

ther spread. Petitions were made for assistance to native government officers. Money was freely offered to bribe for the same purpose, and one of our workers was asked to name a sum he would be willing to take and retire from the field. Our people have been beaten, and were for a time deprived of pasturage for their cattle, and of fuel for cooking their food. One was imprisoned under false charge, and from one village a company of recently baptized converts have been expelled, and the case awaits settlement in the court. In the face of all this opposition, resulting in various other petty annoyances as well, I have heard of but one man who has lapsed from Christianity, and he a little later, when we held a meeting in the neighborhood came with his offering for the collection made, which, however, his brethren refused, telling him he had gone over to the enemy in the time of trial."

In all this we have the evidence of a true work of God, and the home church may rejoice that great victories are won in pushing the conquest of the world for Christ.

Korea's Permit to Christianity.

BY REV. R. S. MACLAY, D.D., SAN FERNANDO, CAL.

During the earlier portion of my life in China, commencing with the year 1847, I met in the streets of Foochow City, where I resided, a few shipwrecked Koreans who had been picked up at sea by Chinese sailors, and were *en route* to their native country. Their strange costume, erect forms, and agile movements greatly interested me, and I felt it would be a high privilege to carry to the people of Korea the precious tidings of salvation; but at that time Korea was not open to foreigners, and besides, my time was fully occupied with my duties in China.

In the year 1872, shortly after the return of the United States naval expedition to Korea, I spent a short time in New York City, and being deeply

moved by the reports brought by the expedition concerning the religious condition of the people of that country, I published an article urging the missionary society of the Methodist Episcopal Church to establish a mission in Korea. The subject was considered by the society, but, owing to the pressure of other claims, it was deemed impossible to provide funds for the proposed mission.

August, 1882, one of our Japanese converts called on me in Yokohama, and requested my wife to teach English to a class of Koreans, whom their government had sent to study in Japan the principles and methods of the civilization adopted by the Japanese. Mrs. Maclay gladly consented, and soon became interested in the young men, finding them to be bright and extremely anxious to acquire the English language. Shortly after Mrs. Maclay took up this work, Kim ok Kuin, the Korean officer who had charge of the students, called to thank her for consenting to teach the class, and expressed his desire for the introduction of Western civilization into Korea.

March, 1884, while living in Tokio, Japan, having removed to that city from Yokohama, because of my appointment to the presidency of the Anglo-Japanese College, I received from the Rev. John F. Goncher, D.D., of Baltimore City, Md., a letter dated January 31st, 1884, in which he wrote as follows:

"Under date of November 6th, 1883, I wrote to the Missionary Committee that if they deem it expedient to extend their work to the Hermit nation, and establish a mission in Korea under the superintendence of the Japan mission, . . . I shall be pleased to send my check for, say, two thousand dollars toward securing that result.

"Could you find time to make a trip to Korea, prospect the land, and locate the mission? For once we may be the first Protestant church to enter a pagan land. It is peculiarly appropriate that Japan should have the honor, and it