

"The Goodwill of Him that dwelt in the bush be with us."

APR

1897.

# CHURCH AND HOME



The Magazine of the Presbytery of St. John

SUBSCRIPTION 20 CENTS. SINGLE COPIES 25 CENTS.

Address all communications—"Church and Home," care of Presbytery Clerk,  
82 Charlotte Street, St. John, N. B.

Business communications and money orders to Mr. John Willet, St. John, N. B.

## Reid Brothers,

— Wholesale and Retail Dealers in —

**W**ALL PAPERS, Latest Designs.  
Window Shades, Laces & Fringes to Match.

Curtain Poles and Trimmings, &c.

Samples sent on application.

56 KING STREET,

Saint John, N. B.

JAS. SEATON & CO., PRINT.

Public Archives of Nova Scotia  
HALIFAX, N. S.

CHURCH AND HOME.


WHOLESALE AND RETAIL DEALERS IN  
CROCKERY, GLASSWARE, LAMP GOODS,  
GRANITE IRON WARE, SILVERWARE, &c.

—We carry a large and well assorted Stock of—  
FURNITURE, CARPETS, MATTRESSES, &c.  
WILLARD KITCHEN & CO., FREDERICTON, N. B.

JOHN G. ADAMS,  
**UNDERTAKER,**  
OPPOSITE COUNTY COURT HOUSE.  
Queen Street,  
Fredericton.

**JOHN H. McROBBIE,**  
Wholesale and Retail  
**BOOTS, SHOES**  
AND RUBBERS.  
English Uppers, Shoe Findings and Leather.  
Letter orders promptly attended to.  
Samples and prices sent on application.  
94 King St., - ST. JOHN, N. B.

**CHURCH PEWS,**  
Made from any design, in any wood. Send for cuts of different styles.  
**SCHOOL DESKS,**  
Made of Hardwood, in sizes as laid down in the School Manual. Send for cuts.  
Also, Doors, Windows, Mouldings, Matched Sheathing, Flooring,  
Church Gothic Windows, and all kinds of Circle Work.  
EXPERIENCED WORKMEN. A LARGE STOCK OF LUMBER,  
Woodstock Wood Working Factory, - Woodstock, N. B.  
**R. K. JONES, PROPRIETOR.**

H. V. DALLING,  
Watchmaker  
.....AND.....  
Jeweller.  
  
DEALER IN HAMPDEN 17 JEWELS.  
Inspector Watches and Clocks  
on the C. P. R.  
30 MAIN ST., WOODSTOCK, N. B.

—YOU CAN GET—  
**HARNESSES**  
For Carriage or Wagon,  
Unexcelled for quality of material, excel-  
lence of workmanship, and lowness  
of price, at  
**WM. ROBB'S,**  
204 Union St., St. John, N. B.

**Our Advice to any of our Readers**

WHO INTEND PURCHASING

**Pianos, Organs & Sewing Machines**

IS TO WRITE TO—  
**McMURRAY & CO., FREDERICTON, N. B.**  
They employ no agents, but give the large commission paid agents to their customer.  
Write for terms and prices. Also headquarters for **SABBATH SCHOOL**  
**LIBRARIES**, a large stock always on hand at  
**McMURRAY & CO., Fredericton, N. B.**

# CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. II.

ST. JOHN, N. B., APRIL, 1897.

No. 4

## Report of the Superintendent of Home Missions.

The following stations have been lately visited :

Scotch Settlement, Andover, Tilley, Grand Falls. Edmundston, Fort Kent, Brockway, Milltown, Grand Bay, Fairville, and North End. Two Sabbaths' supply were given to St. Stephens, and our College in Halifax was visited with a view to secure ordained missionaries. In the northern district our French missionary, Mr. Lods, has met with good success during the last year. There is need of another laborer in this work. The French Board have agreed to send a student for the summer months provided it meets with the approval of the Presbytery. In Grand Falls our people are very anxious to have service regularly every Sabbath, and have promised to make every effort to meet the expenses of a student while fulfilling their promises for the support of the ordained missionary. Mr. Gratz has labored diligently and faithfully in the large field to which he has been appointed, and the people are fulfilling their obligations with respect to stipends.

There are two out stations in connection with St. Paul's Church, Frederickton, more or less regularly supplied, and a proposal has been made to place a student for the summer under the care of Mr. Macdonald, but no definite steps have as yet been taken.

It will be remembered that Presbytery placed Brockway with Waweig and three other stations in order to

effect a saving to the Board, and if possible build up a congregation. There are ten Presbyterian families in Brockway—the Church is union but no other denomination holds services in the field—the community is quite compact and very prosperous. The only service given during the last six months was on a week night, and that once a month, which is next to no service at all. Some step must be taken without delay for more efficient supply.

I am pleased to report that the congregation of Milltown is about to take steps to call and become a self-sustaining charge. Under Mr. Hawley this mission has grown and prospered. The Presbytery regrets, I am sure, that Mr. Hawley has been laid aside from work for some time on account of severe illness, but I am glad to say that he is now in a fair way for the full recovery of his health and strength.

Mr. Baird, our energetic catechist at Salina, has re-opened a preaching station at Golden Grove. Our people are overjoyed and enthusiastic. Canvas has been made and the contributions are liberal beyond expectation.

Our cause in Fairville has lost nothing during the vacancy—our people have been loyal—and have sustained supply throughout the winter, contributing at the same rate as when under a missionary. This is very exceptional. It is very clear that if a missionary is placed in Fairville without Grand Bay he will still have his hands full, but the work can be carried on to much better advantage, in other words it will be

be best to disjoin Grand Bay from Fairville. For we find within three miles of Grand Bay ten Presbyterian families who have been long neglected. Mr. Valentine has diligently visited and has reported the families' names with the number of children. It is very plain indeed that Grand Bay requires more attention, and it can have it by disjoining it from Fairville and connecting it with Nerepis and Jerusalem, thus working three weak mission stations and thereby erecting a congregation which eventually will become self-sustaining.

Our people in Salina are very anxious to have a minister settled in their midst, but hitherto the field was hopelessly weak, and every attempt has ended in failure; but things have come about in one way or another that it is now possible to arrange a congregation of considerable strength and at the same time not unmanageable as to size.

Norton, as you are aware, has been connected with Springfield, which left Campbell Settlement out in the cold. Now our people in this last mentioned station are ready and willing to unite with Salina in supporting a missionary. And a mission station which drew every summer an amount sufficient to supplement the congregation to the minimum stipend will be obliterated, or in other words \$155 paid the mission station every autumn, is very little less required from the Board to place a missionary in the congregation for a year.

In Riverside we have a mission station isolated and neglected. Our people cling tenaciously to a hope, often frustrated, that one day they will have a minister settled over them. The congregation is weak in numbers, but it is a congregation that has always paid its bills a hundred cents on the dollar, and so far as I know

does not owe a cent. An ordained missionary is available at the present time, and not only available but willing to undergo at least a little hardship as a good soldier of Jesus Christ, and I know the Presbytery will give the field every possible consideration.

Our North End mission has been wrought continuously since it was first opened. While I cannot report any large growth, yet the prospects and needs are such as to warrant Presbytery to continue to operate it in connection with Rothesay, either as a catechist or ordained missionary station.

In the eastern section of the Presbytery no re-arrangement of stations has been effected, and Augmentation and H. M. are still drawn upon for a sum not less than \$900. A possible re-arrangement was proposed, and all our people, with the exception of Dorchester, expressed their willingness to give the re-arrangement a trial. Buctouche and Scotch Settlement were willing to reunite; Shediac expressed its readiness to join with Dorchester; Sackville was left out in the cold, abandoned to perish, and at the present time it it would not be worth while to attempt to open a preaching station in Sackville.

The Presbytery will be pleased to hear, I am sure that the H. M. S. of St. John's Church, Moncton, undertakes the support of an ordained missionary within the bounds, pledging \$150 per annum. The example set by St. Paul's, Fredericton, and St. John's, Moncton, might well call forth the emulation of several other congregations equally as well situated for the support of missionaries in the field.

If the Presbytery shall decide in its wisdom to adopt the recommendations of the H. M. Committee the whole field for the summer will be

covered by 19 men, 8 catechists and 11 ordained missionaries—that is if Milltown becomes self-sustaining—at a cost of \$3,100, \$600 of which will be paid by the French Board, leaving \$2,500 against the H. M. Fund.

\$400 are promised by United Church of N. Glasgow,

150 by St. Paul's, Fredericton,

150 by St. John's, Moncton,

400 by W. F. M. Society,

300 by W. H. M. S.

or \$1,400 in all, leaving a balance against the Board of \$1100. If all our missionaries and catechists will firmly and persistently present to the people the claims of the different funds \$500 can be collected for the schemes, which, if such estimate be not beyond the mark, the actual cost will not be so great as the above figures indicate.

The Superintendent of Missions reports that Carleton Presbyterian Church S. S. and C. E. S. have made another contribution of ten dollars to Home Missions in the Presbytery

This makes the third contribution within a short time and manifests a live interest in this important work.

#### St. James Presbyterian Church, Milltown.

The readers of CHURCH AND HOME will no doubt be glad to learn that the first Foreign Mission collection taken in the new church at Milltown amounted to \$45. The church is considerably in debt and the congregation is working hard to clear it, but the liberal offering shows that there is a deep interest in those who are not so richly blessed as they are.

During the three months illness of their beloved pastor, the church was only closed one Sunday, and the interest is kept up remarkably well.

The Sabbath School at Pt. DuChene invited their Superintendent, who is soon to leave them for the West, to meet them in the School-room on Thursday evening last, and after an hour spent by the scholars, their parents and friends, enjoying games and music, presented him with an address and a dressing case in evidence of their appreciation of the work he has attempted there.

#### St James, Scotch Ridge.

The annual report of the Saint James Presbyterian Church, for the year 1896-97, read at the annual meeting held at Scotch Ridge, showed a very marked improvement in church work, especially in the financial part, over past years.

As a Church we have received about one hundred and fifty dollars from the Augmentation Committee for several years.

This year we have made an effort to do without this aid, and have succeeded even beyond our hopes. Besides the extra work in raising the Minister's Salary, we have raised about one hundred and eighty dollars, which we used in repairing and painting our church and in incidentals.

This is the most encouraging report we have been able to give for many years in this line.

In our Church work we have been very successful. Our Christian Endeavour has had an increase of nine active and nine associate members. Two have joined the church from its ranks. In general work it is much better than last year. The Sunday School is in good condition—attendance is good and quite regular. Have raised in Sunday School and for missions about fifty dollars.

The congregation, having lost

some of the members of Session, by being called home, decided to elect four men to the office of Elder, which was done. They were ordained this winter.

We look forward to a better year—to better work this year than before.

---

The following is an extract from a letter written by Mrs. Isabella Bird Bishop, to the F. M. B. of the Presbyterian Church (North) U. S., and which was placed before the General Assembly to show the great need of the Korean people, and to awaken an interest in them.

Much good work is being done here, but the work which has interested me most is the work at Pyeng Yang, where I spent a week seeing and hearing a great deal of it. The class of men from the village was just being heard, and their narrations of Christian work being done in these places by those who were scattered abroad by the war, are most wonderful. Requests are daily coming from villages at great distances for Christian teaching, which *cannot be met*. I attended one of the meetings held with these village men, and was delighted with it, and also with the service for the large body of catechumens. Some of the notoriously bad characters in that most wicked city are so changed as to be a wonder to their townsmen. The work is growing daily and is only hindered for *want of workers*. The dispensary had been only opened for three days, yet, on the day I visited it, two hours did not suffice for seeing all the patients. On all sides, and in every form the work is increasing and it is lamentable to have to refuse so many earnest petitions sent in for

teaching. I have been much moved by the piteousness of Pyeng Yang, four fifths of which is now but blackened ruins—and its opening to the Gospel. Who knows how long this may last? I made an earnest plea not for *one* but for *two* workers to be sent at once, deeply spiritual men, earnest evangelists and loving. The need is great and pressing. In my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great and effectual door has been opened by the war—but *doors sometimes close* when men are not ready to step in. I make no apology for arguing my plea so strongly.

I must mention that I attended another meeting the last night in Pyeng Yang, of a most deeply interesting character, when five men who had come in the afternoon to ask for Christian Teachers gave an account of how the interest had arisen in their villages. One sorcerer brought his instruments of sorcery to Mr. Moffet, many others told of the number who had given up devil worship in their villages. When Mr. Moffet told them that I was going to write this letter, they gave, what I can only call one unanimous shout! and then one man offered earnest prayer for its success, and asked that wind and sea might bear it swiftly.

As I looked on those lighted faces so different from the ordinary apathy of the Korean expression, and on some now washed and sanctified, whom I had been told were among the vilest of men in this vilest of cities. I felt that the old and oft-decried Gospel of *love*, judgment to come, *love*, atonement and forgiveness has lost nothing of its transforming power, but that it is still the power of God to salvation to every one that believeth. I hope *soon* (for the cause is urgent) to hear

that two men full of faith and the Holy Ghost have been sent to Pyeng Yang—a *living* church cannot be deficient in living men for such a purpose—a dead church may—I wish I had a pen of fire to urge this plea. May He whose spirit is so manifestly stirring those dry bones in Korea stir the heart of your Board and Church, for now seems indeed the day of salvation.

#### KOREA—ITS OPPORTUNITIES.

(*Testimony of Mrs. Isabella Bird Bishop, copied from Independent, Dec. 24th 1896.*)

There is no more intelligent writer on Mission Fields than Mrs. Bishop. For forty years she has been a traveller. The out-of-the-way places have in particular received her attentions for the last twenty years of her life. She has written about the Pacific Islands, Japan, Persia and more lately of Korea. Her earlier books do not shew much interest in missions, but the later ones show that she has become a most enthusiastic *convert*, and her testimony of the value and character of mission work is most interesting. We have received, through the courtesy of Dr. Ellinwood, of Presbyterian Board of Missions, the following letter, which we are glad to print and urge upon the attention of our readers, not merely for its description but for its appeal. It is dated Seoul, Korea, Nov. 2nd., and is addressed to Dr. Ellinwood, personally.

"I thank you very much for your kind letter. In it you did not mention to what extent you would be able to grant the prayer of the earnest petition in Pyeng Yang for further instructors to be sent. I had hoped that the Church on which you depend for your money and men would have been so deeply stirred by the news of an open door to Western Korea, that it would have sent not

only *two* men but *four*. Therefore it was a great disappointment to me on going on board the Geukar Maru that Mr. Whittemor was the sole result of the earnest prayers of Pyeng Yang one year ago.

I came to Korea a fortnight earlier than I had intended in order to attend the Presbytery's annual meeting, and I am very thankful that I did so; for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view, and so much harmony as to the way in carrying it out. The difference of opinion on a few points which did emerge only accentuated the substantial agreement.

The account of work, especially that in the Pyeng Yang district was absorbingly interesting. The harvest so far has fulfilled the promise of which I wrote to you on the spot nearly a year ago. The hearts of all present burned within them as we heard those reports, and the feeling of gratitude found fitting expression in the hearty singing of the Doxology, "Praise God from whom all blessings flow."

But I confess I feel very sad about the prospects of Korean work, unless the Church awakes to a sense of what the situation really is. I have no special interest in Korea, and in these years of travel now drawing to a close I have visited over 100 mission stations, and am not conscious of having felt a greater interest in the work at one than another. To your Board the needs of all the stations under your care are equally present and claimant.

But I am bound to say that the needs of Korea, or rather the openings in Korea have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them from your Board.

The Pyeng Yang work which I

Established 1870:

**JOHN H. MARKS,**  
 .....Manufacturer of.....  
**Carriages & Sleighs**

Work and Material of the Best Quality.

*A CALL SOLICITED.*

Send for Catalogue and Prices.

**Moncton, N. B.**

**Custom Tailoring.**

**JOHN A. MCKINNON,**  
**48 Prince William Street,**  
**ST. JOHN, N. B.**

**LARGE STOCK OF FIRST-CLASS  
 GOODS CARRIED.**

**Ministerial Work a Specialty.**

**MOTTO** — An endeavour to turn out work that will  
 give entire satisfaction in every order entrusted  
 to me

*A CALL SOLICITED.*

saw last winter, and is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves in the earth, and that the old myths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness have the same power as in the Apostolic days to transform the lives of men. What I saw and heard has greatly strengthened my own faith. But it is not in PyengYang only, but here in the capital, and especially through the woman's work, of which Mrs. Gifford is such a noble example and faithful representative, that the seed sown so long in tears, is promising to yield a harvest if the reapers come. And though in a lesser degree there are signs elsewhere that the leaven of the Gospel is working. Eighteen years ago I spent a year in Japan, chiefly in travelling, and visited missions everywhere. The gospel leaven was working there. There was a great hope that if the teaching were provided Japan might be on the way to be a Christian country. So far, at least, as England was concerned the appeal sent out for men during the following year was not responded to. The door which was opened closed again, and we all know what the present state of Japan as regards

Christianity is. Now a door is opened wide in Korea, how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God if only they are taught how, and large numbers who have heard and received the gospel are earnestly craving to be instructed in the rule of holy living. I dread indescribably that unless many men and women experienced in winning souls are sent speedily the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the missionaries are admirable in training the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Coreans to carry the Gospel intelligently to their brethren. This work alone requires ten (10) times the number of men already on the field to carry it on; yet on it, perhaps, more than any other agency, hang the hopes for the advancement of Christ's kingdom in Korea. Truly, a great door and effectual is opened. I sadly ask is it to close again. Your church is rich in silver and gold, which are the Lord's. The abandonment of a few luxuries on the part of your members, with an increase



# Fashionable Spring . . . Garments .



With all the artistic effects, can be found at FRASERS'. There is nothing extreme in the cut of any garment, everything is made to harmonize with the wearer.

Come early for your Spring Suit and Overcoat. Prices range to suit the pocket of everyone

## FRASER, FRASER & Co.

CHEAPSIDE.

40 & 42 King Street, St. John, N. B.

Established 1882.

# Epps, Dodds & Co.

MANUFACTURERS OF THE

CELEBRATED ST. GEORGE

*Red and Grey Granite.*

Monuments, Tablets & Cemetery Work  
OF ALL DESCRIPTIONS.

**BUILDING COLUMNS & PILASTERS.**

**SAWN SLABS a specialty.**

St. George, N. B., Canada.

*Estimates furnished on application.*



# D. MAGEE'S SONS,

## HATS, FURS, GLOVES, ROBES,

63 KING STREET,  
St. John, N. B.


Anything you require in the above Goods we can supply you.

— THE LATEST OF EVERYTHING. —

Every Article the Best of its kind.

QUALITY NOT PRICE, but

Prices as Low as the Lowest.

 Letter orders receive prompt attention.

## British American Book & Tract Depository.

### RELIGIOUS AND THEOLOGICAL BOOKS.

ALSO, SUNDAY SCHOOL LIBRARIES AND REQUISITES.

A large stock carried. Clergymen, students and Sunday Schools will find it to their advantage to consult the Depository before buying.

ROLAND MELLISH, Business Manager, - - - 115 Granville St., Halifax, N. S.

## HALIFAX LADIES' COLLEGE,

IN AFFILIATION WITH DALHOUSIE UNIVERSITY.

### ART STUDIO AND CONSERVATORY OF MUSIC, SUBJECTS OF STUDY.



I. LITERARY & SCIENTIFIC—English, Mathematics, Science, French and German, Latin and Greek, Elocution, Shorthand and Typewriting. Miss Ker, (Mathematical Honors) Cambridge, England, Principal, with nine assistants, chiefly University honor graduates.

II. FINE ART—Drawing, Water Colors, Oils, China Painting, Modelling in Clay. Miss Evans of Philadelphia, U. S. A., Head Mistress of the Victoria School of Art and Design.

III. MUSIC—Pianoforte playing, Violin, Voice, Theory of Music, Flute, Clarinet, String-Bass, &c. O. H. Porter, Leipzig, Director, with twelve Assistants of first musical rank.

All departments of the College and Conservatory are fully equipped. The instructors are the best that can be secured. It is the aim of Governors and Faculty to make this institution of learning the first in every respect in which excellence in a Ladies' College is desirable. Applications for admission, for Calendars, and for other information, address

REV. ROBERT LAING, M. A., President,  
HALIFAX, N. S.

in the spirit of self sacrifice, might mean eternal salvation to many in Korea—but what a fearful responsibility it will be if the door is shut. The money value of a ring, of an evening dress, of a carpet, of a sea-side trip, would support a laborer for a year. I write strongly. I dare not apologize. I have been *compelled to feel* strongly by what I have seen and heard in Corea.

(Signed)

ISABELLA BIRD BISHOP.

### Korea.

Many long centuries ago, when Egypt was in the zenith of her power, when the fame of Chaldea's sages was a spell to conjure with, if tradition be true, the country now known as Korea was a civilized nation ruled by a king of her own.

Lying between China and Japan, its western shores laved by the Yellow Sea and its eastern by the sea of Japan. It is separated from Chinese and Russian territory on the north by the Ya-lu and Yu-men rivers so that although always spoken of as a peninsula it is in reality an island with an area somewhat less than that of Great Britain.

The country is mountainous throughout, and in many parts densely wooded. Stretching out, as it does into the sea it has a long line of sea coast, and its timbered heights present a wall of living green to the mariner sailing from Vladivostok to Shang-hai.

As is natural in a sea-girt and mountainous country the climate is varied; yet it is subject to no extremes of heat or cold. To a Canadian it would be healthful and pleasant. In the northern part of the country the winters are not colder than our own, while in the south they are mild, and balmy as in Southern California.

Occasionally, however, they are subject to periodical rains and storms which sometimes render travelling difficult and even dangerous.

The forests are the haunts of many fierce animals, chief among which is the tiger, which here attains an immense size and is exceedingly ferocious. When food is scarce, these will attack human dwellings, and many fall victims to their voracity every year. The deer, and wild hog furnish food for the people, as well as large herds of wild cattle. The flora is brilliant and beautiful. The variety of birds very large. The crow, the cormorant, the heron, the pigeon, the king-fisher, the quail, the woodpecker, etc. abound, and all the summer air is sweet with the song of the black-bird, the thrush, the lark, and many others. Wild duck are plentiful, and sea birds of all sorts rear their callow broods on the dizzy reefs along the shore, or swift of wing dive beneath the shallow and shimmering water of the Sea of Japan.

Lying immediately off the coast are an immense number of small islands some rocky and barren, but generally fertile and inhabited. These add a feature of peculiar beauty to the prospect. Here is a description of them by Arthur Adams, the naturalist:

"Leaving the huge cone-like island of Quelpaert in the distance, the freshening breeze bears us gallantly towards those unknown islands which form the Archipelago of Korea.

As you approach them you look from the deck of the vessel and you see them dotting the wide blue boundless plain of the sea; groups and clusters of islands stretching away into the far distance. Far as the eye can reach their dark masses can be faintly discerned, and as we close one after another the bold outline of the mountain stand out clearly against the cloudless sky.

The water from which they seem to rise is so deep around them, that a ship can almost range up along side of them. The rough grey granite and basaltic cliffs of which they are composed, shew them to be only the rugged peaks of submerged mountains which have been rent in some great convulsion of nature, from the peninsula which stretches into the sea from the mainland. You gaze upward and see the wierd and fanastic outline which some of their torn peaks present. In fact they have assumed such peculiar forms as to have suggested to navigators characteristic names. Here for example stands out the freted crumbling towers of one called Windsor Castle. There frowns a noble rock ruin, the Monastery, here again mounting to the skies, Abbey Peak."

Korea has been called the Hermit Nation, because of the extreme policy of isolation which for centuries she has rigidly carried out. Not content with her natural fortifications of sea and rock-bound coast, and by a wall of solid masonry constructed between herself and the mainland, which has now however, practically disappeared, Korea has endeavored to make herself doubly inaccessible to friend or foe alike by a belt of uncultivated and unoccupied waste, 60 miles in breadth.

These solitudes were once the site of towns and vilages which by order of the government were hundreds of years ago destroyed and laid in ruins; and ever since this waste of howling wilderness has been given over to silence and desolation, and is now the resort only of wild beasts and fugitives from justice.

But notwithstanding all the barriers which this sturdy little nation threw around herself, her safety was far from secure. Her history has been indeed a chequered one. Some-one has called her "The Issachar of

Eastern Asia." With China on the one hand and Japan on the other, ready to pounce upon her at any moment, she has in truth been "a strong ass crouching down between two burdens." Over and over again hostile hordes from these neighbouring kingdoms have invaded her for conquest or for plunder. Japan carried to her own country more than the spoil she sought. Korea, returning good for evil, sent across the seas scholars of her own who taught the people something of her own social culture and art—the literature she herself has received from her Chinese neighbours, and the religion, such as it was, which had come to her from India.

The country we know as Korea was originally composed of three separate states. These after many cycles of struggle were conquered by an alien race, and after centuries of rivalry and civil war were eventually united into one kingdom (A.D. 934) and the ancient name of Cho-sen, Land of Morning Calm, restored. This fiction of Oriental poetry seems to us wonderfully far-fetched; for the poor harrassed land seems to have enjoyed very little indeed of any sort of calm whatever. The name by which the country is known to us is derived from the Japanese, Korai, which was the name of one of the states in the peninsula, and which became the official title of the nation in the 11th century. Hence our English Korea.

The Koreans, like other Oriental peoples, are fond of names with a meaning. These are usually poetical, such as "King Cloud," "Sun-greeting," "Little Flowery House." Less complimentary, though not less suggestive, are such as "Deception Bay," "Insult Island," and "False River."

The government of the country is an absolute despotism; but there are

three prime ministers who sway much authority. Under these again are six departments, each with its own head or chief. There are also three chamberlains who record daily all the words and acts of the King. Perhaps it is well for us that we are not in this respect so much honored as the king of Korea. Then there are the nobles, and below them numerous grades or ranks in society, lowest of which are the seven vile callings, viz: merchants, boatmen, jailors, postal or mail clerks, monk, butcher, and sorcerer. Truly a motely combination.

There exists also in Korea, though at present practically confined to the central provinces a system of serfdom, or slavery. These serfs may either have been born in servitude as the children of captives taken in war or of criminals; or destitute peasants who in times of scarcity have voluntarily sold themselves or their children as slaves. Although their masters possess the power of life or death over them, yet this power is seldom abused and the whole system is really less rigorous than that which obtained in some of the American slave states years ago.

Notwithstanding, however, the general mildness of this serfdom, there still exists one horrible feature of the case which shews very forcibly how distorted is the barbarians' sense of justice. When a man accused of any notorious crime is condemned; treason for instance, his wife and family become at once the slaves of the judge who condemns him. These poor wretches, mostly women and girls, are then at the mercy not only of their masters, but of all under them even to the lowest of their servants. Often and often it would be far more merciful to execute them along with their husbands and wives than to reserve them for so terrible a fate.

The position of women, as in all countries where the uplifting Gospel of Christ does not obtain is a degraded one. She is never looked upon as the companion of her husband and sons.

A remarkable illustration of the fact is that she has no name. As a child she receives a name of somekind by which she is known at home. To all others she is known only as the "sister" of such a one or "the daughter" of so and so.

After her marriage her name is buried. She is absolutely nameless. Her own

parents allude to her by employing the name of the district in which she has married. Her parents-in-law speak of her by the name of the place in which she lived before marriage, as women rarely marry in the same village with their husbands. When she bears children, she is the mother of so and so. When a woman appears for trial before a magistrate to save time and trouble she receives a special name for the time being. She has no moral existence.

The men of all ranks do very little work of any sort, but below the middle classes the women work very hard.

Whatever is hardest and most disagreeable is left for them. On the other hand there is a certain formal respect shown them. They are always addressed in the highly exaggerated terms which constitute with them extreme politeness. Nor is there always a mere show. A woman of cleverness and tact sometimes makes her influence felt in her own immediate circle. In the better classes the women are secluded and marriages are contracted as in India, without either of the parties having any knowledge whatever of the other. They are fond of their children and such a thing as infanticide is practically unknown.

Even among these unadvanced people, however, "woman's rights" are not wholly unrecognized. There is a curious custom forbidding any males in Seoul from being out after 8 o'clock in the evening. When this Korean curfew sounds, all the men must lie indoors, while women are free to ramble about till one a. m. This is called the law of pem-ya, and woe to the unhappy wight who breaks it.

The diet of the people consists to a considerable extent of beef and rice, but in some respects it is hardly suited to the Canadian palate.

Raw fish, with cakes of flower, sugar and oil is esteemed a great delicacy. Dog meat is a common article of diet. The people have excellent appetites and there is not much waste in rejected material. Nearly everything edible about an animal is a tit-bit. Fowls are often cooked entire, feathers and all, and to provide such is considered evidence of a generous host. Like Father William, in "Alice in Wonderland," they can manage the goose with the bones and the beak "and every else besides". Their personal habits do not commend themselves particularly to western ideas. Although they are not without their own share of vanity, and powder and other cosmetics are common,

yet soap and water are not considered a toilette necessity. As a people they are hospitable and generous, and are particularly helpful and kindly to one another.

The Korians make much of what they consider learning. Like that of their Chinese neighbours, the written and spoken languages are altogether different. Their book language is identical with that of the Chinese, from whom they derived it. With them a liberal education consists in being able to read their classical books with fluency, and to write with ease. They have practically no native literature; although if their somewhat misty legends be true, they have had the Chinese classics of Confucius for 3000 years. But at least their scholars are well read in these. For hundreds of years this learning was entirely confined to the higher classes; but for a long time it has been encouraged by Government and made the essential to office of any kind. It is also a passport to nobility. A man from the lowest class may rise to the highest position in the land if he be noted as a first class scholar. But it will readily be seen that such education is of little practical use. Though the writings of Confucius is much prized, yet Buddha is the national diety. Ancestral worship is universal, and the people are the slaves of many childish and harmful superstitions.

It is more than a hundred years since the first foreign missionaries attempted to enter the Hermit Kingdom. These were zealous Romanists. Converts were made.

Bitter persecution followed, and many sealed their faith with their life blood. For half a century or more the history of the Jesuit mission is a chapter of burning zeal, of intrepid courage, mingled, alas, with much duplicity and not a little treachery. Notwithstanding that cruel torture and death fell to the lot of many the number of converts grew apace. The blood of the first Korean Christian martyrs, shed in 1791, proved prolific seed. In the twelve following years it is estimated that there were 4,000 Christians in Korea.

In 1861, under the reign of a non-persecuting sovereign, the number reached about 18,000. But then fiercer than ever the rabid hounds of persecution broke loose, and "at the end of 82 years of Korean Christianity the curtain fell in blood." Not one foreign missionary remained in the peninsula, and no Christian dared openly confess his faith, while thousands were banished, imprisoned or put to death. But by the entrance of Christianity an essential breach had been made in Korea's isolation. Ten years ago her

ports were opened to commerce. Since the Japanese war especially Korea has been in a transition state. Never in the history of missions has there been so wonderful an opportunity to Christianity and a nation.

And as I close this hurried and imperfect sketch let me remind you in a word of the 10,000,000 pagan souls who, at length aroused to the inadequacy of their traditional religion, are blindly groping after the true God if haply they may find him. To us they are stretching out their hands for the bread of life. Shall we give it to them? All the air is vibrant with their cry: "Come over for God's sake, for Christ's sake, who died for us as well as you. Come over and help us." It rests with our Canadian Church. What shall the answer be?

---

Campbell Settlement, Salina and Golden Grove are now all united in one congregation, and is in a most hopeful condition. With an energetic missionary in the field all need of help from the Board will cease.

---

St. Martin's has started out with the intention of building a church. We expect to hear reports of good progress from St. Martin's shortly.

---

Rev. G. H. Foster is missionary elect for Riverside. Presbytery wishes to do all in its power for this struggling yet heroic congregation.

---

Fairville now stands alone. The growth and development of our work in this mission has fairly taken the breath of Presbytery away. There is now almost complete organization and that means success along every line.

---

Rev. G. A. Morton has accepted appointment to Fairville. The congregation has our congratulations.

---

## James Seaton,

### BOOK and PRINTER, JOB

85 Germain St., - St. John, N. B.

---

CHURCH PRINTING A SPECIALTY.

Orders by mail attended to promptly. Prices low

**FURNITURE,**  
Carpets, Oilcloths,  
Window Blinds, &c.,  
AT  
**A. HENDERSON'S**  
Queen Street, Woodstock, N. B.  
**Undertaking a Specialty.**

Established 1781.

A. Chipman Smith      Struan Robertson.

**A. Chipman Smith & Co.**  
**DRUGGISTS,**  
No. 1 City Market Building, Charlotte St.,  
**SAINT JOHN, N. B.**

**MANCHESTER,**  
**ROBERTSON**  
**& ALLISON.**

Dry Goods, Furniture,  
Furs, Silks, Millinery,  
Jackets, Cloths, Dress Goods,  
Carpets, House Furnishings.  
Men's and Boys' Clothing.

The largest Dry Goods House in  
the Maritime Provinces.

27 & 29 King Street, - ST. JOHN, N. B.

**CLIFTON HOUSE,**  
74 Princess & 141 & 143 Germain Sts.,  
**ST. JOHN, N. B.**  
**A. N. PETERS, Prop'r.**

**PROFITS! PROFITS!!**

The profits paid during 1896 on matured endowments by the  
**North American Life Assurance Co.**  
have never been equalled by any British American or Canadian  
Life Assurance Companies.

For full particulars address—

**C. S. EVERETT, Inspector, 13 Horsfield Street,**  
**SAINT JOHN, N. B.**

**JOHN S. SEATON,**  
—Manufacturer and Dealer in—  
**GRANITE, MARBLE & FREESTONE**  
Monuments, Tablets, Gravestones, &c.  
**MEMORIAL TABLETS and**  
**BAPTISMAL FONTS a specialty.**  
Designs drawn and furnished on application.  
**LOW PRICES. GOOD WORK.**  
**74 Charlotte St., St. John, N. B.**

**Musical Instruments.**

**BUYERS OF**  
**PIANOS, ORGANS,**  
**or Sewing Machines,**  
Before purchasing would do well to call at Hogan  
Crawford's 81 Germain Street, where they  
will get the best makes, at the lowest prices for  
cash, or on reasonable terms. All fully guaranteed  
for a number of years.  
**HUGH CRAWFORD, 81 Germain St.,**  
3rd Building South of King. ST. JOHN, N. B.

**Thorne Bros.,**  
Manufacturers and Importers of  
**HATS, CAPS & FURS**  
Wholesale and Retail,  
93 KING ST.. - ST. JOHN, N. B.

**McARTHUR,**  
Bookseller, Stationer,  
AND DEALER IN  
**FANCY GOODS, TOYS, DOLLS,**  
AND  
**WALL PAPER.**  
90 King St., - ST. JOHN, N. B.

**GLASGOW HOUSE. - ESTABLISHED 1855.**

**HUGH HAY & SON,**

IMPORTERS OF

Dry Goods, Clothing, Hats and Caps, Carpets, and House Furnishings.

**FUR GOODS A SPECIALTY,**

Be sure and see our Stock before buying.

**MAIN STREET, - WOODSTOCK, N. B.**

Mention this paper.

ISAAC . . .  
PITMAN  
SHORTHAND.



Is used by more writers than all other systems combined. It is the most up to date system because the leading shorthand intellectuals are employed in its revision and improvement.

The Shorthand Instructor (Part I., 50c., and Part II., 75c.), recently published, present the latest developments of shorthand science.

Send for them and for Catalogues of our Business and Shorthand Course of Study.

**S. KERR & SON,**

**ST. JOHN BUSINESS COLLEGE,**

ODD FELLOWS' HALL

St. John Sunday School Book Room.

HEADQUARTERS FOR

**SUNDAY SCHOOL BOOKS,**

Reward Cards, Scripture Text Tickets,  
Collection Envelopes, Blackboard Cloth,

Library Cards, Record Books,  
Class Books, and other

**S.-S. REQUISITES.**

**Bibles, Testaments and Hymnals.**

Libraries sent to Schools on approval.

Write for Catalogue and Prices.

Peloubet's Notes on S.-S. Lessons.

Huribut's Illustrative Notes.

Huribut's Normal Lessons.

Monday Club Sermons on S.-S. Lessons.

We keep the Supply Department of the N. B. Sunday School Association.

**E. G. NELSON & CO.,**

Cor. King and Charlotte Sts.,  
**SAINT JOHN, N. B.**

**DO YOU RIDE  
A BICYCLE ?**



The 1897 Hyslop D  
Crescent Wheels .  
are the leaders. We have them  
in all sizes and colors.

If you want a wheel write us for  
prices, or call and examine samples.  
Over 4,000 Crescents sold in 1896.

A few active agents wanted in un-  
represented districts.

**P. S. MACNUTT & CO.,**  
Corner Mill and Union Streets,  
SAINT JOHN, N. B.

**Z. R. EVERETT,**

Importer and Dealer in

**BRITISH, FOREIGN and DOMESTIC**

**Hardware,**

**WHOLESALE and RETAIL,**

Queen Street,

Fredericton, N. B.