

themselves safe through life before the ill draws near.

But the history of the past, both along the line of human experience and of prophecy, and the outlook for the future along the same lines, warrant the assured hope that all the gloomy pictures of dark and troublous and awful days to come, which sometimes make timid lives a burden, are about as unreal as the bogies from which the childhood of by-gone days was wont to shrink in terror.

Even the warlike preparations on a vaster scale than ever before, that make Europe an armed camp, burdening and making anxious its peoples, are not without their "other side." In the first place, while armaments are greater than in former times, they are not greater in proportion to the general advance. They are but keeping pace with the progress along all other lines.

In the second place these vast armaments are probably the most potent factors in preserving peace. In proportion as nations are prepared for war, in that proportion will other nations hesitate to attack them; and the very fact of the Great Powers being armed to the teeth, may, in the present imperfect condition of things, be the means of preserving peace. When all peoples are sufficiently elevated to act from higher and better motives the world can forge her swords and spears to instruments of peace and keep glad jubilee. But while that day has in large measure come with our own Empire, with most others it has not, and preparation for war seems the best means of keeping peace. Prevention is ever better and cheaper than cure and the burden of vast armaments, with peace, is infinitely better than war.

The war of classes also, under its varied names, has its "other side." Socialism, the spirit of unrest with present conditions, which sometimes breaks out in violence, in destruction of property, causes no little anxiety to many thoughtful minds, and one often hears gloomy predictions of dark days to come in the war between class and class, between capital and labor.

But what is Socialism under its varied names? At bottom it is a protest against some unrighteousness. It is the waking of man to his manhood and his resentment against being made in any way a victim to the selfishness and greed of his fellowman.

Constituted as men are, it is inevitable that in its protest this spirit of resentment will go too far in the opposite direction; but as the pendulum in its swing must ultimately rest in the perpendicular, so humanity must and will find its rest in the moral perpendicular, in uprightness, in the righteousness towards which the world under the influence of the Gospel is ever making progress.

So long as one-half of the world tamely accepts the conditions which the other half may choose to impose upon it, so long will these conditions be hard ones; and with human nature as it is, the class war seems the only way of securing a measure of righteousness to all, until the coming of the better day when the Spirit of Christ shall rule men's acts and lives.

Socialism under other names has blessed the world with reforms in the past and will do so again. It has won for men all the liberties they enjoy. It wrested Magna Charta from an unwilling King and gave us British liberty. It is the unrest of men who refuse to be slaves and their demand for their rights. Welcome, the spirit of unrest with wrong. May it live until earth's wrongs be righted and the Golden Rule have sway and man to man be brother.

The protest against wrong sometimes takes shape of greater ill than that against which it is aimed, but this too finds its partial corrective in the protest of those who suffer by it; while, to complete the good work, the blessed influence of the Gospel comes into the thick of the strife with ever increasing power, hastening heaven on earth and earth to heaven.

Be it ours, while indulging the glad hope of a better day for our sinning, sorrowing, bright and beautiful world, to do what in us lies, by life and work, to hasten that day in its coming.

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Cordial thanks for the kind words of encouragement that have come with the renewals for another year, and for the help of willing fellow workers. Many ministers and elders and members have heartily co-operated in extending the circulation of the Record. But it should have more readers. Loyalty to our Church should lead every Presbyterian family to take it, and few there are who cannot do so. Let other papers be taken but let not our own, only, Church paper be forgotten.