

LETTER FROM KOREA.

Through the kindness of Rev. G. Ernest Forbes, of New Glasgow, N. S., we are able to give our readers the following extracts from Miss Mair's letter:

Ham Heung, Korea, Dec. 26, 1906.

We spent a few hours or a day in each of the ports, Yokohama, Kobe and Nagasaki. In each of the last two we visited the mission work of the American Methodists and Presbyterians. They have splendid schools and all report much progress. From Nagasaki we sailed to Fusan, the southern port of Korea, where we met more missionaries. The Americans and Australians have a good work there. It is the saddest thing the way they cry out for more workers.

We left Fusan Sunday night and arrived in Wonsan Wednesday afternoon. The welcome we received in Wonsan far surpassed anything I ever imagined! Mr. McRae had come down from Ham Heung and all the other missionaries of Wonsan were there but Mr. Robb, who has been up working in Son Chin. I wish James' Church could know how these dear ones appreciate their effort to enlarge the work here. They are a splendid band of men and women—like one family. I could not help but notice the trend of the conversation—the very first questions were, "Are there any workers coming?" "Are we to have a new doctor?" "What does the home Church intend doing?" "Then it would be, 'did you really see my father and mother?'" But invariably the talk came back to the work and the workers.

Although we were rather tired that evening we both went to the last meeting of a union women's class being held in the American Methodist Church. The women in this country are not the old-fashioned Presbyterians for the meeting was two hours long. They are born orators judging from the freedom with which they spoke. They love to talk, to urge and testify, to pray and sing. It made me almost weep the way they gathered round Miss McCully and me thanking and blessing us for coming—they all said they were so grateful to us for leaving our homes and coming away so far across the water to teach them. All this had to be interpreted to me. It seems so long to look ahead before I can speak to them—it is such a comfort to know that you are praying very definitely for me in that connection, please never forget to do so. I must be very, very diligent in getting the language.

The next night Miss Robb, Mr. McRae and I left for Ham Heung, Miss McCully staying in Wonsan for a few weeks. We were about six hours coming to So Ho the port of Ham Heung, 10 miles distant. We went directly to an inn to have our breakfast. Have you seen the story Mrs. McKee wrote about David the lad who wants to be a minister? He is a wonderful boy, still with the same hope. Mr. McKee says he makes the most beautiful prayer and speaks so humbly and well. He was the lad who travelled with us and prepared our food for us in the inn. I had often heard and read of a Korean inn but after all it was a total surprise—it is so tiny, nothing but mats on the floor, a pot of charcoal to warm yourself, and our own personal baggage. To me it was like camping out and I thoroughly enjoyed it. David brought our food in on three small tables and after a prayer of thanksgiving for our safe passage, and the good things provided for us, we enjoyed our breakfast.

From there we travelled in those funny closed chairs, carried by four men. When about six miles out from Ham Heung we met Mrs. McKee in her chair. It was a happy meeting—you remember what friends we were and we had not seen each other for nearly six years. She had been the only foreigner in that great city of 45,000 for a whole week. That was not the only surprise in store for us, we had hardly got started when we met a long row of school boys and girls who had

walked out all that distance to meet and greet us. A little further on we had to get out of our chairs to be welcomed by men, women and children, who had walked out and had been waiting three hours without dinner to welcome back their "Ma Moksa," "Op Pouin" (Miss Robb), and their new "Pouin." It is not often given to one to receive such a hearty welcome. I was surprised and said to Mrs. McKee that I had not imagined that they knew anything about me. She said, "they knew the day you left home and have been following you in their prayers ever since."

At last we reached this great heathen city. Have you any idea of the size of it, the opportunities for work and the awful difficulties under which these two lonely workers have been carrying on this work? Their hearts are sore when they see the wonderful chances for winning souls and that they are utterly unable to begin to reach those who are ready to learn if they could only be taught. The Koreans today are crushed, they say themselves that they have no country, no king, no one cares for them and they are coming by dozens every day to find out about the new religion if it will help them. The officials come and every class. Mr. McKee says that one worker today can do more than six can ten years hence. I do not see how he is going to stand the amount of work he is doing; he never rests but is always with enquirers or his Christians. He simply has not the time to write, he is so busy from morning to night seeing people both from the city and country. He is sad over the fact that there are churches in all directions large enough to have a minister and who have no one but native helpers, who as yet need much teaching themselves. Many churches have been opened and cannot be visited but once in the longest time. Think of this city alone with but one minister apart from all the country regions. They moved into a new church here last fall that is supposed to hold 300 people. Several Sundays ago it was so packed that they had to tell the women that they could not go to the morning service, but could have theirs in the afternoon. Last Sunday that church was uncomfortably crowded both morning and evening with men. In the afternoon we had 200 women and girls. Can you imagine one woman trying to hear verses and catechism and then preach to a class of 120? Yet that is what Mrs. McKee has been doing week after week.

Oh, to think of the opportunities that cannot always last, and this is only going on in one small part of this great city, other great sections have not yet been touched. I thought I had an idea when I was home of the need of workers, but somehow since I have come here it makes my heart sick, it makes you feel that you would happily give your very life to give these people what they are hungering and searching for. Oh, to have their language and have a hand in the great work. I try to remember that "whoever prays most helps most." I can do that. We all can and must pray.

Will you remember me very kindly to all the friends in your congregation and please tell them I never wished so much before to thank them for sending me out. I thank God every day for letting me come. Yours in the Master's work,

CATHERINE F. MAIR.

Address: Wonsan (Gensan), Korea.

United Presbytery: The minister should be a careful student of life. To speak comfortably to his people he must know their need. He should come very close to them and preach to them that which will, in some way, give rest to their souls. With all the diversity among men, there is much that is common to many. He who speaks comfort to one soul, speaks to an audience which he does not see and cannot number.

SETTLED PRINCIPLES OF THE STUDENT VOLUNTEER MOVEMENT.

This movement had its origin in 1883. The following principles have grown out of the experience of the years which have followed. For the benefit of those of our readers who for the first time come in touch with the Movement, they are reprinted:

1. The Movement is a Student Movement, and should cultivate primarily the field for which it is responsible—the institutions of higher learning in the United States and Canada.

2. Its membership shall be drawn from those who are or who have been students in institutions of higher learning.

3. It should adhere steadfastly to its fourfold purpose: (a) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (b) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America, and to unite all volunteers in an organized aggressive movement; (c) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (d) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers.

4. It should preserve the closest possible organic connection with the great inter-denominational student organizations of North America.

5. It should continue to be unswervingly loyal to all the regularly established foreign missionary agencies of the Church. It does not contemplate, and never has contemplated, becoming an independent foreign missionary board for the sending out of volunteers. It is simply a recruiting agency. It never has sent out a missionary, and never will.

6. It should continue the conservative, yet confident and aggressive use of the "Volunteer Declaration."

7. Close and constant supervision is absolutely essential to insure the strong and harmonious development of the Movement.

8. The leaders of the Movement—whether in the nation, state, or individual institution—should receive special training for their responsible work.

9. The building up of a comprehensive and progressive system of missionary education for students is the true basis for lasting and growing missionary interest in the Church.

10. If the purpose of the Movement is to be realized, its members must assume a very personal responsibility to help in the solution of the financial problem of the Mission Boards.

11. The volunteers will never reach the field as they should—that is, as God-sent men, until there is as much more prayer both by and for the members of the Movement.

12. The Movement should encourage no volunteer to go to the field until he is properly equipped; above all, not until he is filled with the Holy Spirit.

13. While the Movement believes in promoting every phase of missionary work which is being used by the Spirit, it should through all of them continue to lay chief stress on the realization of its Watchword, "The Evangelization of the World in this Generation."

Philadelphia Westminster: Paul Lawrence Dunbar is dead at thirty-four. He was a Negro. He was also a poet. His parents were slaves. Paul was born seven years after the Civil War closed. His whole life has been a song. Write him high. The Negro race has made now a great painter, a great preacher, a great poet. Will our people ever let it make a great politician?