

Japan the highest possible religious and ethical ideals and teachings, the basis for her highest possible intellectual, moral, and material development ; and although internal forces were at work which would have brought about a revolution, even if outside influences had not come in, yet from former revolutions, as compared with this last, it is evident, that the impact of Christianity and its civilization has given to Japan such direction and momentum as have made the Japan we see to-day, and has opened a most brilliant and promising future for the nation. But infinitely more than all that, the Gospel has come and brought eternal life to the shores, the homes and the hearts of Japan, and still proposes to itself the great task of saving this land of the rising sun.

THE OPEN DOOR OF KOREA.

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A few remarks upon the advantages enjoyed by a missionary in Korea may be especially welcome just now to those who have been accustomed to think of Korea as the far-off Hermit Kingdom, yesterday guarded at every loophole against the intrusion of a single foreign idea, to-day brought miraculously in contact with the blessings of civilization through the good office of a recently transformed neighbor.

Ten years and some few months have passed since missionaries first gained a foothold in this exclusive land. In that time they have taken many steps toward an understanding of its people, customs, and institutions. One fact, early perceived, and more fully realized with fuller knowledge, is that this spirit of seclusion is not a characteristic of the people themselves, but is part of the subtle scheme by which China has held them for centuries in her toils. As the child shuns the garret because it has been told there are goblins there, so the confiding Korean has learned from generation to generation to dread contact with those outer barbarians whom his kind protector, the Chinaman, told him knew only guile. Once when, three hundred years ago, a horde of such barbarians actually gained an entrance and overran his land, he found it quite as the Chinaman had said. Now it is not my wish here to discuss the premises or to call in question the conclusion itself. I seek only to draw attention to the fact that the Korean, when left to himself, is not by any means an exclusive individual, as his Chinese neighbor seems naturally to be ; that his dislike of foreigners is based really upon ignorance, and that whatever grounds have been thought to exist for the opposite view may be readily explained by his failure to understand the foreigner and the foreigner's failure to understand him.

Simple and childlike in all but the mark of sin the Evil One has stamped upon him, the native Korean is ready to sit at the feet of whoever will