



SEOUL, THE CAPITAL OF COREA.

bitterly opposed to Christianity, and almost all the missionaries (Roman Catholic) who have gone out to try to teach them, have been put to death. Three centuries ago Buddhism was the established faith, but now the temples and priests are prohibited in the walled towns. The learned classes who speak Chinese study the Confucian philosophy, and the common people are superstitious and fear evil spirits. The language they speak is quite different from any of the dialects of China or Japan.

Some years ago the idea of sending a mission to Korea was spoken of in England, but was not carried out for lack of money. In 1887 Bishop Scott, of North China, and Bishop Bickersteth, of Japan, met by appointment in Korea, and afterwards sent such an urgent entreaty to England that it was decided to undertake the work. The result has been that on November 1st, 1880, Rev. C. J. Corfe, Chaplain R.N., and honorary chaplain to H.R.H. the Duke of Edinburgh, was consecrated as the first bishop to Korea. To quote from a pamphlet on the subject: "By retiring from his position in the Royal Navy, Dr. Corfe loses his pay and any greater pension than the £100 a year, to which his service entitles him. This is the only income which is assured to him, as the bishopric has as yet no endowment. The S. P. G. have promised £650 for five years, and a special fund, from offertories and donations, had amounted to about £500 last March."

"How will you begin work?" I asked the Bishop.

"By showing the people we care for their

bodies," he replied, and then he told me that his friends in the navy had raised a fund, to be called the "Navy Hospital Fund," and that the S. P. C. K. had promised a small grant for two years for drugs, surgical instruments, etc., etc., and will also pay the passage of a physician, who has volunteered his services. The great need of medical work, as a beginning, will be understood when it is known that cholera, smallpox, typhoid fever, etc., rage in Corea, and there is no medical skill to arrest their progress. The Bishop hopes thus to win the love and confidence of the people before

his teaching of Christianity becomes open and aggressive, and in the meantime he and his staff will be learning the languages and making translations of the Bible and prayerbook into Korean.

The first missionary who offered to accompany the Bishop was Rev. L. O. Warner, who last year returned invalided from the Universities' Mission in Central Africa, and who before his health was re-established volunteered for Corea, fearing he could not be allowed to return to Africa. Two students at missionary colleges are to join the Bishop as soon as they are ordained.

In a recently published letter, which, I think, shows the true missionary spirit of the writer, the Bishop says: "Those who have heard me will bear me witness that I have ever sought to make the interest in Corea a means rather than an end, a consequence of an increasing sense of duty owed to all the Foreign Missionary Work of the Church. My own little corner of the heathen world is neither less or more important than the rest of the dark continents and islands in which the power of the Risen Life has not yet been felt. The consciousness of my own needs only makes me feel more keenly how great are the needs of others. If, when I have been preaching about Corea, I have succeeded in making one person think more seriously of his responsibility towards Calcutta or Shoreditch, Central Africa, Qu'Apple, Tinnevely or Mackenzie River, I can truly say that I have been as thankful as if all his consequent interest had been centered in Corea. * * * I put Foreign Missions first, because I am convinced that any centering of the affections on Corea will