

fellow servants.—St. Matt. 24 : 49. But this false security will suddenly vanish, for "the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall severely scourge him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.—St. Matt. 24 : 50, 51—(R. V. margin).

As it was in the days of Noah so it is in these days—that is another thing our Lord foresaw. Men and women go on with the ordinary business of life as if this life were to last forever, in spite of the fact that we all know it won't last many years. "Men of the world"—as they like to be called—look down pityingly on those who still believe in an invisible, ever-present God. Yet they are themselves a "sign" described in this old-fashioned Bible of ours—this old Book which is always abreast of the times. Listen to the solemn words of St. Peter. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

If they will not heed the warnings of the Bible, yet they surely know that scientists echo the apostle's statement that suddenly there shall be a tremendous change: "the heavens shall pass away with a great noise, and the heavenly bodies shall melt with fervent heat, the earth also and the works that are therein shall be burned up"—2 Peter III: 12 (R. V. margin.)

Shall we wait, in paralysing fear, for the great Day of God? Shall we copy some of the early Christians, who gave up their ordinary work and did nothing else but watch for their Lord's return?

Our Lord tells us to look up and lift up our heads when the signs of His near approach appear, for it is a day of "redemption" for His faithful and true servants. St. Peter—warning against ungodly living—yet declares that Christians should earnestly desire the coming of the day of God.

The question of vital importance to each of us is: Are we on God's side, or helping forward the cause of evil? We are all servants; but two kinds of servants are described in the passage from which our text is taken. The "faithful and wise servant" will joyfully run to meet his master; but the "evil servant" will try to forget that he has a master. There is a terrible description of "the last day" in the sixth chapter of the Revelation, when earth's mighty conquerors will seek to hide in dens and caves—hide from "the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

"Behold the Lamb of God!" said John the Baptist, pointing to the gentle Carpenter of Nazareth. He came as a lamb to be slaughtered, making no attempt to defend Himself. But who dare face Him when His wrath is aroused? He is the Lamb of God, yet He is also the Lion of the tribe of Judah. Our last glimpse of Him in the Bible record is as a mighty Conqueror, who doth "make war," riding in advance of the armies of heaven. "Out of His mouth goeth a sharp sword, that with it He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God."

In these days we hardly dare say that all things continue as they were. Many, who felt secure in their prosperity, have suddenly lost all their earthly possessions. Our turn may come next. Are all our desires set on the things which may any day be shaken out of our grasp? There are some things which cannot be shaken, one kingdom which cannot be moved. Are our hearts set on pleasing our Master? Are we watching for His coming?

Not long ago I received a letter from a friend—one of the "Advocate" readers—who told me this story. "There was a man, the other day, speaking at a meeting in Aylmer, who said he had just had an interview with a man who had come back from the battle of Mons with his arm shattered. He said he himself saw 'the angels.' There was a man standing by with an incredulous smile. He turned on him and said: 'Don't you believe it? Don't you believe in the Almighty? We fellows at the front think of nothing else. The scholarly and learned may scoff, but there is a few of us who will always believe in the angels.'"

When Saul of Tarsus started on his journey to Damascus, he was bitterly opposed to Jesus of Nazareth and determined to crush all belief in Him. Before Damascus was reached the young enthusiast had placed himself unreservedly, with wholehearted devotion, at the disposal of the Leader he once despised and defied. One result of this awful warfare has been that many men who have despised or defied Jesus of Nazareth in the past, yet-standing face to face with death, and the unknown life beyond it—have knelt humbly at His feet and said with Saul of Tarsus: "Lord, what wilt Thou have me to do?" Listen to Patrick MacGill.

"And when at night on sentry-go, with danger keeping tryst,
I see upon the crucifix the blood-stained form of Christ,
Mute, mute He hangs upon His Cross, the symbol of His pain,
And as men scourged Him long ago they scourge Him once again—
Then in the lonely, war-lit night to Christ the Lord I call,
'Forgive the ones who work Thee harm.
O Lord, Forgive us all.'"

Blessed is that servant, whom his Lord when He cometh shall find watching. This is a personal matter. No one can do it for us. The Master will reckon with each of us individually. When we ask: "Lord, and what shall this man do?" He does not gratify our curiosity; but answers searchingly: "What is that to thee? follow thou Me."

DORA FARNCOMB.

The Ingle Nook.

[Rules for correspondence in this and other Departments: (1) Kindly write on one side of paper only. (2) Always send name and address with communications. If pen name is also given, the real name will not be published. (3) When enclosing a letter to be forwarded to anyone, place it in stamped envelope ready to be sent on. (4) Allow one month in this department for answers to questions to appear.]

Flotsam and Jetsam.

Dear Ingle Folk.—Just another mixture to-day—things as they bob along without any one end definitely in view.

And first of all weren't you interested in hearing that Rabindranath Tagore had left America, a bit heart-broken over the things he had found here? He was very honest in criticizing us too, told us quite what he thought of us before he sailed away.—You see I am identifying us Canadians with the United States people, for after all we are precisely alike in the things that Tagore would see. He had refused to come to us, in Canada because of the way in which Hindus were treated in British Columbia some little time ago, but I am quite sure he found our spiritual brothers, or lack-of-spiritual brothers in the United States. And so he has departed, stating that he had seen "much impotence and crudeness in the West," too much soul-deadening materialism, too much self-satisfaction and lack of wanting to go ahead, mentally and spiritually. He thought, too, that our women "should use more of their leisure for study and improvement."

On the whole the American people, as expressed through their papers and magazines, are taking his criticisms quite well, although it is hinted here and there that Tagore did not see all of America, nor everywhere beneath the surface. It is recognized and admitted almost everywhere that we are too material, too much given to measuring by dollars and cents, and too much tied up with the very few years of eternity that we are spending in this earth-existence—exactly as though we weren't to live afterwards at all. It is recognized that in many things, on the whole, we are too crude, and that we are impotent in regard to many things in which we should be powerful.

And so we bear no grudge against Tagore. We were looking at some pictures of him a night or so ago—a few of us—and someone remarked how like the pictures of Christ his face is, and how very beautiful his hands. Not one of us but was willing to grant that he was in the Circle ahead.

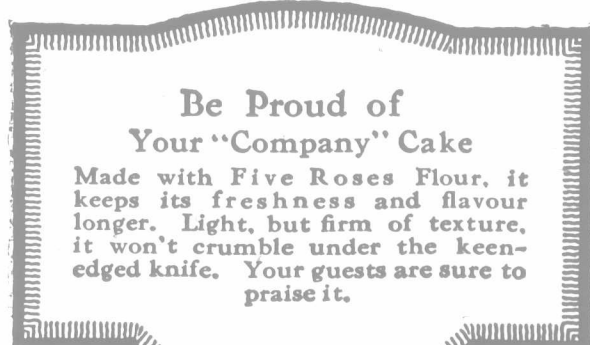
But we do think that perhaps he did not realize that the West is alive too—in spots; spots that are sure to grow and spread. The East has overdone, at times, the virtue of contemplation, just as the West has deified action to the

Rich Yet Delicate—
Clean and Full of Aroma.

"SALADA!"

B109

is blended from selected hill-grown teas, famed for their fine flavoury qualities. Imitated yet never equalled.



Be Proud of
Your "Company" Cake

Made with Five Roses Flour, it keeps its freshness and flavour longer. Light, but firm of texture, it won't crumble under the keen-edged knife. Your guests are sure to praise it.

FIVE ROSES FLOUR

FOR BREADS - CAKES - PUDDINGS - PASTRIES.



A Gingerbread Man!
Make Him Sweet as You Can

"He needs some eyes—use these cloves. Doesn't he look good? Now, sprinkle lots of sugar over him and pop him in the oven."

To the crispness of cookies and the spicy wholesomeness of gingerbread,

Dominion Crystal Sugar

adds a satisfying sweetness. More finely granulated than most sugars, each perfectly formed crystal is quickly dissolved, imparting to your pastry or preserves a delicious richness of flavor.

This is the only sugar that may rightly be called "Canadian from the ground up." We do import the finest of raw cane sugar and refine it. But our pride is in the product we make from Canadian sugar beets—its use is dictated by good judgment as well as patriotism. There is none better.

Have you received a copy of "Dominion Maid Recipes"? Full of tempting new dishes—it will help you with your baking. Every page is illustrated, every recipe is tested. Send for it—it's free. Address Dept D Dominion Sugar Co., Ltd.

Every "Better" Grocer sells it.

DOMINION SUGAR COMPANY, Limited
Factories at Wallaceburg, Chatham, Kitchener

