

throwing our horses' reins to the nearest attendant, we moved into the inn, and threw ourselves on the brick bed, resolved to rest there till next day before searching out our Korean friends.

We were resting for but a few minutes when in marched a body of about a dozen Koreans, gentlemanly in appearance, garments, manner and speech. They came in to welcome us. This they did with a smile lighting up their faces, as though they had been welcoming long-lost and very dear friends. Being very hospitable, it would have been a disgrace to them had we remained in the inn, so, perforce, we had to go to be their guests. We were conducted into the home of the principal farmer, in whose guest-room we found a crowd of men filling the warm, close room.

Of the refugees, on whose story we had undertaken the journey, every man sooner or later became a convert, and was baptized. The oldest of them was the first. He was a hereditary official, and possessed of the Korean highest literary degree. His we had brought with us to act as our intermediary, as from his degree, his birth and his social status, he was acknowledged superior, and could secure information beyond our reach. He was sent out in the evening to investigate the character of the Korean farmers. Late at night he returned, with a favorable report. Next morning we were therefore prepared to receive the applicants for baptism. About thirty men appeared, and the fact was noticeable that they were all well clad. None of the farm servants—no boy, and no woman—was among them. They were all farmers and heads of families. Their women and children were, they said, believers; but they thought the younger people would not be received, and their women, for social reasons, could not present themselves where the men were met. As this was the only opportunity for investigation, the examination through which the men had to go was pretty thorough. Some were baptized, and some postponed for further Christian instruction.

In the afternoon of the same day we rode to the other end of the valley, where we enacted the same scene. Next morning, in a falling shower of snow, we crossed a mountain ridge to the second valley, where we encountered the same experience. On the following day, over a higher and more picturesque range, we entered the third and most extensive valley. Nearly a hundred men, from 16 to 72 years of age, presented themselves for baptism. In the three valleys, 85 men were baptized, and far more postponed. We were here informed that the heavy snowfall might come on at any time. This fall would prevent us for at least three months from returning to Moukden, and for various reasons it was impossible for us to venture that risk. We resolved, therefore, at that time to proceed no further, but to return to the same place again. Our resolution was formed with the less reluctance, as the experiences of those baptized, and es-