

number seek admittance to the church. Such a stage exists in the progress of any field toward Christianization. It might be called the stage of mutual confidence. The missionary has learned the character of his hearers and knows how best to direct his shafts. The native has learned the character of his teacher and puts confidence in his sincerity and wisdom.

Korea's door was from the outset said to stand wide open ; and it did. From the day when Dr. Allen first opened that door at the point of his lancet, the missionary has gone freely in and out. He has been forbidden to preach publicly, never privately. He has conducted educational enterprises, in government employ as well as under the home board. He has freely treated and conversed with patients of high and of low degree alike. He has enjoyed perfect freedom of travel and of quiet intercourse with the people. Many in official circles have listened to the explanation of Christian truth, as well as those of lesser degree ; and many of the people heard gladly, and praised the doctrine, and made little objection and—failed to believe. It was as the seed that fell upon stony places. The door was indeed open, but few regarded him that entered.

The door may be no wider open to-day, but they that are within give better heed. The formal prohibition of public preaching is not removed, but it has long become a dead letter, so that foreign missionaries and native evangelists discourse freely to few or many by the roadside, in the hostelry, or in established chapels. The schools now number their pupils by scores instead of by singles, and hours of Bible study replace those formerly given of necessity to heathen classics. Patients refuse less often the surgeon's knife, recognizing that his dependence is on God. Where preaching before was barren, inquirers are wont to appear. Scattered literature begins to fructuate in readers seeking further light. A better soil has been reached. Korea not only admits, but welcomes.

This change had been gradually coming about during a period of several years, when last summer the war cloud burst over Korea. No wonder the poor little nation lost its wits. With impetuous onrush the dreaded Japanese swept over the land, hurling before them the forces of her ancient protector and destroying the illusions of a thousand years. The subsequent political changes, if not many in fact, are significant. A new era has dawned—the Kaiwha—the era of reform. The former cabinet of Chinese sympathizers has been replaced by one of Japanese proclivities. Europeanized dress, coinage, and police are being introduced. A printed newspaper is issued every two days, and has a fair native circulation. A newly established Department of Education contemplates the inculcation of modern knowledge. Railroads are planned, and a train is in actual operation from Pyeng Yang to the river mouth. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsible office of magistrate in country districts.

The suggestion for these reforms originates with the conqueror. They were upheld at the outset by the strong arm of a military occupation ; but