

CHRISTIANIZE THE COREANS

ONE PRESBYTERIAN MISSION MINISTERS TO A MILLION PEOPLE.

"Jesus Doctrine Book" is What the Bible is Called—The Coreans Endure Hardships For Bible Study Conventions.

On the north-east coast of Corea are the ports of Song Chin and Wonsan, and between them the large provincial capital, Ham Hung. With these three places as stations, the Canadian Presbyterian Mission endeavors to minister to the spiritual needs of a million Coreans.

At the beginning of 1908, a Corean came to the missionary house in Wonsan, asking for the "Jesus doctrine books." Two months later, he came for more books. Nothing more was seen of him until December, when he and another man arrived in Wonsan, saying that a number of people in their village, seventy-five miles away in the mountains, had decided to believe, and urging the missionary to come and teach them.

Ten years ago a missionary and his native helper went to the country town of Mun Chun, fifteen miles from Wonsan. A young man in the neighboring village heard of their arrival, and having studied Confucianism and Buddhism, he went to confound the Western barbarian. Instead of succeeding, he took with him a copy of Luke's gospel. This young man gradually came to knowledge, and in spite of the bitter opposition of his family and numerous relatives in the same village, declared himself a Christian.

The Corean Christians' desire to study the Bible is shown in their memorizing large portions, and in their enduring hardships for Bible study conventions. Some young women, to attend the one held in Song Chin, walked one hundred and forty miles, crossing twelve high mountains over difficult roads.

Brutalities of the Natives.

Rev. R. A. Haslam and Dr. G. B. Archer paid a visit to the native state of Mandi, in the Punjab, North India, and their report shows, among other things, revolting cruelties. The inscription of Mandi City was at its height when we arrived. All along the route we had met all classes on their way to the state capital to air their grievances.

In Mandi City was a gathering estimated at from seven to sixteen thousand people. A durbar had been held the day before and the Commissioner was expected, so that we had large and representative audiences. As one heard of the treatment accorded to prisoners by the common people—although the insurgents on the whole practised restraint—one was glad that India was not at the mercy of a non-Christian ruler.

state for some days without treatment. Such were some of the punishments accorded to East Indians. The cause of the people seems to be just, but their methods of redress will probably, call upon the leader of the revolting party the government's severe reprimand."

The Age of Chivalry.

J. W. Foley. Would you believe me if I told That half a block from me Lives Captain Kidd, a pirate bold, Who used to sail the sea; While Robin Hood and William Tell Live right across the way; Indeed, I know them very well, And see them every day.

The Captain leads as fierce a band As ever you did spy, Who do their wicked deeds on land, Because their sea is dry; I've seen them kidnap as a prize, And for a ransom hold, A maiden with the bluest eyes And yellow hair, like gold.

Swift came the news to Robin Hood, Who joud his trumpet blew, And gathered from the near-by wood His brave and gallant crew; With pikes and staffs, and off they tore With many shouts and cries, To rescue and bring back once more The maiden with blue eyes.

And, oh, such battles I have seen Upon the green sward here, Fought Robin Hood and Kidd between As only heroes dare! And I have seen men speared by scores All lying thick around, More than are killed in modern wars, All dead upon the ground.

Romance of Inscriptions.

In the churchyard of the old village of Crayford, England, is a curious gravestone, which visitors regard with interest. It marks the burying place of an old parish clerk, and is a relic of the days when the history of a man's life was engraved on his tombstone, for all passers-by to read: Here lieth the Body of Peter Inell (30 years Clerk of this Parish.) He lived respected as a pious and a meritorious man and died on his way to Church to assist at a Wedding on the 31st day of March, 1811. Aged 70 years.

The Joke That Returned.

A joke that did good, but unexpected, service was played years ago by a Montreal newspaperman on his father, a minister in Chicago. The scribe, while home on a visit, found his father's purse, containing a single one-dollar bill. The one bill brought an inspiration, and he wrote on the margin the words: "The last of many thousands spent on wine and women." Not long after his father called him into his study. The minister's manner was very impressive. "See this, my boy," he said, handing him the bill with the inscription, "study it carefully. This is a sad warning given to us all by some unfortunate wretch who fell lower and lower until he reached the end of his fortune. God only knows if after spending that final dollar he did not end his fatal career by a self-inflicted death. Take this to heart."

Hear the Cat's Explanation.

You ask the reason, little friends, Why cats don't wash their faces, Before they eat, as children do, In all good Christian places. Well, years ago, a famous cat, The pangs of hunger feeling, Had chanced to catch a fine young mouse, Who said, as he ceased squealing, "All genteel folks their faces wash Before they think of eating!" And, wishing to be thought well-bred, Puss heeded his entreatings.

But when she raised her paw to wash, Chance for escape affording, The sly young mouse then said good-bye, Without respect to wording. A feline council met that day, And passed, in solemn meeting, A law forbidding any cat To wash till after eating. Thomas Waggoner, a Texas millionaire, gave each of his three children Christmas presents worth \$2,000,000.

CANADIAN'S ROMANCES.

Experiences and Good Fortune of Quebec Lady.

Standard. Intertwoven with the history of ex-Empress Charlotte is the story of a Canadian woman, so remarkable and romantic that it seems like something taken from fiction. She was a native of the village of Phillipsburg in Missisquoi County, at the Canadian end of Lake Champlain. Her father, named Joy, was a retired sea-faring man of small means and a large family, whose principal if not only inheritance was intellectual brightness, physical charm and stout hearts. The daughter in question received practically all her education at the village school, ere she left home to make her way in the world. She began what may be called her public career as a rider in a western circus; the early days of the American Civil War found her in Washington, where she met an Austrian Prince with the peculiar name of Slam-Slam. He was an honorary colonel of a Federal regiment of volunteers and saw some service. Acquaintance with the Austrian party led her to Mexico a few years later, and there she became the companion of Empress Charlotte, accompanying her to Europe when the poor woman went in search of succor for her husband's waning cause. Of course, there is a love affair in the story, and, as might have been guessed from the first, she married Prince Slam-Slam and lived for a time in his Austrian castle.

During those days of magnificence she did not forget her old mother in the simple Canadian home, and at the Phillipsburg post office was regularly received a package bearing the crest of the house of Slam-Slam, and containing a substantial remittance for the mother of the Princess. But the Franco-Prussian war of 1870-71 brought to a close that splendid period of the Canadian girl's life. Prince Slam-Slam joined the German Army as a colonel of cavalry, and in that whirlwind of death by which the German mounted force decided the battle of Gravelotte, he lost his life. Then followed years of widowhood, but this Canadian woman seems to have been born into fortune, for she made a second marriage with a wealthy English gentleman, and the former Austrian Princess returned to her British allegiance.

About ten years ago she visited the United States for the express purpose of presenting colors to the regiments which her first husband had commanded. The newspapers devoted pages to accounts of her career, and they claimed her as an United Stateser, according to their usual way. At Washington she was the guest of the President, and the ceremony of presenting the colors was attended by many prominent public men. Nor were the careers of other members of her family obscure. One sister married a Chicago millionaire, and a second took for husband a gentleman high in the consular service of the United States. One brother was a Chicago physician and the eldest, inheriting his father's seafaring instincts, became a pilot on Lake Champlain, living at Rousse's Point.

A Household in Future Years.

"Don't you think, Minerva," said her husband, anxiously, as he tied the kitchen apron firmly around his waist, "don't you think that we are carrying this idea of co-operation in domestic matters to extremes? I have been washing dishes for a week now, and between times I have been doing a little Scripture reading, and I can't find in the Bible any authority for men's doing kitchen work, but women are frequently spoken of in this connection: 'She looketh well to the ways of her household.' 'She riseth while it is yet night, and giveth meat to her household.' These quotations, Minerva, would seem to warrant the conclusion that household duties should be assigned to the woman." "My dear," replied his wife, "if you will pursue your studies further you will find in II Kings, 21: 13, these words: 'I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.' This proves that you are nobly doing the work designed for you by Providence. When you are through be sure to wash the towels clean, shake them and hang them straight on the rack. Death, you know, lurks in the dishcloth. I am now going out to attend a meeting of the Society for the Extinction of the Microbe by Electricity."

After the Saloon, What?

The Lighthouse, Philadelphia, carried on by Church people, is a splendid institution, worthy of the closest study by social workers, and especially by those who ask, "In Place of the Saloon, What?" The Lighthouse is the greatest competitor of the saloons in the Kensington district, and will eventually drive them out, or at least very seriously curtail their power and influence. The five members of the Gospel Quartette (the organist was included) were all saloon frequenters, one of them an inveterate gambler. Their lives were transformed years ago, and they became deeply interested in the work of the Lighthouse. They organized themselves to sing Gospel songs as a means of making the Wednesday and Sunday evening meetings more attractive, besides rendering good service at meetings in churches.

Odd School Customs in England.

The headmaster of Manchester Grammar School, in a speech, has referred to a custom at Rugby School which forbids a boy of less than three years' standing to turn up trousers, and which insists on his doing so after that period. The custom is only a minor instance of quaint practices at all the great public schools, maintained with religious care, though in many cases their origin is obscure or unknown. The Shrove Tuesday tossing of the pancake at Westminster School, with its ensuing scramble for the largest fragment, which gains for its possessor a guinea from the dean, is perhaps the best known among them.

A curious custom at Marlborough requires every boy to bring to school with him a cushion, technically termed a "kisk" to be his inseparable companion in school time, and in addition to the ordinary functions of a cushion to carry books from one form room to another. At Shrewsbury School, at the beginning of each term, "hall elections" are held for the posts of hall crier, hall constable, hall postman and hall scavengers. The general brutality of youth often selects for the position of hall crier either the most nervous

boy in the school or one afflicted with a stammer.

The new boy in the school house at Rugby is early called upon to take his part in "house singing." At this function, held in one of the dormitories, he has to render a song to the satisfaction of his audience, the penalty being the swallowing of a mouthful of soapy water. Another ancient school custom is the parade of the Christ's Hospital bluecoat boys before the Lord Mayor at the Mansion House on St. Matthew's Day, when "Grecians," who correspond to "sixth formers" elsewhere, receive a guinea each, and the rank and file of the school are presented with new shillings.

Changing the Calendar.

The Council of the Russian Empire and the Duma are considering the adoption of the Gregorian Calendar. The fact that this calendar was introduced by a Pope of Rome has prevented countries belonging to the Greek Communion, of which Russia is the chief, abandoning the Julian system. The latter, based on the belief that the tropical year is exactly 365 1/4 days long, is now thirteen days in arrear, the 11 min. 10 sec. by which the tropical year falls short of 365 1/4 days having accumulated to that extent since the time of Julius Caesar. The Gregorian correction drops three of the Julian leap years in 400 years, and when first introduced, in 1582, ten days were omitted from October to level things up for a new start.

For nearly two centuries England also refused to recognize the reform coming from Rome, but in 1752 it was adopted here by Parliament, by which time another day's error had accumulated, and eleven days had to be dropped. Russia, if it makes the change, will have to throw away thirteen days, and it is unlikely this can be done without great inconvenience. The loss of eleven days in England in 1752 caused serious riots.

The Good Hearts of Women.

The aim of the Good Cheer Society New York's latest, is to brighten the sick, chiefly those convalescent, with flowers, magazines and companionship. William E. Platt has offered for its use an estate on Staten Island, known as Hampton Court, with a fine clubhouse in the midst of eighty acres of park land; stables with eight or ten horses, and a smaller house, to be special "country headquarters" of the club. The club plans to make it a retreat for convalescents. Already the horses and carriages have been put to good use in giving long drives to invalids. Two automobile firms have offered the use of two machines one day a week. The club has received hundreds of letters from people who desire a bit of its "good cheer," and doctors and ministers are finding it plenty of "cases." St. Mark is the patron of the society, which is spreading its branches wide and far. In Brooklyn a club is already in existence and branches are being formed in Chicago, Boston, Indianapolis and other cities.

Searching For The Christ-Child.

A legend amongst the Russian peasantry is that an old woman, named Baboushka, was at work in her home one day when the wise men from the East passed on their way to find the Christ-Child. They invited her to go with them, but she excused herself, saying that she would follow on by and by, when her work was done. When she had completed it, however, the three men had passed out of sight, and the "star" shone no more in the darkened heavens. So she never saw the Child, but she is living, and searching for Him still. For His sake she takes care of all His children, and the Russian children believe it is she who fills the stockings and dresses the Christmas trees! She fancies that in each little one whom she feeds and cares for she may find the Christ-Child Whom she neglected years ago! And so she does, for inasmuch as she aids His little ones she does it unto Him, as He has proclaimed.

Most Zealous of Worshippers.

During Ramadan the great business of the Mohammedan world is religion. The little square before the Hissar Jamii, the great mosque at Smyrna, is crowded with mid-day worshippers, none of whom have eaten or drunk or touched cigarette or margarine, since sunrise. All are preparing for prayer, washing faces, hands and feet in the fountains, waiting silently in long rows, hundreds at a time, to take their turn on the crowded floor of the mosque. Mohammedanism is the most democratic of religions. Rich and poor, Kurdish porter and Turkish pasha, mingle without a touch of distinction in the common act of worship, unaided by a single visible symbol of faith. The Sultan's interdict has been removed, and the mosques in the cities, save only the very sacred mosque of Eyub, the prophet's "beloved disciple," or buildings in fanatical quarters, have been again thrown open to Christian sightseers, who, if they are discreet, are safe from a worse rebuke than a stare or a frown.

Did Not Know His Flock.

Dundee Advertiser. A newly appointed Scottish minister on his first Sunday of office had reason to complain of the poorness of the collection. "Mon," replied one of the elders, "they are close—verra close. But," confidentially, "the auld meenister he put three or four saxeppence into the plate hisself, just to gie them a start. Of course he took the saxeppence awa' with him afterwards." The new minister tried the same plan, but the next Sunday, he again had a dismal failure. The total collection was not only small but he was grieved to find that his own sixpences were missing. "Ye may be a better preacher than the auld meenister," exclaimed the elder, "but if ye had half the knowledge o' the world, an' o' yer ain flock in particular, ye'd ha' done what he did an' gi'd the saxeppence to the plate."

The Celestial New Year.

According to the Chinese calendar, the new year begins on 25th January and is wildly celebrated. Processions and festivals of the carnival sort are held in the principal cities. The Chinese are extremely fond of fireworks and are adepts in the manufacture. Many kinds are used in New Year celebrations. The noisy kinds are particularly popular, so that the processions move along in a hullabaloo of popping noises. At Canton, one curious feature is the bearing aloft on long poles of girls garbed to represent idols. Borne high above the crowd, each little girl is sheltered by a big umbrella carried on a still longer pole. They look like pretty flowers rising above a meadow. It is proposed to hold a "Lorna Doone" pageant in the famous Valley of Rocks at Lynton, Devon, next summer.

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LOCAL TREATMENT FOR WOMEN'S DISORDERS

The health we enjoy depends very largely upon how the blood circulates in our bodies. In other words, if we have perfect circulation we will have perfect health. There is a constant wearing out of the tissues in every part of the body. The blood flowing through the veins carries off this waste or dead matter, while the blood coming from the heart through the arteries brings the fresh new living tissue, the essence of the food we have digested, to replace what has been carried off. This constant wearing out and expelling of the dead matter and the replacing of it with new tissue, atom by atom, goes on day and night, until in about 7 years a complete change has been effected. This every man and woman has an entirely different mode in every particle of it from what he or she had 7 years before.

It sometimes happens, however, from a variety of causes, that the blood becomes congested in certain portions of the body. This means that the blood vessels in these parts become weakened, and the circulation of that section of the body becomes sluggish and stagnant. The consequence is that the dead matter in that part of the body is only partially carried away, and that but little of the new vital matter is introduced there to build up and strengthen the tissues and nerves. This condition invariably exists in all cases of female disorders. The dead matter retained in the circulation, which should have been expelled, causes irritation and inflammation of the delicate membrane, and oppresses the nerve centres. This condition is the large cause of the various physical and mental sufferings which accompany female troubles.

To obtain relief it is evident that the first thing to be done is to get rid of the dead matter which is being held in the circulation. If this dead matter is allowed to remain there a species of blood poisoning will result and nature will endeavor to get rid of it by forcing it through the skin. The above explanation will also show why ORANGE LILY is so successful in curing this condition. It is a local treatment, and is applied directly to the affected organs. Its curative elements are absorbed into the congested tissue, and from the very start the dead matter begins to be discharged. A feeling of immense relief, both mental and physical, accompanies it, and the improvement is constant and positive. This feature of the expelling of the dead matter is always present to a greater or less extent, and in some cases it is so marked as to be amazing. The case described in the following letter is not exceptional.

Dr. Cooley, I am thankful to Mrs. F. E. Currah, your Canadian representative, for my health restored by your wonderful remedy. I have suffered for 17 years, but not so bad until 3 years ago. Then I had a doctor, who told me I had a tumor, and could live no more than a year. I went through an operation I would not live through it. A year later I sent for him again, and he gave me up to die. My husband then sent for another doctor, who performed an operation, and I do not know how long I lived. I suffered with him 3 or 4 months, but became so bad again that I thought I could live no longer, and I began to long to die. One day my husband came home and knew a slip of paper to me with Mrs. Currah's address and told me a lady had advised him to write to her for a treatment that would cure me. I said it was too late, that I would die anyway. I could not lift a leaf without hurting me. Then the first doctor told me it was worse than ever. However, my husband sent for ORANGE LILY, and the third treatment brought away one tumor. Others followed, until 7 tumors had been expelled. 3 large ones and 4 small ones. I know if it had not been for ORANGE LILY I would have died, for I could not live much longer. I would have thought it cheap at one hundred dollars for a month's treatment, instead of one dollar. It is worth its weight in gold.—MRS. GEO. LEWIS, Hamoville, Ont.

The above letter is published with Mrs. Lewis' permission. All letters received are treated as being sacredly confidential, but occasionally some patient feels so grateful for being cured that she is willing to make the matter known for the benefit and encouragement of her suffering sisters. ORANGE LILY is a positive, scientific remedy for all disorders of the female functions. As explained above these troubles are of local origin, and require local treatment. It is just as sensible to take medicine internally for female troubles as it would be to take medicine internally for a bruise, a boil or an ulcerated tooth. In all these cases some dead matter is being retained, and the cure is effected by employing local methods for expelling the dead matter. ORANGE LILY has antiseptic, soothing and healing properties, and also tones up and invigorates blood, restores vitality, and is an infallible remedy for every suffering woman may satisfy herself, without cost to her, that ORANGE LILY will cure her, that I hereby offering FREE TRIAL OFFER I will send, without charge, to every reader of this notice who suffers in any way from any of the troubles peculiar to women, if she will send me her address, enough of the ORANGE LILY treatment to last her 30 days. In many cases this trial treatment is all that is necessary to effect a complete cure, and in every instance it will give very noticeable relief. If you are a sufferer, you owe it to yourself, to your family and to your friends to take advantage of this offer and get cured in the privacy of your home, without doctor's bills or expense of any kind. Address, MRS. FRANCES E. CURRAH, Windsor, Ont.

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