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Ottawa, Wednesday, Oct. 20, 1904.

The China Inland Mission, now thirty-six years old, recently bade Godspeed to thirty six recruits setting out for its dan- gerous fields, removed as many of them are, from the protection of the ports. This undenominational enterprise has 783 Europeans at work in 199 fields scat- tered through fifteen of the eighteen pro- vincs of China. Some of the missionar- ies who saw its first stages are still in the work, and they bear witness to the great changes which have come over the rela- tions between themselves and the people of the land. Formerly they addressed a hostile audience everywhere, whereas now they often find a sympathetic hear- ing. It is true that in some places the good these laborers do and the blessed results which follow their labor, are open- ly confessed. The British and foreign Bible Society has lately ordered a ship- ment of 12,000 Gospels to be forwarded to South Africa for the use of the China- men engaged to work in the mines there under contract as coolies.

According to the data prepared by W. J. Semelroth, secretary for the World's Fourth Sunday-School Convention held recently in Jerusalem, there are 23,500,000 children and youth now enrolled in the Bible schools of Protestant churches. Of these the United States has 11,493,591 upon the books of its schools, England and Wales coming next with something like one-half this number, and Greece concluding the long roll with four schools and 180 scholars. It is not too much to say that under God the future of the Church is wrapped up in the conduct of these schools. He who gives the least of these little ones a cup of cold water that shall refresh his spiri- tual nature, shall not be without reward, while he who causes one of them to stum- ble and fall, must come under the con- demnation which the Master pronounced against those who make the humblest to perish. The teachers engaged in this labor of love will have a new sense of its dignity and importance when they con- sider its magnitude and its bearing upon the future of Christ's kingdom.

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THE LATE BISHOP BALDWIN.

The death of Bishop Baldwin, of Lon- don, removes one of the most simple- hearted, saintly, and eloquent of men. The outburst of sympathy from all the community in which he dwelt proceeded not more from his coworkers in the Anglican Church than from every section of the public, Gentile and Jew, Protestant and Catholic. No one could come into his presence without feeling his nobility of character.

In every good work he had a part with- in the limits of his opportunity and strength. One of the organizations in which he took special interest was the British and Foreign Bible Society, in whose behalf he many a time and oft lift- ed up his voice. At his funeral at St. Paul's, London, previously to the remains being removed to Toronto for burial, the clergymen of all Protestant bodies were numerously represented, and a noble eulogy was pronounced by Bishop Car- michael of Montreal.

Mrs. Isabella Bird Bishop, who died a few days ago in the vicinity of London, was probably the most widely traveled woman of her age. The daughter of Rev. Edward Bird, of Boroughbridge Hall, Yorkshire, she was born to affluence; and being in her early life of frail health, she was advised to travel. At the age of twenty two she set out, and for fifty-two years she has been before the public as explorer, authoress and philanthropist. Although she was married in 1881, her married life was brief; Dr. John Bishop, her husband, dying in 1886. Her first book, published in 1856, was "An Eng- lishwoman in America;" her latest, "The Yangtse Valley," in 1900. Prob- ably the most popular of her works was "Unbeaten Tracks in Japan," issued in 1880. Mrs. Bishop was the first of her sex to be elected a Fellow of the Royal Geographical Society, before whose sessions she delivered numerous mem- orable addresses. She spent three years in that portion of the East which is now the scene of war between Russia and Japan. Of late years she had taken pro- found interest in Christian missions, which in her earlier life she was inclined to value but lightly. Her travels, how- ever, brought her into contact with the heralds of the cross around the world. One of the notable papers before the World's Ecumenical Mission Conference in New York in 1800, was prepared by her upon "Woman in Heathen Lands." Out of her own funds she built five hos- pitals and an orphanage in the East, and she gave not a little of her later years to personal supervision of their work. She was an authority in more than one of the natural sciences, and had she turned her whole attention to either botany or biology, would have won greater distinction. It is probable that she has made some provision for the main- tenance of the charities which she insti- tuted and fostered, and it is a tribute to the work of our missionaries that the greatest traveler of the age was their warmest friend.

HABIT.

Rev. Dr. Armstrong preached last Sun- day in St. Paul's church, Ottawa, a very practical sermon on "The 'How' of Hab- it." He took for his text Ps. 84:5: "In whose heart are the ways." He interpret- ed this to mean "beaten tracks to Zion," and habits, he said, were beaten tracks.

Prof. James says in his Psychology, "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state." It is in the earlier years, that habits are formed, and when once set it is next to impossible to break from them. Educa- tion in its deeper meaning, is the training, in habit. Many things one must learn to do automatically if we are to do them, with comfort. Habits are beaten tracks over which we move easily. They may be manual or mental; artistic or practical; philosophic or physical. The more use- ful things, we can learn to do in the way of habit, the more efficient do we make our lives. So form good habits, and re- frain from forming bad ones, is the great problem of conduct.

When we speak of habit people are dis- posed to conclude, that we refer to bad habits. A little consideration will show how incorrect this is. "Habit" applies to the good, as well as to the bad, to virtues, as well as to vices.

It is not an easy task to break old hab- its or to form new ones, that go against the grain, but it can be done. The chief thing is to make a good resolute begin- ning; in this case 'well begun' is half done. Everything that will tend to strength- en resolution or compel action in the direction of the habit we wish to form must be called in to aid in the process. If I am stingy, and wish to form the habit of liberality, I must begin by giving, in such a way, as will smite selfishness a hard blow, I must make engagements to give, that will compel me to act as frequently as pos- sible.

No habit can be formed, if exceptions are allowed to come in. Making excep- tions destroys the possibility of forming the habit desired. A drunkard who wishes to reform and to secure the habit of sobriety must not permit the suggestion, of a single glass, under any consideration. Every good intention the mind may sug- gest, every good feeling prompting to act in the direction of the good habit desired, must be carried into effect, if possible. We are told that "the way to hell is paved with good intentions." It is equally true that the way to heaven is paved with good intentions. In the one case the good intentions are not carried out, in the other case they are.

Persistent practice is essential to the firm setting of a habit. Lizt, the famous pianist, said, "When I cease to practice for one day, I know it; when for two days my friends know it; when for three, the public know it."

One of the best means to help and en- courage one in the formation of a good habit is to keep before us good examples and ideals. These tend to stimulate and