

in mind as a possible addition to our Burmese faculty, which must be increased before long if we are to have a four years' course and offer advantages equal to the Karen Department.

Not only did Maung Tha Din acquit himself nobly and reflect honor on the institution which he represented by the exceptional examination which he passed, but the narration of his religious experience and his whole spirit and bearing were also most satisfactory and commendable. Having been at one time almost inveigled as a novice into a Buddhist monastery into "persecuting the church of God," like the great apostle, he was convicted of sin as few Burmans have been, while yet in the yellow robes of the Buddhist priesthood, by Dr. Judson's graphic version of "straining out the gnat and swallowing the camel" (Matt. xxiii. 24, Bible Union Version), a terrible text for the Buddhist priesthood, who literally do that very thing for fear of unwittingly taking animal life. Distressed with his weight of sin, like Martin Luther, he approached his father confessor in the Buddhist monastery, waking him up in the dead of night to inquire who he might obtain the forgiveness of his sins. Dissatisfied, however, with the flippant manner in which his spiritual advisor attempted to "heal slightly his hurt," he found no rest till he fled for refuge not only to the God of the Christians, but to the Christ of God, whom he was at first inclined to esteem as less than God, but whom he soon came to know by blessed experience to be "very God of very God" in the manifestation of his saving power in his behalf.

Equally satisfactory was his call to the ministry. No man-made minister was this. For although he first learned the blessedness of Christian service in connection with slum work in Rangoon, which we did as a Burman Seminary with "Daniel's Band," an off-shoot of the Salvation Army, he did not finally make up his mind to give up all his earthly prospects for the self-denying labors of a minister of the gospel in a heathen country till he was on his way to Insein for his last year of study in the seminary. The sight of so many heathen villages between his native city and this station on the railway, and his sense of the sore need of a native agency to reach them with the gospel, broke his heart and caused him then and there to devote his life to the work of saving the lost. His tender, earnest efforts to win heathen and backsliding Christians to the fold within the last three years have not been without the seal of the divine approval, and constitute the best evidence of his superhuman call to the ministry. May we not all unite in the prayer that his passion for souls may prove contagious in the institution to which he is so soon to return, no longer as a student, but as a consecrated leader?—*Baptist Missionary Magazine*.

TO BE REMEMBERED ABOUT KOREA.

First notice of Korea in literature in the ninth century.

Signification of Korea, "morning calm."

The name of Korea was changed from Chosen to Daihan in October, 1897.

Size, a little smaller than Great Britain.

Number of inhabitants about 12,000,000 to 15,000,000.

The capital of Korea is Seoul, which has 250,000 inhabitants.

The great landmark of Korea is Whitehead Mountain.

Korea is two days' sail from Japan and twenty-four hours from China.

Koreans are great travelers in their own land.

The Korean dress is universal and of white cotton cloth.

The language of the Koreans is similar to that of the Chinese.

We are indebted to Korea for the first metal type.

Most Koreans can read and write.

Government, imperial.

An isolated country until 1876, but now has treaties with Japan, China, United States, Great Britain, Germany, Russia, Italy and Austria.

Korea has had three woman rulers.

Korea's recent history has freed her from the domination of China and largely from Japan. She is at present greatly under the influence of Russia.

Korea has had five religious periods. Of the first, little is known; the second was Buddhism; the third, Confucianism; the fourth, Roman Catholicism; the fifth, Protestantism. Of these Confucianism has the strongest hold on the people.

The first tidings of the existence of Christianity that went to Korea was through books sent from Peking in 1777.

The first missionary, Dr. Allen, was sent to Korea in 1884 by the Presbyterian Board.

The Methodist Episcopal Mission in Korea was founded in 1885.

The first missionary sent to Korea by the W. F. M. S. was Mrs. M. F. B. Soranton in 1885, and the great medical missionary, Miss Meta Howard, in 1887.—*Woman's Missionary Friend*.

LAKSHMIAH.

Rev. J. A. K. Walker, of Peddapuram, preaching in a village to a hard-looking crowd, noticed one man whose face beamed with light. At the close he came to the missionary, holding out a soiled and crumpled tract, saying he had received it from him a year ago, had had it read to him, and had through it found the great Saviour, adding, with the tears coursing down his dusky cheeks, "My wife and my son and my brother are all saved too." These four were, after careful examination, baptized. Persecuted in their own village they moved to a distant village where their relatives lived, but where there were no Christians. Such was his testimony there that at the end of eight months five of his relatives professed conversion. Led by Lakshmiah, they started on foot one night to find the missionary that they might be baptized. They walked all night and all day, stopping neither for food nor rest. Reaching the missionary's bungalow exhausted, they found he was away on tour in another part of the field. Stopping only long enough to eat some food prepared by the missionary's wife, they started on in search of him. What a joy to the missionary to receive such souls! They begged him to visit their village as soon as possible, as their wives and other relatives had believed also and desired to be baptized. When the missionary reached their village later, he baptized twelve more. Lakshmiah can neither read nor write, but the man who can in a few months lead seventeen souls out of the blackness and wiliness of heathenism to the Lord Jesus Christ, is a workman that needeth not to be ashamed. His power for Christ in conversation is such that he has now been sent out among the villages to tell the story of Jesus in his own effective conversational way.