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UNION OF FAITH AND WORKS

God Requires Our Co-operation and the Exercise of Faith.

Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.

A despatch from Los Angeles says: Rev. Frank De Witt Talmage preached from the following text: Genesis xxx. 39, "And the flocks brought forth cattle, ringstraked, speckled and spotted."

Jacob thought a man of wealth and influence among the Hebrews of his day, was yet, like many rich men in our time, mean and unprincipled when a bargain was involved. In his contract with Jacob the weak points of his character were strikingly revealed. He had two daughters. Leah was tender eyed, but Rachel was very beautiful;" in other words, the elder sister was homely and unattractive. She was a maiden lady, whom no one cared to marry; her eyes were inflamed, or watery, or "cast;" her disposition was evidently as much askew as her eyes. Jacob was deeply in love with the younger sister, but after he had served seven long years for her old Laban cheated him out of his promised bride and palmed off upon the young man the unattractive elder sister. Then, in order to win the coveted one, he had to serve seven more long years, and as a result he had two wives instead of one.

POWER OF THE MIND.

At the end of his fourteen years of service Jacob prepared to leave his father-in-law's employ. He wanted to take his two wives and go off and locate a home of his own somewhere. This, however, Laban did not wish him to do. So the crafty Laban made a contract with Jacob that if he would stay and continue in charge of his herds of cattle and flocks of sheep, he, Laban, would give to the young man as payment for his services all the calves and the kids and the kids that were brindled, streaked or speckled. Jacob agreed to the bargain. But when he agreed the young man was craftier than the old man. As the father-in-law had been outwitted with Jacob, so Jacob was outwitted now with Laban. What did Jacob do? Did he by nature to simply take its usual course? No. He began to scheme and to cunningly influence the color of the calves, the kids and the lambs about to be born. He took rods of green poplar and hazel and chestnut and laid, those rods of white and black in the watering troughs of the herds and the flocks. Then, when the cows and the sheep and the goats came to drink, some of the watering troughs the brown and white rods reflected in the water made such a startling impression upon them that the calves, kids and lambs born thereafter were influenced by that prenatal shock, and most of them were streaked and spotted and speckled. Thus Jacob's herds grew larger than Laban's, and the craft of the unscrupulous son-in-law overreaching the cunningness of the father-in-law.

After Jacob placed the rods of green poplar and hazel and chestnut in the watering troughs the startling and far-reaching effect produced upon the animals is not to be wondered at. If you place a stick in the water, by the laws of reflection that stick may seem to become a crooked stick. I remember when a lad once dropping my fishing pole, and looking at the bottom of the brook the ripples made that rod look like a long serpent wriggling upon the sand. As these cattle stoop to drink I see them start back as though a venomous hissing snake was rearing up his fatal fangs to strike. My text presents one of the best instances to be found in literature of far reaching effect of the mind over the physical body.

WORKS AND FAITH.

But, though the whole trend of the Bible teaches that works and faith, as twin sisters, should go hand in hand in search of the waters of physical health, yet faith curists bind their ears and stop their ears to practical teachings. They get a text on one little passage of Scripture and separate it from all its surrounding connections. As a result they turn it over and over and misconstrue it. They magnify it. They glorify it, and then they rest their whole faith upon it. These people mean well and are good at heart, but they do violence to Scripture somewhat as a famous reformer did in the noted meeting he had with John Calvin in Geneva, I believe, in about the year 1540. After he had valiantly helped to fight the battle of the reformation to a glorious and a successful issue, he still clung tenaciously to the doctrine of transubstantiation. This doctrine, in plain language, is that when we drink of the communion wine and eat of the communion bread we literally are drinking of Christ's blood and eating of Christ's body. The other school of theological thought held that when we assemble at the communion table we only eat of Christ's body and drink in symbol. We eat and drink symbol, as the lamb's blood shed on the Jewish altar was the symbol of Christ's blood about to be shed for us. This battle over transubstantiation raged bitterly for years between the two schools of religious thought.

THE DIVINE PHYSICIAN.

Did not Christ compel action upon the part of him that was blind? After he had anointed the blind eyes with a moist clay did he not say unto the young man, "Go wash in the pool of Siloam?" He went his way, therefore, and washed and came seeing. Did not Christ compel action upon the part of the ten lepers? "Go show yourselves unto the priests. And it came to pass as they went they were cleansed." Did not God compel the leper Naaman to leave the faroff Damascus and dip seven times in the Jordan before his flesh became like unto that of a little child? I am not here advocating any heretical idea that Christ cannot and will not in many cases heal our physical diseases, but I assert that as a people we have no more right to expect the Divine Physician to answer our prayers for health without any co-operative effort on our part than we have a right to expect our Divine Commissary to give us our daily bread without our working for it. We have just as much right to kneel down at night and say the Lord's Prayer, "Give us this day our daily bread," and then in our eagerness to expect next morning a vidionary breakfast to jump out of a visionary fire and sizzle upon a visionary broiler and the water faucet to fill the pot with visionary coffee or the yeast to tumble the empty bread tray down the dummy filled with visionary hot toast as we have to expect the sick to be made well without our own effort upon which divine blessing has been invoked. Faith to react upon works; works always in the invalid's room to go hand in hand with faith!

JOB'S COMFORTERS.

Faith cure teachings, pure and simple, are not only contrary to Scriptural common sense, but also antagonistic to the commendations with which the Bible again and again honors human medicament and the physicians prescriptions. The only passage in the Bible which in any way might be construed by the casual reader as a slur upon doctors and drugs is that one so often quoted by faith curists from the words found in the book of Job: "Ye are forgers of lies. Ye are all physicians of no value." But Job is not here alluding to true physicians at all. This sentence is a figure of speech. Job had lost patience with his three friends, Eliphaz, Zophar and Bildad. These three friends, instead of comforting him in his time of trouble, came around with enough groans and whines to make a well man sick or a sick man still sicker. They asserted that Job's boils were the results of his sins, and Job, in disgust, plainly told them if they could bring no better comfort than they they had all better clear out. Instead of groaning around Job as they did they ought to have spoken words of true comfort to him, as did Christ in his remarks about the blind man when he said, "Neither hath this man sinned nor his parents, but"—he was born blind—"that the works of God should be made manifest in him."

AN HONORED PROFESSION.

If the Bible does not honor the medical profession why did Christ use as illustration this sentence for one of his sermons, "They that be whole need not a physician, but they that are sick?" Does not that divine statement mean, "They that are sick need a physician?" When Hezekiah was sick unto death he prayed to God to give him a longer lease of life. God answered that prayer. But how? Through human medicament. Isaiah, the prophet, told the nurse to make a poultice out of figs and put it upon the king's boil and he recovered. Hezekiah prayed. Oh, yes. But in answer to that prayer God told him to use a sanctified poultice. What did Paul mean when he wrote to Timothy to "take a little wine for thy stomach's sake." Paul was merely prescribing a dose of medicine for a sick colleague. Paul writes thus to Timothy, because the Holy Land with but few exceptions, is noted for its impure waters; therefore Paul, as a common sense Christian, prescribes a little medicine when he says, "Drunk no water, but use a little wine for thy stomach's sake." All through the Bible we find commendatory passages like these in reference to doctors. In no case do we find the medical profession anathematized and ridiculed in the Bible. Tyndall, the noted synthetic philosopher, once hurled at the Christian church his famous prayer challenge. Said he: "Let us set apart two wards in a hospital—one to be filled with men who do not take any human medicine but prayer, the other to be filled by sick patients under the care of competent physicians. Then let us compare results and see which is the most efficacious—a physician's prescription or a clergyman's prayer." My brother, that challenge of Tyndall's was about as foolish and unscriptural as any challenge that could possibly be issued. No man has a right to bar the Christian physicians out of the hospital ward. God honors the physician's work all through the Bible. Faith should go hand in hand with works. Works in the hospital should go hand in hand with faith.

THE POOR MAN'S HELPER.

To most of us the old fashioned doctor yet lives in the memory of our village childhood. He knew every family secret for miles around. He had heard the family skeleton rattling in many a dark closet. He was at every birth, at every marriage altar and at every funeral. With him the village church bell sounded a dirge almost as often as it chimed for a wedding. We know not when we loved him the most—when he was gathering the rosebuds in the garden of the nativity or intwining the orange blossoms or placing the white lily alongside of the pale cheek in the casket. There was a kind of religious rattle in his old gig. That child was the most envied of the village who could sit by his side and hold the reins over the back of the old mare, that seemed to be just as old as the doctor and to know just as many family secrets, yet it could not gossip any more than did its master. When the boy was in trouble this kind doctor would place his fatherly hand upon the lad's shoulder and give him advice. The young maiden would smile under the twinkle of his fatherly eye as he chatted to her of her first sweetheart. Even the bees would buzz louder and the dogs bark more happily, and their tails would wag faster as the doctor drove along. We remember the old black bag he always carried and the long white bandages he placed about the splints when we fell off the haymow and broke our arm. The strange looking bottles filled with pills—bottles that all looked alike—and the pills, too, seemed to be the same.

Will you not believe in such a consecrated physician? Will you not believe that by the sick bed faith can go hand in hand with works and the surgeon's knife and that the physician's prescriptions have a part in the civilization and the Christianization of the world? And will not you, O physician, be a Christian doctor, as well as you, O layman, a Christian patient?

All honor, then, to our Christian physicians, whose calling and office are thus divinely consecrated, and may a blessing rest upon their earnest efforts for the alleviation of the physical afflictions of the human race.

THE STURDY JAP.

Hardy Because He Has Been Inured to Discomfort.

Little! The idea that Japan is a land of little people is at the best a half-truth, and therefore doubly misleading, says the London Mail. The average Jap we see in Europe gives no fair idea of the physique of his people. He nearly always belongs to the professional classes. Now, the professional and prosperous Jap, is, one must admit, as a rule small and of apparently little stamina. He gives one the same impression as does the Paris boulevardier of having frittered away his manhood on worthless things. But he no more represents the average man of his people than does the boulevardier represent the French peasant.

The average Japanese man, while not tall, gives one the impression of being probably the hardiest man on earth. He lives perpetually in the open air and on the simplest food. His home consists of paper screens, which never shut the air wholly out, and are always open a great part of the day.

He is hardy because he has been inured to the most extreme discomfort since infancy. He does not know what comfort is. His home has practically no furniture. Matting, bedding (no bed) and a tray for food supply his wants. In a land cold beyond belief, over a large part of the year, he never has a coal fire, but warms himself over a box holding a few fragments of burning charcoal.

ST. PETERSBURG STREETS.

Winter Time Pictures of Life in Russia's Capital.

The Bolshoia Morskaia, the Bondstreet of St. Petersburg, is full of life and movement. Pavements are thronged with men in astrachan coats and caps, ladies in sable and fox. In the roadway a double stream of sleighs, driven by shaggy-haired izvoschiks in caps like ladies' muffs and huge padded coats wrapped round and round them and secured by embroidered waist bolts. Down the middle of the street, with great shouting to clear the way, comes at the furious pace of a fire engine the private sleigh drawn by two magnificent horses of some great nobleman. The driver, with beard and hair curled and oiled, and a three-cornered hat of fur, is leaning forward with outstretched arms like a Roman charioteer gripping the blue silk-covered reins taut in both hands. Over the horses' quarters a blue silk netting is spread to screen the lady in riches sables who occupies the sleigh from the flying snow flung up by the horses' hoofs.

Through the archway which leads from the Morshain into the Great Place before the Winter Palace comes the sound of an approaching cheer.

Instantly police officers in long grey coats appear from nowhere, the traffic in the roadway draws to one side, the people on the pavements stop and face towards the road, a sleigh conveying a distinguished-looking officer who looks keenly about, and whom all the suddenly materialized police salute, dashes by; then, after an interval, a sleigh magnificently horsed, with the driver in the bright scarlet and gold lace livery of the court.

Officers salute the people raise their hats, and the Empress bows and smiles. Another sleigh follows, the little procession turns into the Nevsky Prospekt, and, taking the centre of the broad avenue, is gone like a flash on its way to the Anitchkoff Palace, where is a gathering, of great ladies interested in the Red Cross organization. The swarms of police disappear as quickly as they appeared; the unobtrusive dressed men who, when the royal carriage was passing, showed indications of official responsibilities mingle once more with the crowd.

HAIRDRESSING.

Hairdressing is an elaborate study in Japan, where the style of the coiffure generally indicates the position and age of the lady. Thus girls of eight or nine wear their hair in a bow at the back, wound round with red crape, the front being left bare except for two locks dangling at the side, and the marriageable damsels comb their tresses high in front and arrange them either in the shape of a butterfly or a half-opened fan. A widow looking out for a second spouse twists her locks round a long shell hairpin, placed horizontally across the back of the head, while she who vows to remain faithful to the dear departed cuts her hair short and combs it plainly back without any parting.

FOR THE HOME

Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

CANNED FRUIT DESSERTS.

Blackberry Shortcake:—Make a plain cake batter, as follows, of 1 cup sugar, ½ cup butter, 1 egg, 1 pt. flour, 1 teaspoon baking powder, 1 cup milk, a little salt, and flavor with vanilla. Bake in two layer cake tins. Drain the juice from 1 qt. can of blackberries, bring to a boil and thicken with 1 tablespoon cornstarch. Arrange the blackberries between the layers and on top before the cake cools, pour over the hot thickened juice and serve immediately. If preferred cold, use sponge cake recipe, but do not put together until immediately before serving.

Cherry Pudding:—Make a batter as above. Put 1 pt. can of cherries into a pudding dish. Pour over them the batter and bake rather slowly. Turn out on a plate and serve hot. If the cherries are canned whole, save the juice, thicken it a little and pour over the pudding. If they are pitted and canned quite solid, dredge a little flour over them before adding the batter. If a sauce is desired, use hard sauce.

Jellied Peaches.—Drain the juice from 1 qt can of fine handsome peaches, measure and add phosphated gelatine according to the directions on the box. Turn into a mold and set away to cool, but keep watch of it, and when the jelly begins to set add the peaches. Adding them in this way, at just the right time, one can arrange them handsomely and they will not settle but the jelly must not be too hard or it will not congeal again perfectly. Serve with sweetened whipped cream.

Peach Shortcake:—Make a rich biscuit dough, roll out rather thin and bake in one piece. Split, butter, arrange the fruit neatly on the two pieces and set them together on a platter. Pour the juice into the platter, to be dipped over the portions as served, or if the shortcake is baked at all hard, pour the juice on the edges of the crust. It is best hot, the peaches having been warmed and sugar added unless they were put up quite sweet. Pears are sometimes used in this way, but while very delicate, are not as rich.

Huckleberry Pudding:—Make a plain biscuit dough. Boil two or three hours according to the size, in a pail set in a deep kettle of boiling water, or steam nearly as long in the form of a short-cake. Drain the juice from a can of huckleberries. Bring to a boil and thicken with 1 tablespoon cornstarch. When done, add the berries and keep hot without stirring until serving time. Serve the boiled pudding in portions, with the hot fruit as a sauce or split and butter the steamed pudding and arrange as a shortcake.

SOME HOSPITAL WAYS.

One of the first lessons of the nurse's novitiate is in bed-making. So much of the patient's comfort depends upon the bed that every care is taken in respect to it. The mattress is turned daily, if the patient is able to get up, and beaten—not in the centre, which sends the hair to the sides and helps make a hollow in the middle but on the sides, which crowds the hair toward the centre.

All the beds in a hospital are single, of course, but the sheets are as wide as if the bed were full width. The lower sheet is folded closely under the mattress on one side, then pulled as tightly as it can be drawn on the other and tucked smoothly under the mattress. The width of the sheet and the weight of the mattress keep the sheet perfectly smooth and there are none, at least very few of the wrinkles, that usually are in the lower sheet and that are such an aggravation to the flesh when one has to lie abed day after day.

It is no trouble to a nurse who knows her business to change the linen on a bed, even if the patient is very ill. And this is the way she goes at it. She first rolls up the soiled sheet from the side, as far as it can go; then she spreads the clean one over the mattress, calculating about where the middle of the sheet should come, and folds it smoothly in small compass. The patient can roll over to the clean side if able to move; if not, she is gently lifted over; soiled sheet is removed; the clean one drawn to place, and there you are.

It is no trick at all to give a sick person a bath, if you know how to go about it. There should be a good thick blanket to spread over the lower sheet, for the patient to lie on. Another blanket is spread over the patient. First one arm is washed and rubbed thoroughly dry; then the other, then the chest, legs and lastly the back, the patient being kept covered as much as possible. Thus there is no exposure and no danger of taking cold.

If a salt rub is given (which is very invigorating) the process is the same, the wet salt being applied with the hand and the flesh rubbed till it glows and feels warm and dry.

An alcohol rub is also an invigorant, and wonderfully refreshing. It is especially restful when one has lain in bed for days. Often a restless patient will be quieted by rubbing the back with alcohol, and enjoy a good night's rest. The alcohol should always be warmed by setting it in a pail or pitcher of hot water.

OILED AND PAINTED FLOORS.

If you have never had your kitchen floor painted, do not allow another season to pass without trying it. Any woman can do the work. Paints of any color may be bought already mixed; they are so inexpensive, and the amount of labor saved is so great, that we often wonder why there should be a kitchen floor in the land that is not painted.

Scrub the floor clean and let it dry, then give it two coats of paint, allowing each coat plenty of time to dry. A little Japan dryer added to the paint will hasten the drying, which is important when one needs to use the room all the time. It is usually better to do the painting in the evening after the supper dishes are washed. If not quite dry in the morning and you cannot cook the breakfast in some other room, lay boards across where you walk the most to keep it from being tracked.

If you prefer an oiled floor to a painted one, get a gallon of boiled linseed oil and apply it hot or cold as you prefer, with an old paint brush, which should be clean of course. Hot oil will make the wood darker than if it is applied cold. Two coats are usually needed.

The care of a painted floor is important if you would keep it in the best condition. Mop the floor once a week, using a suds made by adding powder to two gallons of water, rinse with clear water and wipe dry. It is never necessary to use a scrub brush and the water should not be hot.

HINTS TO HOUSEKEEPERS.

Don't throw away the little girl's white felt hat because it is soiled. Apply a paste made of magnesia and water and let it dry on, then brush off. Lace, unless much soiled, can be cleaned by laying it on a sheet of paper in an open book, with plenty of magnesia under and on it, covering with more paper, closing and weighing the book. Leave several days.

Save the suds from the wash for the garden. It is stimulating and really valued as a fertilizer.

In cooking meat in a covered pan never open it to baste. It is not necessary, and if the pan is made for the purpose the meat will not burn.

Somebody has discovered that white chiffon can be washed. Use warm water and white soap, rinse in fresh water and after squeezing dry in the hands, spread it smoothly on a towel to dry. Do not hang it up. When dry it will be crinkly like Japanese crape.

There's little the dyer cannot do these days. Portieres, rugs, draperies, even carpets are successfully dyed any desired color, and the climax seemed reached when a white velvet cushion heavily worked in gold embroidery and badly stained by an accident, was dyed a rich crimson and made almost as handsome as in its first estate.

WORK AND WORRY.

Lack of System Causes Failure and Breakdown.

It is sometimes a slight compensation for the man who is broken down physically or mentally, the man with early heart-disease or kidney-disease, or the neurasthenic, to boast that hard work was the cause of his undoing. It is a much more respectable cause than dissipation, or at least it would be if it were the cause. But the best medical authorities and hygienists believe that few men have ever been seriously injured by hard work properly done. It is hard work combined with worry or hard work performed in the wrong way that does the mischief in the majority of cases.

Of course there may be such a thing as too much work—too constant application without recreation of any sort; but even in such a case inquiry will usually show that there is a want of system which increases the hours of work and induces a state of worry and hurry. Some of those who accomplish the greatest tasks seem to have the least to do, and the reason for this is that their work is thoroughly systematized. The day is not begun with a despairing glance over all that must be done before night, and a hesitation where to begin. On the contrary, each hour has its appointed task; one thing is taken up, and for the time being the mind is concentrated upon that alone, as if nothing else pressed for the day. When this is done the next is taken up, and the next and the next; and when night comes there is no accumulation of unfinished work, and no worry for the morrow.

It is the lack of system, the inability to concentrate the mind on the work of the moment that makes for failure and for breakdown.

Another reason why overwork kills is that the man willfully or ignorantly neglects the laws of health. He eats too much under the mistaken idea that food is needed to help him bear the strain. He neglects physical exercise in the open air, and the system becomes clogged with waste materials.

System, a quiet perseverance in taking up and completing one thing at a time, moderation in eating, one hour at least each day in the open air and seven hours' sleep will enable a man to put behind him an enormous amount of work every day without hurt to mind or body.

RESUSCITATION METHOD.

At a recent meeting of the Royal Society of Edinburgh an improved method of restoring respiration in cases of drowning and other asphyxiation was described by Professor Schafer. The subject is placed in the prone position, and the operator applies pressure to the lower ribs by throwing the weight of his body upon them, through his hands, swinging himself backward and forward about 13 times per minute. By means of a special testing apparatus it was shown that this method was far more efficient than any now in use. The common method of producing artificial respiration by moving the arms of the subject was con-

DESTRUCTION BY LOCUSTS.

During a recent locust plague in the Trans-Caucasus some truck-loads of sacks of flour standing in a siding were devoured in about a quarter of an hour.

THE S. S. LESSON.

INTERNATIONAL LESSON MAY 1.

Text of the Lesson, Luke ... 1-13.
Golden Text, Luke ... 9.

In the intervening verses between the last lesson and this one the power over all the power of the enemy which was, granted to the seventy with the assurance that nothing should by any means hurt them. Note also what our Lord said about our names written in heaven, the blessedness of having a child-like spirit (verses 19-21). Then follows the story of the lawyer who answered so correctly from the law, but was so full of self justification and who learned from the story of the compassionate Samaritan what it means to love your neighbor as yourself. The law is intended to shut our mouths concerning ourselves and bring all in guilty before God, that they may be saved from only the lost can be saved (Rom. iii. 19-24).

As to the story of Martha and Mary, with which chapter x closes, I have no doubt but that both were true disciples, equally saved, but Mary while doing her part of housework, as the narrative implies, had a living interest in things unseen and found time to sit at Jesus' feet and receive His words, while Martha, was burdened with unnecessary home cares. I know some housekeepers who feel that they must rise earlier in the morning to have their hour of communing with God to fit them for the work of the day, and they will not let company or any circumstances interfere with it through the day with their fellowship with Him. Christ is seen in them to be the hope of glory.

It is refreshing to read that Jesus taught His disciples to pray. The Lord had already taught them the model prayer, which has been rightly called the epitome of all prayer (Matt. vi. 9-13), but it was evidently after that the disciples who had asked the question was not at that time present. These prayers were for disciples only, for only such can truly call God their Father. None are truly children of God until they have received the Holy Ghost (John i. 12). It is a privilege conferred upon all such, and the standing of others see Gal. iv. 4-7. Through the sacrifice of the Lord all who truly receive Him are children of God, heirs of God and joint heirs with Christ (Rom. viii. 17).

How often we have read it, but how little we comprehend it! May the words of the Lord to Mary take hold of us with the power of the Spirit, "I ascend unto my Father and your Father, and to my God and your God" (John xx. 17).

When we learn to say from the heart, "Our Father which art in heaven," then there is an end to all care and anxiety about the future, for He has promised, according to Matt. vi. 25-34, Rom. viii. 32. The prayer includes two petitions—three for the kingdom of God and His kingdom and righteousness, concerning ourselves—and then comes the wonderful parallel, as suggested by Steir, in his "Words of Jesus," between these petitions and the beatitudes.

It is to be feared that there are among the redeemed who do not know the blessedness of the poor in spirit whose is the kingdom of heaven, who can truly say, "Hallowed be Thy name." Not many more than the kingdom does not come, the majority desire their own will rather than His, for they seem to think little if any of His meekness, but of their daily bread is to them more than righteousness, and, instead of the conscious forgiveness of sins they are not very forgiving themselves. Failing to see God in everything because they lack the pure heart, they are often in the fiery trials and temptations. The Comforter, the peace breaker, has taken control of them that they do not manifest the spirit of children of God, but being wholly occupied with themselves whose is the kingdom and the glory, they know little of the power and experience of Matt. v., 10-12, and they seem to desire it.

The rest of our lesson is taken up with the prayer, sets before us that which is the heart of all true prayer, and that is earnest desire. "Delight thyself also in the Lord and He will give thee the desires of thine heart." Daniel is called a man "greatly beloved," or, as the margin, "a man of desires" (Ps. xxxvii. 4; Dan. x. 19; xxxvii., 4; Dan. x.). So in our Lord's teaching before us a man in real need, hungering for nothing to meet the need, and he is importunate, or the earnest and obtains his request. People ask till they receive, and receive because they seek with the whole heart. See carefully such passages as John xiv., 13, 14; xvi., 23; Jer. xxix., 13; Prov. viii., 17; Matt. vii., 7, 8; Heb. xi., 6; 1 John v., 14, 15, and believe them. Not only ask, but we are to expect (Ps. lxii., 5), and we are to remember that we are asking from One who is not only our Father in heaven, who knows our frame, who pitieth us, and comforteth as a mother can withhold no good thing from His children (Ps. ciii., 13, 14; xxxiv., 11; Isa. lxvi., 13).

If a father will give ... how much more will he give to his own son, and how much more will our Heavenly Father give than earthly parents! By Matt. vii., 11, with verse 23 of the lesson you will notice that the "good things" is "the Holy Spirit," and He is the sum of all things, for only He can make us know Christ and God through Christ, only He can show us the riches that are ours in Christ and make us the rejoicing Christians which God intends us to be.

JAPAN WAS NOT TOO HASTY

NOT STRIKE UNTIL SHE WAS PREPARED.

With Russia We Have Trouble—Action Has Been Along Three Lines.

Much has been said about Japan's patience in the face of Russia's conscious questionable diplomacy, writes Wm. Dinwiddie from Tokio. It is not my intention to take away a iota of the credit deserved by this little civilized nation of the far east for her interesting display of diplomatic forbearance, but it is my desire to point out that Japan, in the face of her diplomacy, struck her fatal blow at Russia the very instant she was fully prepared for it and not a moment before.

She did not begin shuffling her diplomatic cards with Russia until she had practically every battle ship needed to put her on an equal naval footing in eastern waters completed or ready to leave the ways. She did not make a move until she possessed a full complement of artillery, guns and ammunition, sufficient equip as large an army as she estimated Russia would dare throw into her far distant Siberian territory. She kept her small arm and munition factories working for many months on double shifts before the diplomatic war cloud was large as a speck in the sky.

OVERSIGHT OF STATESMEN.

It may be said truly that Russia fooled the situation on Japan, but the statesmen of Japan believed that the diplomatically forced the psychological moment on Russia. For many years they have realized more keenly than western nations that if Russia was ever to develop her eastern dominion successfully, she must have a very large slice of China—in fact, all the territory embodied in Manchuria and Korea, hand-locking as it does a dozen fine harbors, the southernmost of which are ice free the year round—these same statesmen have, with great foresight, systematically prepared Japan for the conflict which is sure to come.

Japan's statesmen have outgeneraled their more clumsy diplomatic opponents in Russia by an exhibition of kindly deference to national characteristic), which has misled Russia into the belief that Japan was really fearful of the chances of war with Russia, while all the time they have been willing and anxious to measure swords with her.

JAPAN WINS POINT.

This attitude has created the situation earnestly prayed for by Japanese statesmen—that is, the sympathy of nearly every civilized nation—and positive and potential aid in the event of national combinations against her have been secured at the same time a national enthusiasm and patriotism have been called among her own people which would cause them from the highest to the lowest to be willing to give their lives for their country, or bring this, their fortunes or their daily pittance.

Japanese leaders believe that Russia has "bluffed," and some of them confidently admit it now. They point out that even assuming Russia could mobilize an immense army in Siberia after transporting it over 4,000 miles of single track railroad, the result would inevitably be a frightful disaster.

DEATH AND STARVATION.

Conservative Japanese, who know the Siberian and Manchurian country, estimate that the maximum number of troops Russia can put into the field and successfully maintain is 350,000, and even with this number they believe there will be tales of horror from death and starvation in Russian winter camps which will startle the world.

It should be borne in mind that Japan struck her first blow a month before Russia thought it was possible to make an effective manoeuvre. It was not patience which Japan exhibited in this instance—for she might have dragged on the negotiations until the harbors were free of ice—but it was shrewd, cool deliberating which marked her course. She struck Port Arthur the very first moment the scheme was feasible and at a time when some of her own battle ships had to batter their way out of the harbor of Vladivostock through ice two feet thick. The blow hit Russia a savage blow at a time when her railroad traffic was nearly paralyzed and would be for weeks longer, and she struck the blow when she was well prepared to throw troops into Korea rapidly, and needed safe sea room to accomplish it. So far Japan has made no false move in the game, and none which has not indicated marvelous clear reasoning and sound judgment.

JAPAN'S GREAT RESOURCES.

Japan has at this moment internal resources which will put into the field 300,000 men and support them over for a year and a half and there is little doubt in my mind after witnessing the rapidity with which the popular loan was subscribed five times over—wealthy men actually buying at 145—that she could sustain herself for twice that time without negotiating a loan from abroad.

FROM MARKET TOLLS.

The Duke of Bedford draws an income of £12,000 a year from the tolls of Covent Garden Market, London, and every orange, every potato, every bunch of flowers which passes through the market contributes to his income. The Duke has 118 acres of the Metropolis. The Duke of Portland has 300 acres, covered with great shops and houses, and the Duke of Westminster has sold land for building on at £6 10s. per foot. Lord Salisbury owns part of the Strand, including the land on which the Hotel Cecil and the Savoy Theatre stand and the Duke of Norfolk is among the great land-owners of the capital.