

pecially of those postponed, would be useful in spreading the knowledge among the other applicants, both of the amount of Christian instruction demanded and the kind of life required on the part of those who desired to become members of the Christian Church. We were informed—and from what we had seen we were now prepared to believe almost anything—that in each of the 28 valleys which lay between us and the long, white mountain 400 miles to the northeast, there was a larger or smaller number of believers waiting to be received into the Church.

Early in the following summer we revisited the valleys; but, though we found guides awaiting us to lead us to other valleys, we concluded it would be both unkind and unchristian on our part to proceed further then in the matter, for a serious persecution had broken out against the converts. The landlords were Chinese, and the Koreans were farmers. As we confined our visits and attention to the Koreans exclusively, the Chinese came to the not unnatural conclusion that a plot was being formed against their interests. To prevent further mischief they hired a “rabble of the baser sort,” chiefly Korean farm servants, and arming them with swords and other weapons, set them upon those who had been prominently connected with the new movement. No man was killed, but many were slashed and wounded. The design was apparently not to kill, but to terrorize; and this was effectually done, for several men had to abandon the houses they had built and the farms they had reclaimed. With the exception of doing a little to undo the erroneous suspicions of the Chinese, we proceeded no further then. But some men were baptized, who, persecution or no persecution, desired to enter the Church.

It was painful, on account of still more important work in Moukden, to have to refuse the frequently expressed and earnest wish that we should remain among them for at least half a year. Another opportunity for seeing the people has not recurred. But the work, by means of the colporteur, supported by Mr. Atkinson, of London, and another, who has since joined him, under the British and Foreign Bible Society, has not only retained its ground, but has widely extended its influence. So that on the Korean and Chinese sides of the Yaloo river, I am told that “there are thousands who daily read the Scripture, and pray to God.”

THE FIRST KOREAN CONGREGATION.

One of the youngest of the refugees seemed to me to possess greater force of character, and a more fearless disposition than the others, while he was also a fair scholar. As he expressed a wish after baptism to return to the capital, whence he had fled for his life, to instruct his relatives and acquaintances, he was placed under special training for a time. When he was supposed sufficiently well informed