

MISSIONARY CAMPAIGNER

A CYCLE OF MISSIONARY INFORMATION



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THE FIRST JAPAN CONFERENCE OF THE METHODIST CHURCH, ORGANIZED JUNE 13, 1889.

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Notice to Pastors.

WE ask our pastors to examine the MISSIONARY CAMPAIGNER. It is rapidly gaining a large circulation in our Epworth Leagues. It is the organ of the Young People's Forward Movement for Missions, as advocated by the Students' Missionary Campaign.

The "Campaigner" will be sent from now until January, 1898, for 10 cents. Sample copies sent free. Address—

F. C. STEPHENSON,
Trinity Medical College,
TORONTO, ONT.

The April Number.

APRIL MISSIONARY CAMPAIGNER will, as usual, take up the subject for the month suggested by "Cycle of Prayer" studied by the W.M.S., furnishing a programme on "French-Canadian Mission and Papal Lands" for the Epworth League monthly missionary meetings; also articles on Africa and Y.M.C.A. and Y.W.C.A. work in heathen countries.

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AN interesting feature will be a list of the students who volunteer to act as Campaigners next summer together with a list of the districts which invite Campaigners to address their Epworth Leagues on behalf of the Young People's Forward Movement for Missions.

Medical Missionary Education.

TRINITY MEDICAL COLLEGE offers every advantage for a thorough Medical Education. Her fees are low in comparison with other colleges, amounting to only \$344.00 for the full course. The Hospital advantages are good. The fee is \$24.00 for a perpetual ticket. Volunteers for the mission field need not pay more than \$2.50 per week for board. We shall be pleased to furnish any information possible to volunteers for mission work.

A Word to League Treasurers.

INQUIRIES reach us from time to time about the transmission of funds raised for missionary purposes by Epworth Leagues and other Young People's societies. Wherever there is a district treasurer, the local Leagues should transmit to him quarterly; and he, in turn, should transmit promptly to the Mission Rooms, Toronto. Where there is no District Treasurer, let all missionary moneys be paid to the minister in charge of the circuit, who will remit to the Mission Rooms through the proper channel. In all cases will the District Treasurer or minister please mention the names of contributing Leagues, with the amount from each, and at the end of the year see that a complete list is sent to the Mission Rooms for insertion in the Annual Report. Above all, remit promptly.

A. SUTHERLAND, D.D.
Secretary-Treasurer.

Questions Asked and Answered.

WE have often sought long and diligently for missionary information which could easily have been obtained if we had known where to find it. We doubt not that many of our readers have had the same experience. Can we not make the MISSIONARY CAMPAIGNER a medium through which we may help one another by asking and answering questions? The publisher of the MISSIONARY CAMPAIGNER will be glad to do all in his power to help in this matter. We will depend upon our readers to answer the questions as far as they can; when they fail we will try elsewhere. We will begin by asking two questions:

1st. Does the manner of Christ's life and death teach us that "To give is to live"?

2nd. (a) How far have the Indians in the North-West been reached with the Gospel?

(b) Are there any Indians in other parts of Canada to whom the Gospel of Jesus Christ is not taught.

Short Programme on Japan.

I. Our Woman's Missionary Society in Japan.*

1. Inception of the work.
2. Establishment of Boarding-schools.
 - (a) Need for such.
 - (b) Favor among higher classes.
 - (c) Reaction.
 - (d) Spiritual results.

II. Our General Board in Japan.

1. The beginning in 1873.
2. Progress.
3. Changes in Japan entailing new difficulties and new responsibilities.

*We learn that in some places two missionary meetings are held during the month. Although it would be quite possible to use the same programme twice without covering the same ground twice we think it advisable to publish two programmes.

Our Japan Mission.

"ON the 7th of May, 1873, a solemn and profitable valedictory service was held in the Metropolitan Church, Toronto, conducted by Rev. Dr. Punshon, President of Conference, on the occasion of the Revs. Messrs. Cochran and Macdonald being about to undertake a mission to the Japanese." (Missionary Report, 1873.)

This is the first reference in our Missionary Report to the work which has for the past twenty-four years been the pride of the Methodist Church. The list of stations for Japan for that year reads as follows:

"Yokohama—George Cochran, Davidson Macdonald, M.D."

We may well look back with pride and pleasure to a beginning so small and so recent, for it marks the time when our Church stepped out among the great Christian bodies of this most advanced Christian age to undertake her part in the winning of the world for Christ.

What a thrill of new life went through the Church as our people became aware of the new dignity we had assumed in obedience to our Master's command, and the glorious honors we expected to win by sending our trusted and consecrated representatives forward with the message of life to the needy and dying.

The total missionary income of the Church that year was \$108,369.36, and the report goes on to say: "The Committee confidently look forward to the future pages of the society's report containing similar accounts of the converting power of the Gospel of Christ from this densely populated heathen country, which has marked the history of their missionaries' labors for the last forty-nine years."

Nor were we disappointed in the hopes of the committee, for no field undertaken by our Church ever brought forth matured fruit more rapidly than did the portions of Japan opened by our missionaries; for the report five years later shows a great degree of progress both on the foreign field and in the contributions of the Church at home. The list of stations for that year (1878) shows four stations, viz:

Tokyo—George Cochran, with Messrs. Hiraiwa and Sugeyama.

Shizuoka—Davidson Macdonald, M.D., with E. Yamana.

Numazu—George M. Meacham, M.A., with Messrs. Hosoi and Sugeyama.

Kofu—C. S. Eby, B.A., with K. Asigawa.

The report also shows an increase of over \$42,000 in the missionary income of the Church.

From this time only eleven years passed when our Japan work was organized into a mission conference* (in 1889) with fifteen ordained ministers, including the missionaries, and about 18,000 members, including baptized children. From this time forward it has been the lot of the mission to decrease, and of the native Church to slowly increase.

Many changes have taken place of late years. Japan, while increasingly interesting as a country, is much more puzzling and trying to the missionary to-day than in early days. She is rapidly overtaking the West in national progress. Indeed, she is already a well-governed country on a greatly modernized plan, but she has arisen to such position and responsibility that she must largely decide for herself what course she will take in the future. She is not only intensely pre-occupied by the novelty of constitutional government, but she has on her hands problems of the

*See illustrated first page

gravest character—problems that would, indeed, tax the courage of the ablest statesmen. The acquisition of Formosa was not an unmixed good. With it came the opium question, which had hitherto not perplexed Japan, the drug being entirely prohibited. Their first thought was to exterminate it at once from the island, lest it should spread to their own country; but this being almost impossible, they decided to limit it to its already confirmed victims, so that it would die with them. This is, of course, a difficult plan to carry out. Their determination is, however, as rapidly as possible to reconstruct and improve the condition of Formosa. The freedom of the press and a government responsible entirely to the people, are questions now agitating the public mind, and seem within sight of adjustment. Thus the missionary problem is affected, though essentially unchanged. While all agree that the growth and consecration of the native ministry is a prime desideratum, the old method of preaching and witnessing for Christ is by no means at an end. Indeed, never was there a time when there was more need of men who feel the command, "Go ye," ringing in their hearts—who are willing, under many and varied discouragements, to undertake the toil of the language and devote themselves for life to the work in Japan. One cause, if not the chief cause, for the somewhat weakened position of the missionary to-day, is the want of continuity in the work of almost all missions. The marching orders from the Master have never been withdrawn or modified, and notwithstanding political changes and racial complications, the original directions are our safest guide.

As I may now be speaking to many young men through this article, let me assure them that the struggle for the Kingdom of Christ on the earth is not nearly at an end, and many yet to be born may have the honor so much coveted by Paul, "To preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

The Church has men in abundance, and money without limit; but, oh! for faith and consecration of both!

F. A. CASSIDY, B.A.

ST. CATHARINES, Ont., Feb., 1897.

Please Pray for promptness

ACT! ACT NOW. PLEASE DO NOT DELAY.—To all who have received communications regarding the Students' Missionary Campaign:—It is impossible to tell the trouble and disappointment occasioned by procrastination. Last year letter after letter was received expressing regret on the part of those who neglected to reply promptly to the letters sent out regarding the Young People's Forward Movement for Missions. These letters of apology could not redeem the lost opportunities nor could they restore the lost time. This year a report of each letter sent out and each reply, with dates, must be handed to the General Board of Missions of our Church. This is only the business side of the question. There is a spiritual side. All who neglect to reply as promptly as possible, not only seriously hamper the workers, but make it impossible to accomplish the good which we are sure God would have us accomplish. Therefore kindly reply promptly. If it is not in your power to give the information asked, please advise us to that effect.

Extracts from "A Beacon Light in Japan."

WHEN the cry, "There is great need of woman's work for woman in Japan," came from the General Society's Mission at Tokyo, and "Who will go?" echoed through the ranks of Methodist womanhood in Canada, Martha Cartmell, of a house that has given many workers to the Church, said, "Here am I, send me"—a fitting sequel to her interest in and devotion to the Woman's Missionary Society from its very inception. Miss Cartmell arrived at Tokyo in December, 1882. The craze for everything foreign was then about at its commencement, and in a short time Miss Cartmell found herself surrounded by a number of Japanese students, to whom she had consented to give lessons in English on condition that they would attend her Bible-class. These young men gained not only a knowledge of English, but of Him whom to know is life eternal.

The missionary to any land finds that very little can be accomplished in the way of Christian work apart from schools, and that the assistance of trained native Christian workers, to visit the homes where foreigners may not be welcome, is imperative for the success of any mission. "Letters from Miss Cartmell at first suggested the establishment of day schools; further investigation and thought showed that something more permanent and far-reaching in its influence was desirable, namely, having a few pupils (in addition to day pupils) under constant Christian supervision and care, with the hope that some among these, having received the truth, might be trained to do work as evangelists among their countrywomen," and, with the concurrence of the Board of Management, Miss Cartmell turned her attention to the erection of a boarding-school for Japanese girls, in the district of Azabu, Tokyo. This school was opened in the autumn of 1884.

* * *

CLASS DISTINCTIONS

are quite as marked in all heathen countries as among Christian nations. Japanese of gentle birth have a perfect horror of any association with the lower classes; while, for the sake of an English education, many were anxious to send their children to the Mission schools, they refrained from doing so because the schools were free to all comers, even the children of coolies. At the request of the Japanese themselves, Miss Cartmell decided that the Toyo Ei-wa Jo Gakko (Oriental English-Japanese Girls' School) should be conducted on the pay system. This is the bare history of the setting up of the standard in Japan—between the lines there is a beautiful story to be read.

While in Azabu, Miss Cartmell was following the Master's leading, in another district of Tokyo a Japanese lady, who had become a Christian through the influence of the Presbyterian Mission, the daughter of a naval officer, and the wife of a banker, for two years had been praying for just such a school as this where the daughters of her friends might be educated. All unconscious that her prayers were about to be answered, she came to pay a visit in Azabu. In conversation, her friend said, "Do you know that the Canadian missionaries are about opening two schools, one for boys and another for girls, at No. 14 Torii, Zaka?" Mrs. Taneda's exclamation was, "Lord, Thou hast given me more than I asked; I only prayed for a girl's school, and Thou hast given me one for boys, too."

Borne on high with Mrs. Taneda's prayers were the

prayers of an anxious Board of Management at home in Canada. Anticipating the necessities of the work in Japan, the burden of its prayer was, "Lord, thrust forth another laborer into the field." Ever mindful of His own, for ten years he had been moulding and fitting one for His honor and glory—but the time was not yet.

* * *

Miss Spencer (now Mrs. Large, went on duty in Japan in February of 1885, assuming the principalship of the Jo Gakko at the beginning of the next scholastic year, as "Miss Cartmell preferred to engage in evangelistic work among the women and children."

* * *

The original school building was twice enlarged, and finally replaced by the one now occupied, in which there are forty-five rooms, including a dining-room and kitchen for the pupils. The class-rooms are so arranged that three can be thrown into one, making an assembly-room with accommodation for nearly five hundred people.

From the very first the Jo Gakko found favor among the higher classes. Two little princesses of the blood royal and the daughter of Marquis Ito, the Prime Minister of Japan, have graced its class-rooms, as well as the daughters of counts, viscounts and naval and military officers. From middle-class homes have come many of its students, and others, too, whose fees were gladly paid from moneys placed at the disposal of the principal for that purpose; these, however, were required to give two years of service, either as teachers, interpreters, or Bible women, in return for the education thus received.

At one time, when to be Western was the fad of Japan, there were 250 names on the class list, and fifty applicants waiting for vacancies. For the years 1887, 1888 and 1889 the pupils' fees met all expenses of the school, except the missionaries' salaries, even including insurance, repairs, etc. With the reaction of the last two or three years, and the opening of so many mission schools in the interior, that list had shrunk to a much smaller showing; and, further, the cry of to-day is, Japan for the Japanese. This change of sentiment, which permits a Buddhist priest to teach his faith in the Do-shisha school, thus placing Buddhism on a plane with Christianity, and which has led to a loss of interest in the question of woman's education, has not been without its effect upon the Toyo Ei-wa Jo Gakko; indeed, all foreign missions to Japan are in more or less of a seismic condition.

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THE SCHOOL DIRECTORATE

is composed of an equal number of foreigners and Japanese. When, three years ago, the standing of the girls' schools in Tokyo was reported, this school—the only Mission school reported—stood fourth in rank, the Empress' school for girls, and the government schools alone taking precedence. A year ago the standard for graduation was lowered, a change upon which many others hinge, but, as we are treating more particularly of the work done in former years, we present a digest of the curriculum in force up to the closing of the year 1895.

Graduates had the standing, in general subjects, of students entering the second year of High Schools in Canada; with this they had a reading and writing knowledge of Chinese (having taken their Japanese history and literature in Chinese), and facility in reading, writing, and speaking English. Mathematics were taught in Japanese.

A primary course covered three years; academic, five years; and a full course, eight years.

Equipped with a teaching staff of from eight to ten Japanese, in addition to the missionaries who have been sent out as the growing demands of the cause necessitated, this school has fully demonstrated that education is "one of the chief means of spreading light and life in heathen lands."

* * *

Closely interwoven with this phase of the work has been the establishing of the Kingdom of God; every graduate and over fifty per cent. of the students have embraced Christianity. To mould these young converts into symmetrical Christians, "in whom should be found those qualities which are the delight of the Master," has been no light task, and yet in nothing is the solid character of the work done so strongly evidenced as in the Christian living and Christian influence of these girls. They have organized a "King's Daughter circle, which, by much hard labor and self-denial, supports a charity school; where, in turn, each King's Daughter teaches, four giving an hour every day, Saturday included—one-tenth of the earnings of this society is given towards a mission in China. There is an industrial class which supports fellow students; every Sabbath twenty workers go out to teach in the Sunday-schools of the General Society's mission, thus instructing more than two hundred women and children. The adoption of systematic and proportionate giving enables them to contribute to church subscriptions, missionary, Sunday-school, and other collections; but "for the richest fruit we must wait a generation."

The love which constraineth our Japanese sisters impelled the Woman's Missionary Society to further mission effort at Shizuoka, Kofu, and Kanazawa; in all of these towns a strong footing has been gained, and now the society is preparing to enter another field—Fukui.

* * *

SHIZUOKA.

Largely by the faith and liberality of two ladies at Toronto, in 1887, a beginning was made at Shizuoka, a city about 130 miles from Tokyo. The rules, regulations, and methods of work adopted at the Azabu school obtain at this mission, where a fine new building has just been completed for the boarding-school. The Bible women at Shizuoka have an itinerary of fourteen neighboring towns and villages. In this they are assisted by the pupils of the school.

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KOFU.

At Kofu, which was once the Botany Bay of Japan, there is another boarding-school, with an attendance of fifty-seven pupils. "Besides a King's Daughter Circle and help given to the church Sabbath-school, seven schools are kept up by the pupils, teachers, and Bible women, with a total average attendance of about two hundred." Amemiya San, an only child and an heiress, the first English graduate of the Kofu school, has opened, and maintains at her own expense, a Sunday-school at her father's house, about seven miles from Kofu.

* * *

KANAZAWA.

Through the influence of two industrial day-schools, each having its night-school, Sunday-school, Bible and singing lessons, and meetings for women and children, in addition

to the regular industrial classes and an orphanage, are the representatives of the society striving to reach the women of this large city on the north-west coast, where foreigners and Christianity are so much hated. There are 250 Buddhist temples in Kanazawa, and much bitter opposition from the Buddhist priests was at one time experienced.

"I will plant in the wilderness the cedar, the acacia tree, and the myrtle and the oil tree; I will set in the desert the fir tree, the pine and the box tree together. That they may see, and know and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—*Isaiah* 41. 19, 20, R.V.

Programme on Corea, for March.

I. *The Country.*

Its position, size, physical features, climate, resources, etc.

II. *The People.*

1. Population and grades of society.
2. Dress, manner of life, marriage and other social customs, language, etc.
3. Religions, fetichism, spiritism and ancestral worship.

III. *Introduction of Christianity.*

1. Period of Roman Catholicism—persecutions.
2. Opening of Corea to Protestant missionary effort.

IV. *Modern Missionary Period.*

1. Events from 1884 to 1894.
2. Effect of recent war.
3. Present status—centres of work, number of laborers and Christians, methods, etc.
4. The open doors, and need of immediate advance.

Sources of Information.

Gospel In All Lands, September, 1892, October, 1892; June, 1894; November, 1896. *Missionary Review*, August, September and November, 1894; January and September, 1895; April, September and October, 1896. MISSIONARY CAMPAIGNER, September, 1896. "Murdered Millions." "Crisis of Missions," by Dr. Pierson.

CHAS. W. SERVICE,
Trinity Medical College.

Corea: Its People and Customs.

BY DR. R. A. HARDIE.*

THE kingdom of Corea is a peninsula hanging down from the south-eastern border of Manchuria, separated from China proper by the Yellow Sea, and from Japan by the Strait of Corea on the south and the Sea of Japan on the east. On the northern boundary, between Corea and Manchuria, are the Yaloo and Tumen rivers, the former, after a course of two hundred miles, emptying into the Yellow Sea; the latter, after a somewhat shorter course, the last twenty miles of which separates Corea and Siberia, emptying into the Sea of Japan. So exceedingly mountainous is the whole peninsula that it may aptly be spoken of as a mountain range, the summit of which, beginning at the Great White Mountain on the Manchuria border, skirts the greater length of the east coast and then strikes across

the country to terminate in the ocean, thus forming the Corean Archipelago on the south-west. The mountain system determines largely the configuration, climate, watershed, and the division of the country into its eight provinces. Its territorial area of 90,000 square miles is a little more than half that of the Empire of Japan. It is just about the size of the island of Great Britain, being 600 miles in length and from 120 to 200 miles wide.

Although exactly on a parallel with the State of California, the climate is but little warmer than that of southern Ontario, but owing to the greater humidity of the atmosphere the heat of summer is more depressing and the cold of winter more keenly felt than are corresponding temperatures here. In the south-west cotton is extensively grown, and while snow falls there in winter, it seldom lies in the valleys longer than a few hours. In the north the winters are long and severe. At Seoul, Chemulpo and Wonsau the thermometer rarely registers over 99° F. in summer or falls lower than 2° or 3° below zero in the coldest snaps of winter.

PRODUCTS.

The soil in the valleys is everywhere rich and productive. The hillsides are rarely cultivated, although admirably adapted to grape culture. The staple productions are rice and millet, forming the chief article of diet for the richer and poorer classes, respectively; beans, fed for the most part to their stock; wheat and barley, of which an intoxicating liquor is made; tobacco, smoked by all classes, the women as well as the men; and hemp, used for clothing. Broom-corn, an inferior variety of cabbage, turnips and melons, and, in the more mountainous districts, the potato are also grown. Most of the fruits produced in our own country are found in Corea, but are very inferior quality, and are, moreover, usually plucked while green. It is also worth noting that, although situated between China and Japan, the tea-plant is not found in Corea.

Excepting in the most mountainous districts, little timber is found, but the peninsula is said to be rich in minerals; and gold, obtained only by placer washing, to the amount of over \$1,000,000, is annually exported. Copper, lead, iron and coal are also found.

The coast fisheries are very valuable, but have as yet been little developed, except by the Japanese, who make no adequate return for this lucrative privilege.

The cow, horse, pig and dog are the domestic animals of Corea. The art of milking is not practised, and the cattle are used only for agricultural purposes. The horses are very small, and usually vicious, but being sure-footed and capable of much endurance are, in this rough and rugged land, invaluable as beasts of burden. The pig and dog are the chief scavengers of the country, but are both used for food. The fauna includes several species of deer, bears, wild hogs, wolves, wild-cats, badgers and foxes. The tiger and leopard are very common in Northern Corea, and two years ago, during the severe winter, several people were carried away from the vicinity of Wonsan by the former. Wild fowl, such as pheasants, ducks and geese abound, especially in the north.

THE PEOPLE.

The population of Corea is variously estimated at from twelve to fifteen millions. Its growth, however, is very slow on account of the frightful infant mortality and the occurrence from time to time of famine and pestilence. In 1886 one hundred thousand people are said to have perished of cholera.

*Dr. R. A. Hardie is a Canadian Methodist, who has been five years a medical missionary to the Coreans.



KING OF COREA.

the work done by the Protestant missionaries, and less than two years ago spoke to Bishop Ninde, of the Methodist Episcopal Church, North, "those memorable words, which the churches cannot and must not forget, 'Send us more teachers.'"

GRADES OF SOCIETY.

The people may be roughly divided into three classes: The *upper*, composed of officials and the descendants of such; the *middle*, consisting of merchants and others able to keep slaves and hire labor; and the *lower*, embracing all employed in any form of manual work. To this class distinction is largely due the characteristic lack of industry, together with its resultant impoverishment of land and people. The higher orders look upon labor as debasing and altogether beneath their dignity. For the lower classes, on the other hand, there is little encouragement to work, any acquirement over and above that necessary for a bare subsistence being considered fair prey for official seizure.

But a better day has dawned. The trial referred to in the following incident, much less its result, would have been impossible under the *regime* of even two years ago. General Han, the Minister of Justice, was one day last autumn passing, in his chair, through the streets of Seoul, when a ragged native stopped him and presented a written complaint against the magistrate of Sang-Yang. "The complainant belonged to the humblest and lowest class of Korean peasants, the magistrate was a man well known and influential in the capital, backed and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint, and had the magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of law, but also of committing many other extortions and robberies, and was forced to make full restitution to the peasant, condemned to receive a hundred blows and to be imprisoned at hard labor for life."

Coreans are as a race distinct from both the Chinese and Japanese. They are taller than the latter, and although not so stalwart as the former, they have a much more dignified bearing than either. In appearance, too, they are more prepossessing. We seldom see among them any likeness to the expressionless face of the Chinese or the grinning,

uneven features of the Japanese. Few handsome women, however, are seen, and in striking contrast is the strong, erect and hard-visaged Korean housewife with the diminutive and shuffling but comely and bewitching Japanese damsel. All have long, straight black hair, and although the men never shave, they have usually a thin, *dar*: moustache and an Eastern-pointed beard.

DRESS.

The native dress is unique, not only in color, but in cut. All who cannot afford to dress in silk wear cotton or hemp; but whatever the material, the color is invariably white—the symbol of mourning. Its universal adoption dates back, they tell us, to a time many centuries ago, when several successive kings died at short intervals, and the people, finding it impossible to afford new mourning suits so often, resolved to be always prepared for such a requirement. Now when a sovereign dies the only change made is in the head-dress—the ordinary black hat and head-band being replaced by white ones. The men all wear enormously baggy pants, folded about the waist and ankles and bound fast with girdle and garters; a short double-breasted jacket, tied at the side with strings, and over these a voluminous starched coat, which reaches almost to the feet. Over this, again, officials often wear a thin sleeveless coat, usually dyed black, brown or blue. Mourners only are now privileged to wear the large sleeves (pockets) worn by all "gentlemen" previous to the coming of the Japanese army in the summer of 1894. They were at that time ordered to discard them with a view to effacing at least one of the signs of caste distinction. The ordinary outer dress of married women who have borne children consists of one or more short petticoats, all but concealing the pantaloons, which terminate just below the knees, and a short bodice which covers the shoulders but leaves the breasts entirely exposed. The jacket worn by those who are not mothers is longer, reaching down to where the skirts are bound about the waist. The higher class women wear overskirts which touch the ground, so that their dress is not so very different from that of Western women. The head-dress varies with every rank and station of life. Court officials, soldiers, yamen-runners, mourners, etc., all wear characteristic hats, but bachelors, coolies, women and children wear no head-dress whatever. The head-band and hat most commonly worn are delicate gauze-like structures, made, according to the station of the wearer, of silk, horse-hair, or bamboo finely fibred and painted black. The hat resembles in shape that worn by Welsh market-wives, although the crown is slightly less conical. It is always tied beneath the chin with ribbons or strings of beads.

LITERATURE.

The Coreans have no literature in their own tongue, although they have had for over four hundred years an alphabet which is simpler and much nearer perfect than our own. It has never, however, come into general use and very few can read. This is largely accounted for by the fact that it is regarded with contempt by the haughty but influential *literati*, who consider that nothing but a knowledge of the Chinese ideograph, introduced fifteen hundred years ago, constitutes education. The books of Mencius and Confucius are as much revered and as assiduously studied in Korea as in China, and it is not too much to say that the whole social order of the kingdom is purely Chinese.

INTRODUCTION OF CHRISTIANITY.

Certainly nothing else has done so much toward introducing Corea to the notice of Western nations as the late war between China and Japan, a fact which reflects no credit on their professed Christianity. Notwithstanding our Lord's command to go into all the world, to all nations, to the uttermost part of the earth, and preach the Gospel to every creature, most Christians, after more than eighteen hundred years, scarcely knew of even the existence of this little kingdom. And yet, during all these centuries, generation after generation, millions upon millions of human souls were being swept into Christless graves. Surely, if the professing Church had valued souls above all else, if she had followed at all the spirit of her Master, this land and people had been sought out long ago. It would seem as if every other consideration were given precedence to this—indeed, the facts prove that such has been the case. As early as 1000 A.D., Arab merchants trading in the East visited and even settled in the peninsula. During the sixteenth century the Portuguese visited Corea and brought the name to Europe. In 1853 a Dutch vessel was wrecked on the coast and the crew taken to the capital. Escaping to Japan after fourteen years imprisonment, they returned to Europe, where one of their number recounted their adventures in a book, which was shortly after translated into German, French and English. Before the close of the last century Roman Catholicism found its way into Corea from Peking, and in 1835, at the request of converts, the first French priest entered the country in disguise. Notwithstanding outbreaks of persecution and the martyrdom of both foreigners and natives, believers multiplied until 1866, when political intrigue brought discredit on the faith, and the name of Christianity became synonymous with treason. In that year two French bishops, nine priests and many natives were cruelly put to death. One priest escaped to China, and a French squadron was at once despatched to Corea; but the force landed was ignominiously repulsed and withdrew, after burning the city of Kang-wha, thus rendering ten thousand people homeless. Gloating over its success, the Government resolved to destroy the new faith "root and branch," and to this end hundreds more, including women and children, were martyred with revolting cruelty. During this same year the crew of an American schooner was murdered on the Ta-tong River, near the city of Ping-yang, and in 1871 an expedition sent to avenge this "unprovoked (?) outrage won a victory of which the American navy may well feel proud"! In 1876 the Japanese succeeded in negotiating the first commercial treaty with Corea, and six or seven years later treaties followed with the United States and Great Britain. But not until 1884 did the Protestant Church bestir herself to send the Gospel to this ancient and long-benighted people. So it has been in nearly every instance: commerce and trade, conquest and treaties, Roman Catholic pioneering and martyrs preceding the entrance of our so-called evangelical Protestantism.

MODERN MISSIONARY PERIOD.

To the Rev. John Ross, a Scotch Presbyterian missionary in Manchuria, belongs the credit of having first introduced Protestant missionary effort into Corea. His first visits were made to the Manchuria border in 1873-74. The American Presbyterian Church, North, opened work in the capital in December, 1884, and were followed a few months later by the Methodist Episcopal Church, North. Seven different Boards are now represented by about seventy

missionaries, but even this force does not give one active worker to two hundred thousand of the population. Yet the work has made rapid progress, and at the decennial Conference, held at the capital a year and a half ago, it was stated that the converts aggregated over one thousand. Many have given evidence of their sincerity by holding fast, notwithstanding family ostracism and sometimes public persecution. Others have given up to them important positions which necessitated duties they could not as Christians perform. Two churches have been built entirely with native funds, and several others partly so. Two congregations employ, in addition to native pastors, missionaries for the "regions beyond." The whole Church contributed last year over five hundred dollars for the support of Christian work, a large sum indeed when we remember that the Christians belong for the most part to the lower and middle classes, who live in straw-hatched, mud huts, seldom costing more than twenty or thirty dollars, and who cannot make an average daily wage of more than ten or twelve cents. Investments in mission work in Corea—or in any other field—will yield infinitely quicker, larger and more enduring returns than in real estate, or even in the gold mines of Rossland. "Lay not up for yourselves treasures upon earth."

We are sometimes asked why missionaries in Corea require a larger stipend than those in some other fields, China, for instance. The following comparative table, which is indicative of the whole cost of living in these two countries, gives the answer:

	Inland China.	Corea.
Potatoes, per 100 lbs.	32c.	\$1 50
Mutton, per lb.	4 1/2c	Not in market.
Beef, per lb.	20c.	8c.
Chickens, each	30c.	9c.
Pheasants, each.	2 1/2c	11c.
Eggs, per dozen.	3 1/2c.	7c.

All groceries (including meals of all kinds) have to be imported from London, San Francisco or Shanghai, at an added cost of from 15 to 30 per cent. for freight and duty. Vegetables, other than the potato, have to be grown, and it is only by having a furnished house and garden and growing vegetables and fruits that a single missionary can live on \$500.00 per annum in Corea.



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The District Convention.

It cannot be doubted but that our annual District Convention is one of the most helpful features of our Epworth League. At this convention the Connexional spirit is strengthened, and all the best of the district is brought to the front. Especially is this the case regarding our missionary work. Our districts could not do a better thing than arrange for an annual District Missionary Rally, at which might be arranged to have the General Board's field representative, Dr. Sutherland, give an address. In support of this statement the Chatham District furnishes proof.

CHATHAM, Jan. 29th, 1896.

"MR. F. C. STEPHENSON,
"Toronto, Ont.

"DEAR SIR,—Will you kindly insert in the columns of the MISSIONARY CAMPAIGNER the enclosed report of a missionary rally, held in Park Street Methodist Church, on the evening of December 21st, 1896, under the direction of Dr. Henderson, of Toronto. The report has been delayed by several circumstances, but I hope it is not so late that all interest in it will have ceased, as it was one of the most interesting and instructive missionary rallies we have had in the Chatham District.

"Yours sincerely,

"IDA A. POWELL,
"Cor. Sec. E. L. of C. E."

On Sunday, December 20th, 1896, Rev. Dr. Henderson, of Toronto, preached the missionary sermon in Park Street church. His earnest and eloquent addresses on Sunday paved the way for a grand rally on Monday evening, and all who attended were amply satisfied with the rich treat which they received.

The Epworth Leagues of the district and the Christian Endeavor Societies of the city were invited, and, in view of the fact that the holiday season was just at hand, and there were several counter attractions in the city that evening, a large audience greeted the speakers.

Rev. L. N. Baker, the pastor of Park Street Church, occupied the chair, and beside him were Rev. Dr. Henderson, of Toronto, Rev. Mr. Gregg, of the William Street Baptist Church; Rev. F. H. Larkin, of the First Presby-

terian Church, and Rev. John Holmes, of Blenheim, chairman of the district.

Mr. Gregg, Mr. Larkin and Mr. Holmes each gave short, earnest talks on the importance of mission work in general, and the special need for the young people to direct their attention and energies to home and foreign missions.

Rev. Dr. Henderson then gave one of his grand addresses on mission work. He attached great importance to the "Forward Movement," and gave a stirring account of the rise of the "Students' Volunteer Movement." We feel sure that all who heard him that evening will not only be more interested in hearing about the progress and success of missions, but will pray more and give more for their support and success.

The Organ Voluntary.

This valuable work, by A. J. Barrie, is a very choice collection of voluntaries, transcriptions, preludes, after-ludes and other pieces, admirably adapted for church, school, home practice and amusement. This selection of favorite melodies and original compositions is so arranged as to meet the capacity of average organists, and as it is a valuable addition to church or home music, should be possessed by every organist. The volumes are printed from full-sized engraved music plates, on heavy plate paper, and bound with tinted paper covers. Reduced price, 75 cents. Orders sent to the MISSIONARY CAMPAIGNER office will receive immediate attention.

From lack of space, we find it necessary to withhold our articles on "South America," "Epworth League Colors," and "District Reports," as well as two other good articles—one on "The Isles of the Sea," the other on "Missions in Sunday School." The former is especially good, being full of information, the latter touches a little on church polity. The MISSIONARY CAMPAIGNER does not propose to deal with any questions relative to church management. We leave all discussions and anything which provokes discussion to the *Christian Guardian*. We stand for missionary information and the Young People's Forward Movement for missions, with the motto, "Pray, Study, Pay."

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