

one thing, and war with Russia another; and Japan has yet to demonstrate the extent to which her nimbleness and quickness of intelligence are corroborated by staying power.

In sympathies, Great Britain and the United States range themselves (naturally) on the side of Japan. It is, to a certain extent, Saxon versus Slav—which influence shall dominate the world? Patriotic and racial predilections aside, we cannot honestly see how the world could be advanced in the best things by the predominance throughout the globe of Russian principles and Russian methods.

In this war, Britain and the United States stand for the integrity of Chinese territory, on the principle of the open door commercially. The contest will therefore draw the English speaking nations closer together; and also should Japan either win, or hold her own creditably in the war, increase their prestige in the Far East.

As to interests of highest moment God can once again make the wrath of man to prevail him. Japan and Korea are not unlikely to be more open hereafter than ever to English-speaking missionaries of the Gospel and to the Scriptures in the native tongues. Canadian Presbyterians have many missionary ties with the Orient, and will watch the progress of the war as interested spectators. A thoroughly evangelized Japan would set in motion influences that would eventually mean an evangelized China.

BEST OF SETTLERS.

The Doukhobors have been variously estimated by the public men and journalists of Canada, many even going so far as to condemn the government for introducing so undesirable (?) an element into our country. In a recent interview Mr. E. W. Thomson, an intelligent observer, who has made himself acquainted with these people and their conditions in their Northwest homes, says:

"The Doukhobors were the best settlers in Canada. They were honorable, truthful, and cleanly to a fault. For lack of a formal church and an established clergy, the individual here and there might be attacked—was indeed attacked—now and then with religious fanaticism, but Peter Vereghin, their leader, who had been sixteen years in exile in Siberia, and who, though emotional, had had some worldly sense knocked into him by his trials, was a sane and restrictive force, which operated success fully against extravagance. The people were comfortable. Their houses were spotlessly clean. They had Russian ovens, made with clay, which diffused a perfect warmth; they had plenty to eat; they had a good part of the country, and they were doing admirably. Indeed, if anything they were too good. That is they were too kindly to the worthless when the worthless appeared amongst them. They lived the communal life. There was one purse in the village. There was a public bath-house, and every week the men and women bathed by turns. They were moral, frugal, and a people with primitive virtues."

Coming from such a source this testimony is of great value.

THE PREACHER AND POLITICS

We have often heard it said that the minister should not meddle with politics; some going even so far as to deprive him of the rights of citizenship. The party politician is usually quite willing his pastor should take a hand in the political fray, so long as he does it on the right side; but we beside him should he speak or vote on the other side!

With the views on the general subject, as expressed of by a secular paper, the New York Evening Journal we can heartily concur. Our contemporary says:

Every preacher of ability should interest himself in politics and take an active part in political work. He should study political economy, and give the world the benefit of his thoughts.

The business of a preacher is to make men better, to improve them in this life, thus giving them as good a chance as possible in the life which is to come.

The preacher who wants to make good men must work for good politics. The politics for a nation reveals that nation's moral condition. Dishonest politics means careless citizenship indifferent to moral questions. And careless citizens are not apt to pay much attention to the religious teachings of any body.

It is said by one preacher who objects to "political preachers" that Christ did not bother with politics, that he only thought of men's souls.

A very imperfect conception that sends to us of the character and work of the founder of Christianity. For one word that he said about the future state, he said a hundred about life here and its duties. He settled for his Jewish followers, and settled with perfect wisdom, the political question of the day involving Rome's supremacy, when they questioned him as to the payment of taxes. Pointing to Caesar's head on a coin, he preached a shot, effective, political lesson.

The real politics of the world is no mere matter of laws, of candidates, of rival parties. Real politics is a question of the relations of men to each other of the individual's duty to the race, of the rich man's duty to the poor, of the poor man's duty to his fellows.

Real politics Christ preached, from the beginning of his work to his death. He preached to the rich men of their duty. And if he talked to them of a future life, it was mainly to influence them into the doing of their duty here.

There does not exist a single great and true political principle that is not included in Christ's teachings.

The preacher who interests himself in politics, in the relations of men toward each other, follows the example of the greatest of preachers.

Dr Frederick A Cook explorer, who was surgeon of the Peary Arctic and Belgian Antarctic expeditions, has recently explored Mount McKinley, said to be the highest peak in North America, and in the January number of Harper's Magazine publishes the first account of his experiences on the great "unconquered" mountain. What with the difficulties of getting his pack-train of horses over the icy streams and bogs, and of making camp under a silk tent on the frozen mountain side digging into solid ice or a level flooring the account reads like a story of adventure.

STATE OF FUNDS AS AT 8th FEB 1904

The following are the receipts to 15th January, 1903 and 1904:—

	1903	1904
Home Missions.....	\$73,735.86	\$79,413.08
Augmentation.....	14,901.30	17,473.44
Foreign Missions.....	40,898.95	39,520.94
French Evangelization.....	11,499.24	12,161.47
Pointe-Aux-Troubles.....	7,194.45	5,727.46
Mrs. Wilder's Orphan Fund.....	7,648.23	5,938.99
Aged & Infirm Min. Fund.....	5,890.08	5,834.75
Assembly Fund.....	2,747.57	2,532.07
Knox College.....	3,069.65	2,283.57
Women's College.....	1,315.98	1,443.38
Montreal College.....	1,783.53	1,477.99
Manitoba College.....	2,646.91	2,281.88
	\$182,997.02	\$165,670.67

We have had another disappointing week so far as receipts are concerned. To this date, the total receipts are \$17,326 less than at the corresponding period last year. Although within a fortnight of the close of the year, less than one-half the total contributions of the year have been realised. While \$165,670 have been got, it is still necessary to receive \$173,154 so as to end the year without debt. In many congregations, owing to the state of the roads and weather, there has been no services for two or three Sabbaths and, in others, the attendance has been exceedingly small, so that where the contributions for the schemes of the church are taken during the last two months of the year, there is great shortage.

It is earnestly hoped, however, that within the next ten days, special steps may be taken with a view to securing contributions for the general work of the church, so that, before the close of the month, the leeway may be considerably made up. Upwards of 530 congregations have not yet forwarded any contributions for the schemes of the church, this year, and a considerably greater number have thus far sent nothing for one or more of the schemes.

As Missionary and Sabbath School Treasurers are some times not aware of the date when the church year closes, or inadvertently overlook the fact will ministers kindly enquire of their treasurers if the money on hand has been forwarded, and if not see that this is done so as to reach Toronto on or before Monday 29th February.

Toronto, 15th Feb. 1904 R. H. W.

Literary Notes.

The Literary Collector for January contains the following suggestive articles: Naval Manuscripts in National Archives, by C. H. Lincoln; William Dunlop and his Writings, by Oscar Weaglin; Bibliographical Society Matters; Notes on Modern Art; A Dissertation upon Pamphlets; and the usual book reviews, etc. The Literary Collector Press, Greenwich, Conn.

In Harper's Bazar for February we find the conclusion of Josephine Daskam's bright memoirs of a baby, and the second instalment of the very interesting new serial, the Masquerader, by Katherine Cecil Thurston, Agnes Reffler's discussion of the Spinster is very much to the point, and the two short stories in the number are specially good—the Coronation of Mrs. Beacock, by Mary B. Mullett, and one of Elizabeth G. Jordan's inimitable convent sketches, The Redemption of Mabel Mutiel. The different departments are full of good things for mothers, daughters, and women in general. Harper and Brothers, New York.