO, CANADA

SUNDAY SCHOOL LESSON

Lesson VIII. Aug. 24, 1919.

Luke 10: 25-37.

Social Responsibility.

Commentary.—I. Man's whole duty (vs. 25-28). 25. A certain lawyer—A lawyer in the New Testament sense was nearly the same as a scribe. Both performed the same office, yet, in strictness, the scribe gave special attention to making copies of the law, and the lawyer's chief duty was to interpret it. Stood up—From this we conclude that Jesus was at the time addressing an assembly. Tempted him—It is quite evident that the lawyer's attitude toward Jesus was not friendly, and that he wished to draw him into an argument to entrap him. He wished to test the teachings of Jesus to see how they would agree with the scribes' interpretations of the law. Master—Rabbi or teacher. What shall I do—the lawyer's question is a most important one, but it is my means clear that he asked it because he felt his need of eternal life. His quibbling indicated that he was not altogether sincere. To inherit eternal life—Eternal life was obtained only from God, and that by inheritance or gift and not by purchase. To inherit eternal life is to be saved from sin and its dreadful consequences. This question, asked in the right spirit, is full of promise to the inquirer. 26. What is written in the law—the Jews had declared that one must keep the commandments and the traditions of the elders, in order to inherit eternal life. Jesus at once referred the lawyer to the law which he professed to hold in high esteem. How readest thou—it was not enough to know what the law said, for it was also important that its interpretation should be right. 27. Answering—The lawyer quoted from Deut. 6: 5 and Lev. 19: 18. It is probable that Jewish teachers were very familiar with this summary of the law. Thou shalt love the Lord—to love God is the highest duty of which man is capable. To love him is to acknowledge fully and freely his authority and to obey him implicitly. With all they heart—the heart is the centre of all spiritual life, the fountain and seat of the passions, desires, appetites, affections, purposes and endeavors. Soul—Soul is the individual existence, the person himself, the seat of the will, dispositions and character. Strength—The entire being is to be wholly employed in loving God and exercising in harmony with that affection. Mind—The intellectual powers are brought into exercise in the act of loving God. Thy neighbor as thyself—This embodies man's duty to man. It is the golden rule in a different form. "He that loveth another hath fulfilled the law" (Rom. 13: 8). 28. Thou hast answered right—the lawyer had a good theoretical knowledge of the way of salvation, and gave the only answer that an intelligent Jew could give. Jesus commended him for his correct reply.

II. Love in action (vs. 29-37). 29. Willing—Wishing, desiring. Justify himself—The lawyer realized that his own answer had condemned him, and he thought he must relieve himself of the weight of his guilt before Jesus. Jesus told him to do it, for he had failed in the past. Who is my neighbor?—The lawyer's attempt was evidently to hide behind a strained interpretation of a word of the law. He resorted to argument, as has many a man since his time under similar circumstances. He had a neighbor who was a Jew and no one else, and he, without doubt, concluded that, if his interpretation proved to be correct, he yet had hope of eternal life; for he believed that he loved the members of his own race. Jesus opened to him an interpretation of the scriptures that was far richer than the one he had yet admitted. 30. Jesus answering—Jesus had commended the lawyer as far as he could, and now he proceeded to show him the fulminence of the foundation upon which he stood. The answer of Jesus was not for the lawyer alone, but for all who after him should cavil about duty. His answer was convincing and overwhelming. A certain man—Undoubtedly a Jew, although that is not specifically stated, but the entire setting of the parable shows that he was a Jew. Went down—The road from Jerusalem to Jericho, about eighteen miles, was mostly down grade. It lay for some distance

through a deep ravine between rough and cavernous hills, where robbers abounded. The road through this wilderness was called by Jerome "The bloody way." Thieves—Robbers, those who would use violence to secure booty. Stripped him—The robbers took from him all his belongings. Wounded him—They beat him so severely that he was nearly dead. They would not hesitate to commit murder if by that crime their purpose had been better served. 31. By chance—At the same time. The word "chance" does not properly express the idea. Friend—It is said that several thousand priests dwelt at Jericho at that time, and it was a common occurrence for them to pass to and from Jerusalem. Passed by on the other side—The priest neglected his plain duty to the wounded man, because it would require time and labor, and oil and he might become ceremonially defiled. 32. Levite—A member of the tribe of Levi. Levites were employed about the secular work of the temple, and were supposed to be obedient to the law. Passed by on the other side—Both the priest and the Levite failed to perform their duty toward a recognized neighbor.

33. Samaritan—An inhabitant of Samaria. The Samaritans were probably in no way related in race to the Jews after the captivity. Their religion was a mixture of Jewish and pagan rites. The two nations had no dealings with each other. Had compassion—His subsequent acts showed his compassion. 34. Went to him—Instead of shunning him, as the priest and the Levite had done, the Samaritan and the Levite were recognized as cleansing and healing agents. An inn—A lodging-place for people and beasts. 35. On the morrow—The Samaritan had taken care of the wounded man over night, but he felt his duty was not yet done. He must help him through his trouble. Two pence—About thirty cents. It represented the wages of a laboring man for two days. I will repay thee—The final act that showed that the Samaritan had compassion upon the victim of the robbers. 36. Which—Which of the robbers? 37. Which—Which of the robbers? Jesus had minutely and clearly set forth the character and disposition of each, and the lawyer could reasonably give but one answer to Jesus' question. 37. He that showed mercy on him—The lawyer used this form of expression to avoid speaking the hated word "Samaritan."

III. Love and Faith Shown by Works (Gal. 6: 2, 9, 10; James 2: 14-16). Gal. 6: 2, 9, 10. The apostle Paul sets forth the duty of mutual helpfulness. "The law of Christ," or the duty of doing to others as we would have them do to us, is fulfilled as we bear one another's burdens. As we help others to bear their burdens, our own become lighter. Having begun to do well or to be helpful to others, we are not to become weary, for there is a reward for the faithful. We shall show our love to God and to our fellow men by doing good as we have opportunity. James 2: 14-16. No one can say he has faith in God while he is neglectful of the needs of others. Faith without works is dead. The needs of others appeal to us and there should be a response to those appeals.

QUESTIONS.—In what spirit did the lawyer approach Jesus? What was the office of a lawyer among the Jews? How were the conditions upon which one might inherit eternal life set forth? How is all the law

summed up? By what question did the lawyer show a disposition to cavil? Describe the acts and dispositions of the three men who saw the wounded man. What is the teaching of the parable?

PRACTICAL SURVEY.

Topic.—The Christian ideal of human brotherhood.

The Christian ideal is both exalted and inclusive. It recognizes all the complex faculties of human nature and all the varied relations of human life. For the former it enlarges, enriches, affords ample scope and inspires to the highest possibilities, and furnishes a complete code for the regulation of the latter. The basis of all mutual obligations is the supreme relation and responsibility toward the Creator. The former are second only to the latter in extent and importance. A symmetrical Christian life embraces both. Obligations to our fellow men are not distinct from, but involved in, our duties to God. The brotherhood of man is an integral part of Christianity no less than the natural fatherhood of God. A forfeiture of filial relations does not invalidate the universal bond of creaturehood, involving a common obligation and a mutual dependence. Seneca tells us that we are "born for the good of the whole." Our social relations and obligations are inherent and inviolable. The supreme prayer taught by Jesus is racial in its scope, "Our Father." The two great primary requirements of the law are vital gospel precepts, and they constitute a law "royal" in character as in authority (Deut. 6: 5; Lev. 19: 18; Matt. 22: 37-40). Necessity establishes a claim overreaching the bounds of nationality or creed. One's neighbor is a man who needs assistance. The Samaritan fulfilled a duty neglected by the Levite and priest (Luke 10: 29-36). "The law of Christ" is, "Bear ye one another's burdens" (Gal. 6: 10). The world is not excluded from the scope of helpful service, but it will care for its own. To live is not to live for one's self. Jesus taught a profound philosophy, as well as moral, truth when he said, "Whosoever shall save his life shall lose it." It is not the inflow, but the outflow that enriches, purifies and preserves. The Dead Sea has no outlet and is a desolation. Talent and treasure are alike for distribution. The apostle "charges" them that are rich in this world to "be rich in good works, ready to distribute, willing to communicate." Read-

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Exhibition Visitors, do not fail to see our large stock of tires while in Toronto. We have 30 x 3 1/2 tires at \$12.50, \$14.00 and \$16.00 and all other sizes at cut rate prices. Tubes \$1.50 and upwards. **MODEL TIRE CO.** 25 Dundas St. West, Toronto. Five blocks North of Eaton's Store.

ness of response to the need of others less favored is a test and measure of true piety (1 John 3: 17). All are subservient to the great law of service. Great catastrophes bring men together and obliterate class distinctions. One result of the world conflagration has been the consuming of caste and the broadening of human brotherhood. Christian principles prevent civic, social or industrial crises and revolutionary upheavals. Their supremacy is that of sacrifice; their honors follow excess of service. Foodie tells us that blessing lies in the "second mile."

Every man owes to every other man the helplessness of the noblest character and the holiest example. "Society is the atmosphere of souls." Each individual imbibes and imparts something infectious or healthful, and we are always more likely to catch the virtues than the vices of others. Selfishness had been the blight of social conditions. The cross is the source, centre and seal of supreme brotherhood; and every man needs all it stands for.

W. H. C.

THE RENOWN AND REPULSE

Warships Which Brought the Prince to Canada.

New Types of Britain's Magnificent Navy.

The history of H. M. S. Renown, which has brought the Prince of Wales to Canada, and H. M. S. Repulse is a romance of the sea. The 1914-1915 naval construction programme included four battleships, two of which, it has been decided, should be constructed by private builders, and says Bruce's Naval Annual, contracts had been entered into with Messrs. Palmer's and the Fairfield Co. for these vessels. They were to be of the Royal Sovereign type and named Repulse and Renown.

While yet in the very early stage of construction, the Battle of the Falkland Islands was fought, and the experience of that battle, as well as that in the Heligoland Fight, on August 28, 1914, indicated the immediate value of high speed, coupled with long range, powerful gunfire, and large radius of action; these qualities in association enabling a ship to run down those of the enemy under any circumstances, with the power of forcing or declining action as expedient.

On December 19, 1914, the Director of Naval Construction was informed that a new battle-cruiser design was required. The vessel was to have a speed of 32 knots, with six 15-in. guns. The armored protection was to be comparatively light, in order to obtain the increased rate of speed. It was to be the initiative of Lord Fisher, then First Sea Lord, that this design was chiefly due. It was decided to cancel the contracts for the Repulse and Renown, and to complete these vessels as battle-cruisers of the new design. As Messrs. Palmer's were unable to build a vessel of the length required (750 ft.) Messrs. John Brown & Co., Clydebank, were given the order for the cruiser Repulse. The material ordered and delivered at the Palmer's and Fairfield yards for the battleships was used as far as possible for the battle-cruisers.

On January 25 the keels of both vessels were officially laid down. The Repulse was launched on January 8, 1916, the launching weight being 15,156 tons, and the Renown was launched on March 1, 1916, with a weight of 16,065 tons. The steam trials of the Repulse took place on August 15, 1916, and her gun trials three days later. On the way to join the Grand Fleet, she carried out progressive measured mile trials on September 15, 1916, and on the 21st she joined the flag of Sir John Jellicoe at Scapa Flow.

The ship was thus built by the contractors within nineteen months from the date of laying down, which, considering she was of novel type, constituted not only a world record but a particularly fine performance, reflecting the highest credit upon the ingenuity and organizing powers of the leaders in the industries affected. The Renown left the Fairfield Yard on Sept. 13, 1916, carried on her gun trials on the following day, and a steam trial on the 20th. She was thus only a little over a month behind her sister ship.

As it was necessary that the ships should be completed as quickly as possible, the proposition was accepted to duplicate the machinery of the Tiger, with some additional boilers. Considerable economy of time was made possible by this plan. The turbine machinery was of the Brown-Curtis type, with forty-two Babcock and Wilcox boilers, arranged to burn oil fuel only. So far as protection was concerned, the invincible class of ship was taken as the standard type, and the barbettes, as in that vessel, had a thickness of 7 in. and the armor belt a thickness of 6 in. over the length occupied by the machinery and magazines, with 4 in. forward and 3 in. aft on the extensions, the depth of the belt being 9 ft. The armored bulkheads were 4 in. and 8 in. thick with 1-1/2 in. protection to the funnel casings. The 15-in. gun turrets had 8-in. armor in front and 7-in. armor at the sides, with heavy steel roof plates.

The protection was certainly light in order to obtain the speed, but the displacement and draught were less than in the Lion or Tiger, and although the belt armor was rather thin, the internal protection of the decks was equal to that of these battle-cruisers. With the experience gained at the Battle of Jutland, considerable alterations were made to improve the belt, deck, and underwater protection. These further additions to the armor made the vessel compare favorably with the Lion and Tiger in regard to protection, as they already did in regard to armament and speed.

Some of the most usual things are also the most wonderful, but just because they are familiar it never occurs to us how wonderful they really are. In all the complex arrangements and inter-workings that go to make up human life, there is, perhaps, one more remarkable than that by which at regular intervals our consciousness is blotted out, the activities of our bodies and minds cease, and sleep takes possession of us. Yet since this miracle happens in the ordinary every day of his life, the wonder of it never strikes us. We do not stop to ponder on it and to ask what it is that happens when life is thus almost completely interrupted.

Why do we sleep, and more, why do we wake again?

Like most natural phenomena that appear so simple the explanation is hidden from us. The physiologist tells us that sleep is a "synaptic dissociation of neurons." It may be, but we are not much the wiser for that, even if we know both what is a neuron and what happens to it when it is synaptically dissociated. No, we do not know just what sleep is nor why it happens.

It used to be thought that sleep happened because the circulation of blood through the brain grew so feeble that this, the seat of consciousness, could work no longer and sleep took its place. Many years ago, indeed, a surgeon studying the subject watched the falling circulation of the brain through a hole in the skull of a sleeping animal. Yet this is only effect, not cause. The brain has less blood because it sleeps; it does not sleep because it has less blood.

More recently it has been thought that during the active day we make, by the activity of our muscles, a poison which has the peculiar action of deadening mental action. This gradually accumulates in us till by the time that sleep is due at night, the brain is overpowered. This argument is supported by the familiar fact that there are many poisons, drugs of the "dope" class, for example, which are certainly capable of producing sleep.

Sleep is a necessity of life no less than is food. No man has ever succeeded in ever keeping awake for more than a few days continuously. If he is forced to do so, as in ancient Chinese tortures, where constant tickling of the feet made sleep impossible, he falls at last into a comatose state from which he never awakes.

There is no greater misery than an aboon than the untrodden sleep that nightly brings us fresh and invigorated to the next day's task.—M.D. in unwilling wakefulness, and no sweeter, London Express.

The Think-Tank.

In the preparation of human skeletons for anatomical purposes—for museums, for the instruction of medical students, etc.—resort is had to a rather curious and interesting expedient.

The skull has to be taken apart—"disarticulated," as the surgical phrase is—and the job cannot be accomplished by any methods.

A human cranium consists of a number of bones, rather intimately interlocked, so that to separate them without breakage is the problem.

Experience has proved that the best way to accomplish this is by filling the brain cavity with dried peas, and then saturating the latter with water. In expanding they gently force the bones apart.

The method is especially applicable to the skulls of very young individuals, the bones of which are as not yet well united. It was invented by the French, who have highly developed this gruesome art.

In fact Paris is the world's most important centre for the manufacture, so to speak, of skeletons, which are quite wonderful in their way.

KEEN OF SIGHT.

(Indianapolis Star.)

Little Lemuel—Say, paw, what is a statesman?

Paw—A statesman, son, is a politician who knows a band wagon when he sees it.

Forcing Plants by Light.

To force the growth of plants by the use of artificial light is not a new idea, but the system hitherto has been too expensive in proportion to obtainable results.

Recently a man engaged in horticulture discovered an efficacious method of applying light for this purpose. Arranging in winter quarters his plants as he wished them to grow, he supplies a lamp with mercury vapor for fuel and the seeds germinate in less than half the ordinary time, while the vigor and intensity of the color of the flowers is superior to that of the product grown naturally.

Another curious phenomenon noticed in connection with this action of light is an infinite multiplication of the downy substance commonly found on stems. Those grown in shadow have the stems relatively bare. Very good practical results have been obtained by this system.

It is always right that a man should be able to render a reason for the faith that is within him.—Sidney Smith.

Dr. Marshall's Female Pills
For Women's Ailments

A scientifically prepared remedy of proven worth, recommended by physicians. Sold for nearly half a century in Patented Tin Hinge Cover Box with Signature "Knickerbocker Remedy" across side. Accepted as official by the Druggist or by Mail Direct from our Canadian Agents, Lyman Bros. & Co. Ltd., Toronto, Can. upon receipt of price \$2.00.

WHY DO WE SLEEP?

There is Much Yet to Be Known About It.

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MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.

Live Poultry.

Chickens, lb. 0 32 0 37

Roosters, lb. 0 28 0 30

Fowl, lb. 0 28 0 33

Ducks, lb. 0 30 0 35

Fruits.

Cherries, 11-qts. 2 00 2 50

Currents, red, box 0 22 0 23

do, black, box 0 25 0 26

Cantaloupes, basket 1 25 1 50

Blueberries, 5-bkt. 0 25 0 50

Lawsonberries, box 0 25 0 35

Peaches, bkt. 0 75 1 00

Vegetables.

Beans, bkt. 0 60 0 75

Beets, doz. bchs. 0 30 0 35

Carrots, doz. bchs. 0 35 0 40

Cabbage, each 0 05 0 10

Cucumbers, bkt. 0 40 0 45

Gherkins, bkt. 0 75 1 00

Colary, head 0 05 0 10

Corn, doz. 0 40 0 45

Lettuce, 3 bchs., for 0 10 0 15

Onions, peck 1 00 1 10

do, green, bch. 0 05 0 10

Parsley, bunch 0 10 0 15

Potatoes, bag. 2 25 4 00

do, new, peck. 0 05 0 10

Rhubarb, 3 for 0 10 0 15

Radishes, 3 bunches 0 10 0 15

Sage, bunch 0 05 0 10

Spinach, peck 0 20 0 25

Squash, each 0 25 0 30

Savory, bunch 0 05 0 10

Tomatoes, bkt. 0 75 0 90

Vegetable marrow, 0 05 0 10

OTHER MARKETS

WINNIPEG GRAIN EXCHANGE.

Fluctuations in the Winnipeg Grain Exchange, were as follows:

Oct. 0 85 0 85 0 85 0 85

Dec. 0 85 0 85 0 85 0 85

Carley—

Oct. 1 25 1 25 1 25 1 25

Dec. 1 25 1 25 1 25 1 25

Flax—

Oct. 5 65 5 65 5 65 5 65

270-540 sold.

MINNEAPOLIS GRAINS.

Minneapolis—Flour unchanged. Barley, \$1.15 to \$1.40. Rye, No. 2, \$1.47 to \$1.47 1/2.

Bran, \$4.00. Heavy, mixed and yokers, \$4.00 to \$4.10.

LONDON WOOL SALES.

London—The wool auction sales were resumed yesterday, with offerings of 7,672 bales. There was active competition for fairly good lines, which were unchanged. Inferior grades were generally five per cent. lower.

BUFFALO LIVE STOCK.

East Buffalo, Report.—Cattle receipts 500; slow.

Calves, receipts 225; active and 50 cents higher; \$5 to \$23.50.

Hogs, receipts 500; slow; 10 cents to 15 cents higher. Heavy, mixed and yokers, \$23.50 to \$24; light yokers \$23 to \$23.25; pigs \$23 to \$23.25; roughs \$20.50 to \$21; stags \$15 to \$18.

Sheep and lambs, receipts 400; active; yearlings 50 cents higher. Lambs \$10 to \$12.50; yearlings \$7 to \$8; wethers \$11 to \$11.50; ewes \$4 to \$10.50; mixed sheep \$10.50 to \$11.

"Completely Discouraged"

Is the feeling and plaint of women who are "run-down" so low that work drags, head aches, back aches, dragging down

feelings, dizzy, pale and weak, little things annoy and "everything goes wrong."

Look the other way from a moment and see what Dr. Pierce's Favorite Prescription has done for more than a million women in the last fifty years.

What it has done for others it can do for you.

A helping hand to lift up weak, tired, over-taxed women—that's what you'll find in Dr. Pierce's Favorite Prescription. It gives you just the help you need. To be had in liquid or tablet form. Tablet form, 60 cents; all drug stores.

It is a medicine that's made especially to build up women's strength and to cure women's ailments—an invigorating, restorative tonic, soothing cordial, and bracing nerve, purely vegetable, non-alcoholic, and perfectly harmless.

You can procure a trial pkg. by sending 10c. to Dr. Pierce, Buffalo, N. Y.

TILLSONBURG, Ont.—"A few years ago I had a severe nervous breakdown. I would have pains in my head and would suffer with backache. I was ailing for about two years. Had doctored but did not seem to get cured of the ailment. At last I took Dr. Pierce's Favorite Prescription and it did me more good than any medicine I ever took. It built me up and I felt better in every way than I had for two years previously."—Mrs. L. H. RATH.