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ONE OF KOREA'S DAUGHTERS.
Editorial

When this number reaches the hands of most of our readers, Christmas will be here.

We wish you all a happy season and a glad New Year!

Probably in all our hearts there is an element of disappointment, as we enter upon the second year since the signing of the Armistice. A year ago, our hopes ran high of a World Peace. The reign of Christ on the earth seemed to be coming nearer, and a time of universal brotherhood, among nations and individuals, within sight.

These hopes have been crushed. The world seems in a greater state of chaos and sadness than ever. And here, in the Far East, conditions are growing daily graver, so that we know not what may be the final outcome of the present feelings of bitterness and suspicion existing between the peoples in the midst of whom we live and work. Our faith is being sorely tested. But out of it all—sooner or later—we know that God and the Right must triumph.

There is much in this present number to depress and sadden. We refer more especially to Miss White's testimony regarding conditions in Korea. The story is a terrible one. But we felt that nothing could be omitted, because facts of this kind must be made public, and there are many of our readers who have not been in a position to ascertain the truth of evil rumours which have come, from time to time, from that stricken, struggling land!

Miss White spent some weeks this autumn in Korea, and her information is first hand and, alas! only too true! Many of the details it has been impossible to print. It is almost incredible that a so-called civilized nation—an ally of Britain—can be guilty of such barbarities—barbarities
worthy only of the lowest savages! We hope our readers will weigh every word of Miss White's testimony.

In contrast to this comes good news of the growth of the Christian Endeavour movement which is doing so much to help on our Chinese women to practical usefulness in the Church,—and also the new home life which is evolving from the knowledge of Christ, as illustrated by the articles "Just One Out of Many" and "Better Babies."

Will some of our readers who have not yet contributed news of their work, do so during the coming year? News, in any form, will be welcome.

An interesting account of Social Service in Foochow, by girl students, arrived too late for insertion in this number.

We regret that owing to a mistake on our part—viz., the omission of certain quotation marks, credit was not given where credit was due in the paper, "The New Leaven," which appeared in the last number. The first three pages were from the pen of Dr. Leighton Stuart, president of Peking University. Only that part relating to the Girls' School in Kiangyin was written by Miss Lee. Our apologies are due to both Dr. Stuart and Miss Lee.

Miss Agnes Slack of Ripley, Derbyshire, England, honorary secretary of the British W. C. T. U., requests that missionaries from China, who expect to be in England at that time, acquaint her with the fact,—either
directly or through the editor of this magazine,—so that they may be personally notified of the exact date of the Convention and be invited to attend it.

She adds that "never before has any Woman's Society secured St. Paul's, Westminster Abbey, and the Roman Catholic Cathedral for services."

It is hoped that many will respond.

We heartily congratulate the American Baptist Mission on the extension of its work in Shanghai. Masons are busy in Barchet Road pulling down old property and erecting a large new Institutional Church, with school rooms attached, which will soon be a busy hive of work for the Baptist Cantonese Church. Great interest in the new premises is being taken by the young men and women. A large sum has been raised by them, recently, as a result of a self-organised entertainment given in the Y. M. C. A. Hall.

The church has hitherto worshipped in rented premises.

The Eliza Yates School has, also, long outgrown its accommodation, and is about to start extensive additions to its plant, which will include a fine assembly-hall, a gymnasium, and much-needed dormitories. The Principals, Miss Sallee and Miss Johnston, are much to be congratulated upon the success of their good work. A fine spirit of comradeship and loyalty pervades the school, and the senior pupils are working hard just now to give a Shakesperian recital which will, it is hoped, produce a substantial contribution from the girls and their friends towards the school building fund.
The Place of Bible Study in the Life of the Missionary.

Miss Mildred Cable, Hwochow, Shansi.

In a previous paper we discussed the place of general reading in the life of the missionary. Upon that topic there is considerable divergence of opinion, but that Bible study should occupy a major position in her life there are few to dispute.

The missionary, whatsoever her gift, is called upon to represent and interpret Christ to the people amongst whom she lives; it therefore follows, in natural sequence, that a regular study of the book in which it has pleased God to reveal His will, and in which are made plain the teaching and spirit of Christ, is essential.

In the Old and New Testaments we have not a volume, but a library, with biographical, historical, poetical, and ethical sections. A working knowledge of the facts recorded in these books is a sine qua non of missionary efficiency; yet this is only the first step towards the mastery of biblical contents.

It is impossible, during the brief period spent in a Training College, to attempt to cover the ground of any comprehensive scheme of Bible study; but the instructor's aim should be the indication of the various lines, leaving their development to individual capacity and taste.

Of paramount importance is it that a stimulus should be imparted whereby the interest and fascination of this study can be, once for all, apprehended, even though all the work of exploration remains to be done.

The value of regular, definite, intelligent Bible study, whether the missionary's work be that of reiterating foundation truths, teaching small children, or conducting advanced
Bible-classes, cannot be overestimated. Let us, whatever be our qualifications, be specialists in the book we have come to teach, though it call for hours of conscientious work.

We need to read and reread each individual book of the Bible, until its contents are perfectly familiar. To gain this familiarity with the prophetic books, is, as we know, a difficult matter, and in this I personally have found the analyses prepared by Dr. Campell Morgan to be of inestimable value, as supplying main outlines which serve as a guide to the memory. These are now procurable in Chinese, and have proved to be of equal value to Chinese students as to ourselves.

Study of God's Methods. No individual incident or period of Scriptural history can be accurately comprehended without a background of understanding of the methods of God with man, as revealed from earliest history to the present day. This is perhaps where we need most help from scholarly works and biblical commentary. Much scientific and historical knowledge is essential to a complete equipment in this direction, and popular handbooks, supplying necessary data, are easily obtainable at the present day.

Scripture Biography. The biographical method must certainly not be neglected, and this affords the best opportunity of developing that sense of proportion which enables one to regard a man's action in its true relation to his time. The sin of David, for example, judged by the standard of his day, was far from blameworthy in an Eastern monarch, but it was heinous in a child of God; hence the peculiar value of his bitter repentance.

Personal Conviction Required. Serious thought must be given to those things which we most commonly believe concerning: Sin, justification, the functions of the Holy Spirit, prophesy, eschatology. Even from the lips of a junior missionary, we should not so frequently hear the expression "I have not thought about it." We must be prepared to admit mystery, where Divine Wisdom has drawn a veil; but we
owe it to ourselves, and to those to whom we have come as teachers, to be able to "give a reason for the faith which is in us." "For it is the very essence of belief that it must be your own. It must be born within you, and, like a true child, must spring from the very stuff your life is made of." Such belief cannot be acquired for me at the expense of another, it must be my own conviction. Instinctive belief may be sufficient at certain periods of my life, and for some circumstances, but when I become a missionary and answer to the name of teacher, I must marshal my beliefs and systematize my evidence.

We do well, in the course of our Bible study, to classify its teaching upon such subjects as angels, demons, rewards and punishments, vows, feasts, fasting, prayer, almsgiving, etc. A good notebook containing the results of our studies is of far greater value than volumes of notes which are the results of other people's work. Even an attempt at placing the events of the life of Christ in chronological order is of value to the student.

No Bible student can afford to neglect a most careful study of the laws which are binding on all who recognise the Kingship of Christ, and their bearing on daily life. What is the practical application of the principles of meekness, poverty of spirit, purity of heart, forgiveness even to seventy times seven, avoidance of care for the morrow, love of one's enemies, love that never faileth binding on earth and binding in heaven, denying self?

Whatever our views, we must read and study the prophetic books, even if we do not specialize upon them. We shall surely be held responsible for a knowledge of the things which have been clearly revealed, and let us not overlook the blessing specifically promised to the reader of the Apocalypse.

The new missionary would do well, at least for the first five years of her service, to sketch out for herself a definite course of study or follow the one which she finds most helpful. Even if she gains but little help from the
community in which she is placed, on other than the purely devotional side, this offers no excuse for slackness. It might be well, however, for senior workers to consider whether sufficient scope is afforded for the prophetic gift of Bible teaching, and if better use could not be made of such, by holding a station Bible-study-circle, or classes in summer resorts.

I would, moreover, emphasize the value, to preachers, of developing the power of visualization of the events of Scripture. Such accurate visualization is only possible where commentary and dictionary are laid aside, and time is given to meditate upon those things, until you seem to be a spectator of the action. I heard recently how that, in the course of the week following on a striking Sunday discourse on the life of Joseph, a heathen woman called at the mission house to enquire whether that young man she heard of on Sunday, was yet out of prison!

There is no excuse whatsoever for relegating Bible study to a secondary place in the life of the missionary. The Bible is her text book, statute book, and her code of ethics; it contains, moreover, the record of the spiritual pilgrimage of man from everlasting to everlasting, and it tells us all we know of the human life of God incarnate. Let us read it, mark, learn, and, above all, "inwardly digest" Meditation; for therein lies the clue to the personal benefit to be derived therefrom. It is by the exercise of a faculty liable, in this busy rushing world, to fall into disuse—I allude to the habit of meditation—which supplies that period of isolation and silence, that the seed can germinate, grow, and attain to fruition.

Apart from the lines of study here suggested, there still remains that daily reading which should supply inspiration for life and service. It is by this means that the worshipper expects to grow in spirit and understanding, and learn to love the Lord with the whole heart, soul, strength, and mind.
The directions followed will be as numerous as the needs of the individual. One thing only would I say: Let not our liberty serve for an occasion of illicit haphazard dealing with the sacred things of God. God is Spirit and they who worship Him must bring Him true spiritual worship. Knowledge of spiritual things can no more be attained to-day by easy slipshod methods, than could the will of God be learned in ancient times by other than sincere and painstaking enquiry. By such methods I allude to those which, at their worst, take the form of searching the scriptures by opening the leaves of a Bible, and allowing the eye to fall upon some fragment of a verse, which, apart from its connection, may occasionally suit the preconceived wishes of the reader. Akin to this is the method of writing out one’s favourite promises on slips of paper and keeping them in a box, from which they are drawn, at random, in times of difficulty.

Not thus did Abraham, Moses, David, Daniel, the prophets, and our Blessed Lord receive the strength they needed in their hour of difficulty; and how much should we, to whom "a way has been opened into the holiest of all through shedding of the precious blood of Christ," deal flippantly with sacred things. The use of Scripture is not to the justification of our own preconceived ideas, and we must seek for sincerity of heart and purity of motive as we read.

The history of all ages, and none more so than the present, reveals the awful danger which attends the adaptation of passages, verses, and phrases taken from their connection and setting. To give but one example, that of a modern sect which, taking as its foundation-truth the pure words spoken by Christ Himself, "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons which need no repentance," has asked its votaries to fearlessly tread the paths of sin, so that, as sinners, they may be the more valued; for has not the Master said "To whom much is forgiven, the same loveth much!"
We live in perilous times, when false doctrines abound, each of which will produce Scriptural authority for actions and vagaries which are completely out of line with the revealed will of God in the sacred writings. The man of God may himself be complete and may be perfectly equipped for every good work, by a study of the scriptures which are able “to make us wise unto salvation.”

This paper may fall into the hands of some, who, if they speak honestly, will admit that Bible study presents but little attraction for them.

Every form of study brings its own reward in an increased delight, as the depths of the subject are touched. Our Reward. The Bible is no exception to this rule; and, moreover, remember that your relationship is with a loving and understanding Father to whom all your difficulties, coldness, and lack of aspiration are known, and Who, in order to meet your need, has committed to you that word of encouragement: “It is always he who asks, that receives; he who seeks, that finds; and he who knocks, that has the door opened to him. If you, then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father, Who is in heaven, give the Holy Spirit to those who ask Him.”

How to Help Every Christian to Become a Personal Worker.

MRS. WILSON H. GILLER, Siaokan, Hupeh.

It seems to me that my paper to-day must be divided, first giving some suggestions as to “How to help our Christian women and girls to become personal workers,” and then following with a few hints on “Follow-up work.”

I wish I had solved that problem myself; but I have not. There are still many Christian women and girls in our church, and I expect in yours also, who do nothing whatever, as far as one can
see, towards helping God's kingdom to come in their midst, or who ever seek to win one soul to the Saviour.

I am thinking that probably the root of this failure lies just in ourselves. When a woman or girl comes to us and says she wants to be baptised, and to make open confession of her faith, we are so rejoiced that the soul we have been praying for, and waiting for, has come to decision at last, that we forget, sometimes, in our joy, to impress on her that her baptism is only one step in her new life—a very important one, it is true,—but only one step. The Christian life has many steps to be taken. She has been saved herself; her sins have been forgiven; she is entering on a new life; she is full of a new joy. She has been saved. Why? Not simply that she may go to heaven when she dies, (which is so often the only motive), but that she has been saved to serve, saved to bless, saved to be a saviour.

I take it, then, that the first step in helping our Christians to be "personal workers," is to impress on them from the very first that having received the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit, themselves, God wants them to share these blessings with others, and to set to work at once to win some one else for His Kingdom. If we do not tell them this, it will very rarely occur to them. The first step, then, in making a "personal worker" is to persuade her to seek another soul, and not rest till that soul is won. The second step is to set her to work at once.

Need of Making an Early Start. While her love is fresh and new, her faith bright, her heart full of a newly-found joy, send her out to seek and save. Possibly we shall have to suggest one who can be won—a school fellow, a neighbour, who is very friendly and has been asking questions about the gospel hall where she has been going so frequently; a young woman who is in the same class at Sunday school; an "associate" of the C. E. who has not yet come over the line. We have so often to lead the young
converts like children, and, unless we suggest, the idea may not suggest itself. It is not every young Christian who can be an Andrew and straightway go to bring an elder brother to see and know Christ. We find it easier to talk to a friend about our Lord than to one of our family, where we are so well known, in and out, outside in, and through and through!

When the first step has once been taken, in personal work, the worker is secured for life. For what joy that enters the heart is so overwhelming as that felt when the first dark soul has been led into the Light, through one's own instrumentality? It is joy in which the very angels unite! Who that has once experienced this, but wants to taste the joy over and over again? Yes, when our Christian women and girls know this experience, they become "personal workers" without realizing what the term means.

Last year, in our own church, we had an experience in helping some of our Christian women and girls to become "personal workers," which may not be out of place here.

Mr. Buchman came to Hankow to conduct some special meetings for Chinese on this subject. We sent four delegates down from our station,—two teachers from the Women's Bible School and the Bible-woman; and my husband also sent his Boys' School headmaster. All were keen Christians, and we sent them with the earnest prayer that they might get a great blessing. A few days later they returned, having received a new vision of work, a new baptism from on high, and in the Power of the Spirit of God. The change was seen instantly. Mr. Liu wrote, before he returned, telling us of the change in his own life. The women told us as soon as they arrived. They were, one and all, determined to do personal work and win others for God. The Bible-woman had been so impressed with the need of winning individuals, that she thought it was no longer any use to address the crowds!

At our workers' prayer meeting, on Saturday evening, Mr. Liu told us all that had taken place in his own life, and in that of some of the friends whom we all knew. The audience
listened spell-bound for two hours, and it seemed to us like a chapter out of the Acts of the Apostles. Then others spoke, and confessed sin either to God or to each other, all in perfect quietness and reverence.

Mr. Liu told us that Mr. Buchman had strongly urged that those attending the meetings should return to their churches and start small prayer-groups consisting of five members, to seek what God would have them do for Him and His kingdom.

On the Sunday after the service, another meeting was called, and Mr. Liu stated the object of the prayer-groups about to be formed, and asked those pairs who were willing to lead the groups to come forward. From our point of view some of the most unlikely from among our men and women paired off, and, in all, twenty-four groups were formed—eleven among the women, nine among the men, and four among the school boys. The leaders of the "fives" then set to work to get their three privates from among the luke-warm Christians. The leaders managed their own groups and chose their own associates, and they met once a week, or oftener if they wished, in one of their own houses. Once in two months all met together to report progress, and the roll was called. These meetings were most inspiring; the answers to prayer were related; we were told of luke-warm Christians won and of much visiting which had been accomplished.

One cannot pray long without wanting to do something; and from one group came the suggestion that we should start a heathen Sunday school, to be taught by the young girls in the groups. This was done. Fifteen girls became teachers; and now from sixty to ninety little children are gathered, Sunday by Sunday, into a primary school. Two of the teachers go out to collect the children off the street. When the excuse is given that "rice has not yet been eaten" and that the "children are not tidy," the workers go into the home, comb the children's hair and wash their faces, while the rice is being got ready, and afterwards take the children to Sunday school. These prayer-groups have proved to us a very
effectual way of helping our Christians to become personal workers. One group-leader said to me, "I have not been in the habit of thinking of the other converts; but now, not only in the day, but in the night, I am thinking whom I can get back."

To train personal workers we must

1. Show them the need Christ has of their co-operation with Him in His work.
2. Set them to work as soon as they really decide Whose they are and Whom they serve.
3. Assure them of the joy they will have, because they themselves have tasted of that joy and know it to be unspeakable.
4. If they find it too hard to work alone, let them work in groups or in any way, so long as they are not idlers in the vineyard.

By the term "follow-up" I take "Follow-up" Work. it we mean getting into contact and keeping in contact with those who come about us in our work, whether heathen or Christian.

After an evangelistic meeting, or series of meetings, names should be taken of those who Amongst Heathen wish further teaching. If they are Women. unable to come to a daily or weekly class, they should be visited in their own homes by the Bible-woman and the missionary, and, if they will allow it, be visited regularly and taught to read.

They should always be invited to the weekly evangelistic meeting and to the Sunday school, and, if they have forgotten the day, let a member of the C. E. call for them. The great element in "follow-up" work is to let those concerned see that we really care for them, and are earnest in our desire to win them for our Saviour.

As soon as they are thoroughly interested, invite them to the C. E., and let them see that bright happy meeting, the esprit de corps so especially manifested there, hear the short helpful addresses from young and old Christians, join in the chain-prayer, and get to see what a happy, earnest, working
DR. AND MRS. CHIEN.
body of Christians is like. It will take them a long time to learn this, if they attend only the large Sunday services.

Baptism and church fellowship are Among Church Members. initial steps; but our aim is—every Christian a personal worker. They must be fed before they can feed; they must be led before they can lead. It is our part to give them Bible-teaching and a wise direction in their activities, and we must set them to work. To my mind there is no better place for them to start than in the C. E. Here they will learn to study the Bible for themselves and to pray aloud; here they will learn to take responsibility and to lead meetings; here they will get their training as Sunday-school teachers and visitors to the sick; here they will learn to give, and to help others. With a living C. E. in the Church, follow-up work is assured; for all are on the look out for something to do.

We heard the other day of a church that was said to have "too much missionary." That is a disease common to many churches, I think! But, when each Christian Self-support. has become a real Christian Endeavouerer, she will naturally become a personal worker, and the missionary will gradually be able to slip into the background. She will still be quietly building up, by her teaching and wise counsel, and she will be the beloved figure-head, but it will be the Chinese Christians themselves who will win their fellows and do the follow-up work.

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Just One Out of Many.

By Juniata Ricketts.

EVERY one loves a lover, and it seems as true in China as elsewhere. All the friends in Kashing united to make a pleasant wedding for the bride we brought from Hangchow. If you look at the bridal picture, you will know, from the way the bride is holding on to her husband, that she truly loves him. This is no forced marriage where the parents arrange all for the more or less unwilling children.
The groom is a promising young doctor in the Kashing Hospital. Would you like to know the story of the bride?

Away out in the country some twenty years ago, a mother was praying to her idols for a son. She already had daughters who were crying for bread. How angry her husband would be if another should come! Imagine her dismay when the perfectly-formed baby was found to be only a girl. The mother turned away in chagrin and despair. She could not raise another girl. She would throw it away. She would kill it. In a village not far away, a Christian man heard of this poor little unwanted waif. Both he and his wife were ignorant, uncouth people; but under the rough exterior, they had warm hearts. They had no children of their own, and decided to adopt the baby girl. It was to a sore-eyed mother and a dirty unkempt house, the little one came. But love was there, and the child brought laughter and joy. She was a beauty, with her jet-black hair and eyes, fair skin and rosy, dimpled cheeks. She proved to be as bright as she was beautiful.

When ten years of age, the parents decided they must give her a better chance than they themselves had ever had. It was a four days' journey to the nearest girls' school in Hangchow. There was little money to spare, and they would miss her sorely; but these good people never stopped at that.

So it came about that Feng Ho entered the mission school. At first she was a wild little thing, with her queer country clothes and her unintelligible dialect! But soon she learned the city ways and became a leader in mischief as well as in classes.

A few years passed. At sixteen Feng Ho was sobered by the knowledge that her father was passing through strenuous times and could not keep her in school. So she returned home and, in a district near by, she taught a village day school. In telling about it afterward she said "No woman under forty should ever attempt to teach in that wild lawless country." The girl was too young and good-looking. Would-be lovers dogged her steps and jealous tongues dallied with her reputation. One night a rejected suitor came
out from his hiding place in the rafters of her room. Fortunately for her, Feng Ho's father happened to be a guest in the house and she could call to him for help. Once she visited her own people and found herself as much an object of curiosity as the "foreign devils" are to China generally.

After a year of this experience, Feng Ho came back to finish her course. But it was a different Feng Ho, with a seriousness of purpose, a new womanliness, and a deeper appreciation of the advantages of her school life.

The foster-mother came one year to Hangchow to attend a woman's class. If the beautiful girl, now a good musician and the best all-round student in the Mission High School, felt the least bit embarrassed or ashamed of this mother, she certainly hid it well, and was as sweet and charming and considerate a daughter as any mother need wish to have.

We had hoped Feng Ho would teach when she graduated from school; but it was not so to be. Once, when illness took her to the hospital, she had seen the young doctor who captured her heart. He was insistent that, in his position, he was handicapped by the lack of a wife and was quite willing to assume all responsibility that the foster-parents should never suffer want. So they were married and expect to "live happily ever after." Feng Ho writes "Husband and mother-in-law are so good to me."

Christian Endeavour Among Women and Normal School Girls in Tsinanfu.

(Notes of an address at the Kuling C. E. Conference.)

By Mrs. A. L. Shapleigh.

On that Wednesday afternoon of early October, 1918, when the women members of the South Gate Church in Yangchow came together for their C. E. meeting, I suppose not one of them dreamed that they were going to multiply themselves in North China. I was spending five days in my old station, on my way to Tsinan with Dr. and Mrs. Evans,
and was specially interested in this C. E. meeting because I had once lived and worked for two happy years at the South Gate, and knew most of these women. I remember the topic was, "Bearing the yoke with Christ." The young wife of the blind evangelist led the meeting, and one of those who spoke and prayed was the oldest church member, once a pupil in Mrs. Hudson Taylor's school. She has since gone to the heavenly home; but I love to think that she had the joy and stimulus of being an Endeavourer in her old age.

Arriving in Tsinan some weeks later, I stayed with Mrs. Gillison for several weeks, and heard from her of certain women whom she longed to help into a more normal, active, spiritual Christian life. Some of them were the wives of men employed in the Shantung Christian University and had only recently come to Tsinan. All were church-members in the places from which they came, but had taken no active part in church life in Tsinan. All could read, and some had been pupils in mission schools, but they seemed to have grown cold and to lack interest. I immediately thought of what the C. E. is doing for women all over China, and of what I had seen of its working in Yangchow. I spoke of it in a meeting of our women missionaries, called to talk over the work, and Mrs. Gillison, with her usual enthusiasm and earnestness, took up the suggestion, offered her home as a meeting-place on Sunday afternoons, and asked me to go with her to call on fifteen women and explain the C. E. and show literature on the subject, with which I was already armed. In most cases there was a cordial response; but we soon found we could not expect all these women at every meeting. Some are busy mothers and have been quite irregular in attendance. Children were supposed to be left at home; in several cases the fathers offered to take care of them, to set the mothers free; but two little boys, three years old, have been admitted, because they knew how to sit quietly for the whole hour! The few who have been regular, including two dear women inquirers, not yet baptized, have brought friends of their own from time to time. These have been gathered into an inquirers' class, meeting with Mrs. Gillison.
Towards spring we were cheered by the addition to our numbers of twelve or thirteen girls from Mrs. Whitewright's school, and several times the pastor's wife and one of the older church-members were present. When the time comes to organize, we hope there will be a very definite connection with the church, but under existing circumstances it seems best to begin our meetings in a private home.

The daily Bible-readings on various topics have been a great help to every one of the women and girls, I know, and it has been a joy to see the breaking down of timidity, and the increasing readiness to take part in speaking and praying. Even the younger school-girls bring verses, when they can't muster courage to speak on the topic.

One young woman who, though a professing Christian, had given up prayer, Bible-reading, and church-going, has scarcely missed a meeting since she first accepted Mrs. Gillison's invitation to attend, and has never failed to give some word of testimony as to what the Bible-study and Christian fellowship has meant to her.

While Christian Endeavour in Tsinan is still in its babyhood, and we are only feeling our way towards organization, we hope that when the time comes to elect officers and appoint committees, these women and girls will be stronger in the faith and more ready to minister to others than they were before we began our meetings.

Already the multiplying power of the C. E. Movement is being felt. A group of Christian girls in the Government Normal School is seriously considering starting a C. E. society among themselves next winter. These girls, who are members of Sunday morning Bible-classes in the homes of some of the missionaries, are also very regular in church attendance, while several of them teach in Sunday-school; so that C. E., taken up by them, would count as one of the church activities.

We long to see, as an outcome of our meetings, a deeper concern for relatives, friends, and neighbours, who are not yet Christians, and a more earnest desire and purpose to win them for Christ. They must begin here before we can hope that they will have the vision of the "fields white to the
harvest," lacking labourers, outside their own needy city. Yet are not the two inseparable, after all? And if their hearts are stirred by a brother's need, can they fail to respond to such a call as comes from far-away Kweichow or Yunnan, or even Korea and India?

In most cases these women have had a sadly limited horizon, even those who have educated husbands, seeing little, and apparently thinking of little outside their own homes. What an opportunity it is, as from day to day and week to week, they consider Him who came "not to be ministered unto but to minister, and to give His life a ransom for many," to see through His eyes the weary, shepherdless multitudes and to enter into fellowship with Him in seeking and saving the lost!

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Some Korean Girls.

Miss Laura White, C. L. S.

Ever since the death of Prince Yi, the ex-emperor of Korea, the air had been filled with rumors of approaching revolution. For ten years the people felt themselves hampered and oppressed. They had been rendered desperate by the strong arm of unmerciful police, and it only needed the funeral ceremonies of their king and reburying of the queen with her royal consort to make the Koreans flare into action.

The girls, whose statements I append, are a few of the Korean young Christian women, who, in an outburst of patriotic fervor, unwisely ran out of their school-rooms against the protests of their teachers to shout "Long live Korea," and wave their national flag. I saw a number of these girls while in Korea, naive, lovable, pretty, exuberant high school students and day school teachers who could play a nocturne, write an English essay, or lead a Christian Endeavor meeting. Yet these victims of over-enthusiastic patriotism, suffered unmentionable brutal tortures at the hands of police and gendarmes. Some were "spanked" in a manner necessitating indecent exposure. Often they were stripped in the presence
of male officials and subjected to obscene handling. I was told that one Korean pastor's daughter went insane as the result of her examinations and tortures.

Here is the account given by one:—

"On March 12th, I was taken to Police Headquarters and was questioned. My teacher was obliged to leave me there, and I did not see her face again until June 16th. As long as I live I shall never forget her parting look; neither can I ever cease to remember my feelings when the first meal came in, bearing her name, when I was practically starving, after nine days of prison fare, which I could scarcely eat at all. Yes, I have known what it is to be hungry and cold, and the utter torture of inactivity. After more than a month of sitting in a kneeling position, with nothing to read, nothing to see, and no one to speak to, I received, with joy unspeakable, a copy of the New Testament. I read it through in two and a half days. Then I read it again, and memorized Matt. v, I Corinthians xiii, and Romans x and xii. Later I read again I and II Samuel and the Psalms, memorized Psalms 1, 13 and 121—also David's bow-song. I never realized before what the Bible could mean to a human being, and God was my one hope—my all. My constant prayer was: 'Thy kingdom come! Thy will be done on earth, as it is in Heaven!' One Sunday, when I heard some one singing 'Nearer, my God, to Thee!' it was like a river of peace flowing into my soul, and I knew all was well, if I only had His presence and comfort. Many times every day I sang 'I can hear my Saviour calling,' and I knew that he would go with me all the way!

"On June 3rd, I received an English Bible, which was a real feast until I was released. For eight days, I read eleven hours a day, almost ruining my eyes. I read much of the Old Testament and much of the New. The only other book given me was a book of Chinese Classics, from which I memorized ten pages. When not reading, I often occupied myself with composing descriptions of my life in prison, in prose and poetry, and by recalling to mind my impressions from nature and from friends. These I am now putting into written form.
"I discovered what a wonderful faculty is memory, and got not only comfort but amusement from recalling past experiences.

"God has been wonderfully good to me, and I only love Him the more, because of these experiences!

"I was kept in prison one hundred and thirty-three days, and when released, on August 5th, I was told that I had broken no law!"

This beautiful girl, aged 22, was stripped, spanked, and tortured.

Here is another:—

"When I went in the street to call 'Long live Korea,' March 5th, I decided although death came to me, my heart would not fail. I joined in the shouting with the crowd, lifting my arms and shouting until I had breath to shout no more. When I was taken into the police station with others at first I was afraid. Thinking I could do nothing with a fearful heart, I chided myself for not being brave. I had a fight with myself. At last I felt I could meet anything with courage.

"It was very difficult for me to answer pleasantly, and I was punished severely during my various examinations.

"Not only my own suffering but what I saw, gave me great pain. My heart became more sympathetic than ever before. When I learned to answer gently, I felt the peace of Christ in my heart, and it seemed as if His arms were around me in loving protection.

"After I went to the prison on March 12th, I was lonely and ill and in agony, sitting always in one uncomfortable position. One day I felt as if I did not care if Korea had her independence or not, if I could be free. I felt that I could help very little, and wished I had not left the safety of our school compound. The next moment I regretted such a thought and knew in my heart that I was still willing to die for my country, if need be.

"There were times when I could forget where I was and enjoy myself quietly with the other ten girls in my room.

"One day the door suddenly opened and there stood my teacher, our dear loving mother; and our hearts were both
SOME KOREAN GIRLS.

sad and glad. We looked into her face without speaking and after she left we could do nothing but weep.

"A few days later other foreign teachers came to see us. We could not converse with them, and it was like speaking dumb and hearing deaf, and like the flowers when we cannot smell them.

"I had thought I might never again see the faces of my loved ones and teachers; so it was a glad surprise to have these visits.

"After five months and one day of confinement, relieved by only fifteen minutes of exercise daily, I affixed my seal to a paper of release on bail. I think that day, August 6, was the happiest day of my life."

This girl was aged 19; she was very beautiful. She, too, was stripped and "spanked."

Here is a third:—

"On March 5th, I went out intending to shout for independence and so took the car for South Gate. When I reached Chongo, I found my car was bound for the West Gate, and so I alighted to make a change. Suddenly a Japanese policeman arrested me then and there on the street; felt me over, but finding nothing, said, 'You have on straw shoes and are evidently out to shout for independence.' He kicked me with his heavy boots, while several others rushed at me and struck me in the face, so that my senses left me and I was dragged to the central Police Station. There I was put into a room where a group of police, twenty or more, each gave me a blow on the head with his hand, slapped my cheeks or kicked me with his boots. They flung me against the wall with all their might so that I was knocked senseless and remained so for a time. There were locked up together with us, in one small room, forty men and thirty-five women—seventy-five in all. They would not allow us to open the door and if they opened it, it was only for a moment. My head ached and I thought I should die. I returned fully to consciousness at 10 p.m., when I found the men taken away. I slept that night on the bare ground.

"I was cross-questioned three times, and, when I went out to the place of examination, they charged me with having
on straw shoes, and so beat me over the head with a stick. I had no sense left with which to make reply. They asked:

"'Why did you wear straw shoes?'

"'My reason for wearing straw shoes is that the King has died, and whenever Koreans are in mourning they wear straw shoes.'

"'That is a lie,' said the examiner. He then arose and took my mouth in his two hands and pulled it each way so that it bled. Still I maintained that I had told the truth and no falsehood. He replied, 'You Christians are all liars.' And he took my arm and gave it a pull.

"'My reply was, 'You will not listen to my answers, but beat me thus; I do not know what you mean by it. Please ask me definitely what I am to answer.'

"The examiner then tore open my jacket, and said sneeringly, 'I congratulate you.' He then again slapped my face, struck me with a stick till I was rendered dazed.

"'He again asked, 'Who set you up to this?'

"'My answer was, 'No one, why should I, when grown up, not have my own thoughts? Nothing is further from the truth than that others bid me do it?'

"'He said, 'Did foreigners not set you up to this?'

"'My answer was, 'I do not know any foreigner except the principal of the school. She knew nothing of this plan of ours. I have no desire to escape from terror by putting the blame on others.'

"The examiner then said, 'Lies only, lies!' But I said, 'These are no lies but the truth.'"

At that time, not only I but the others, too, suffered every kind of punishment. One kind of torture was to make us hold a board at arms' length and hold it out by the hour. They also have a practice of twisting one's legs out, while they spat in our faces. They ordered us also to take off our clothes. When so ordered one person replied, 'I am not guilty of any offence. Why should I have to take my clothes off before you?' Their reply was, 'If you really were guilty, you would not be required to undress, but seeing you are sinless, off with your clothes.' They spat in our faces.
again, when one student said, "Strip me then." The ex­
aminer said, "Let them alone." All the police took part in
the spitting. One said, "I will pour boiling water on your
head." Thus the girls suffered all kinds of agony.

On the 9th day of March, I was again examined under
punishment and asked, "Do you want independence?"
"Yes, I want independence," was my reply.
He asked, "Why do you want independence?"
My answer was, "My wish for independence is because it
is the right of every people."
He said, "But when you can buy what you please, and
eat what you like, and go wherever your wish takes you, is
not that independence?"
I did not reply to this because I thought he did not mean
anything by such a question. My heart was in a state of
too much distress to answer. Those seated by laughed at me.
He did not ask the question again. There was no advantage
to be gained in any answer I could give, as it was not a sincere
question.

Again he asked, "Have you this mind for independence
every day?"
I replied, "My desire for independence does not neces­sarily repeat itself every day. It is a decision that I have
made that I, like others, will be free one day. This mind is
ever with me. It would be mere foolishness to say every day,
'I will be free, I will be free.'"
He then said, 'Is it that way? Then you may go.'
I came out. A score and more police watched me go by,
and laughed in derision.

I cannot recount all the vile things that were said to us
while in the police quarters at Chongno. They are too obscene
to be spoken; but by the kindness of the Lord I thought of
how Paul had suffered in prison, and was greatly comforted.
I knew that God would give the needed help, and, as I bore
it for my country, I did not feel the shame and misery of it.
This is, in brief, what I met with in the police headquarters.

At 5 p.m., March 9th, we were taken to the prison
beyond the West Gate, each one of us bound at the wrists and
then all fastened together. When the officials of the prison took our clothes off they stripped us bare, and subjected us to the most unspeakable insults. As to what we girls passed through in heart, during the ordeal, makes us weep with agony; but we did it for our country, and so we take the shame of it gratefully. Had it been for any other cause, we would have died first. What to compare it with we know not!

On the second day in prison, when we were examined, male officials again ordered us to undress and then I could not resist replying, "I will not." Their order was, "In prison, you do not do according to your wish, but to ours." He scolded me, and being helpless, I undressed. Though I do not further enlarge upon it, you will know what I passed through.

In the prison we were obliged to kneel. If we did not kneel, but sat in any other way, we were made to stand erect for four hours as a punishment. Some of the prisoners, not knowing the exact hour, fell asleep fifteen minutes ahead of time, and were punished by being kept awake from 9 p.m. to 7 a.m. Sometimes, again, we were made to stay in the room without any exercise, always kneeling. Even when we ate, we still had to kneel. So that our heads ached from the pain of it.

In the midst of other miseries, we were made to bathe, 104 persons in one tub, a few in at a time. So dirty was the water that there are no words to describe it. In the bath I grew dizzy and fell over, and only after cold water had been dashed on my head, did my consciousness return.

While in the prison, we were usually sent out once in the morning for exercise for fifteen minutes. Sometimes we had a covering on the head, so that we could not be recognized. I have told only a few things that befell us during those days.

We were arrested on the 5th of March and let go on the 24th. When dismissed, we were told: "There is no advantage in keeping you to the end of the trial; go, and do not do so again. If you are caught again, you will be given a heavier and more fitting punishment." Thus were we admonished. With a glad heart I came away. This is what we
passed through in outline only. Did I write it all, it would be too unclean to put on record.

Once when I bowed my head to pray, the guard noticed me and I was punished by three hours standing, for the fault of "falling asleep," he said. So one wasn't even free to pray! If one bowed down and then arose, they asked, "Why sleep?" "I was praying, not asleep." But he replied, "You lie." Thus was I more than once found fault with. I found, in prison, that Jesus was near at hand, also that several of the prisoners decided to be Christians when they came out. I was made happy by this, and by the good help of the Lord they, too, were made glad, so that God's glory was seen even in prison.

This girl was more fortunate than some, she said:

I left the school on March 5th at nine and went out on the street shouting, "Long live Korea." I went because I thought, "Even though this is our own country, it is not our own."

On the street, I met a policeman looking like a man, but inwardly a lion. Winding my long braid of hair about his hand, he dragged me to the police station. I was kicked and struck as I went into the police station, until I was almost unconscious, and was thrown into a room and rolled over and kicked.

It was more than I could have borne in my own strength, but I thought of what Jesus bore, and received strength.

My days in the police station are like a terrible nightmare, but I was happy, and my heart was at peace. I was glad to have such an experience for my country's sake.

I thought of the women of England who fought for their political rights. When I was asked why I went out and shouted with boys, my answer to this question was, "Are we not human beings? Aren't we part of Korea?"

I was so ashamed to take off my clothes before the prison doctor and even before the women guards. I was so afraid when I heard the doors locked and unlocked. But I was thinking of Heb. 13:5 and 6 and Phil. 4:13, and always tried to be happy and find comfort.
I often felt that the poorest people in the world are those who have no country, and the most wicked are those who take another country and make it their own. One thing that made me sad and impatient was the injustice of it all.

But I was wonderfully comforted when I remembered that our God loves us all—good and bad, and He is able to do anything because He is righteous.

To my great joy, I was released on bail, August 6th, a better girl because of my hard experiences.

The following record of the trial of two other girl-patriots reveals, in a unique way, the true spirit of Korea's women. Whether educated or illiterate, the same intense spirit of patriotism dominates all.

Mary had been stripped, tortured, and spanked. She was then brought into court, and the following dialogue ensued:

**Judge:** "For how long have you been thinking about independence for Korea?"

**Mary:** "The desire for independence has always been in my heart."

**Judge:** "Why do you consider it necessary for the women to associate themselves with the men in the independence movement?"

**Mary:** "In this world, all that has been successfully accomplished has been by the working in harmony of both man and woman. Just as the making of a small home requires the co-operation of both husband and wife, even so the successful building up of a nation, also demands the combined labours of both man and woman."

**Judge:** "What is your reason for believing that independence is essential?"

**Mary:** "I am a Korean. This in itself is every reason why I should desire the independence of my country."

**Judge:** "But being educated, you must have some special reason; tell me all that is in your mind."

**Mary:** "Korea ought never to have been annexed to Japan. With regard to the government, you have not ruled
impartially, but have shown discrimination between Koreans and Japanese. You have also attempted to assimilate the two peoples. In education you have compelled us to study through the Japanese language. You have also forbidden the Korean language and history to be taught in our schools. Japan has treated us just as Germany treated her colonies.

Judge: "What other reasons have you for desiring independence?"

Mary: "I have three reasons. First: I desire independence for the good of Korea. Second: for the good of the Japanese Empire. Third: for the peace of the whole world."

Judge: "Explain all of them."

Mary: "First: Korea is a nation quite distinct from Japan, having a national history of four thousand years, with language, script, and customs peculiar to herself, which make assimilation with Japan impossible.

It is a fact that assimilation was neither the desire of the Emperor nor the wish of the people. The late Emperor was forced to sign away his country due to violence from the hands of the Japanese. For the past ten years you have seen how much the Korean nation has disliked your policy of annexation. I need not tell you of the details, but will mention a few of the facts.

For ten years innumerable people have sacrificed their lives, have suffered and received persecution from your people. Although it is not possible for us to show forth the deep feelings of our minds, yet every man, woman, and child desires independence. I am sure that even the Korean spies whom you trust, were they to speak according to their consciences before God, would say that they also desired independence.

Second: I wish it not alone for the good of my own country, but also for the good of the Japanese Empire. As the Korean people have distinct national characteristics; no matter how long you try to assimilate us, there will be constant rebellion and insurrection. We shall never be loyal to the Empire of Japan; therefore we shall be a cause of endless trouble to you."
Third: As long as the two nations are always quarreling there can be no peace in the East. If there is no peace in the East, there can be no peace in the West; and so the whole world will be kept in a state of unrest."

Judge: "What you say is probably true. On what power are you depending to obtain your independence? Are you depending upon America, or militarism, or the Peace Conference?"

Mary: "I am trusting in God. I do not depend upon American power or the power of militarism.

Our Annexation by Japan was not accomplished by victorious war but simply by conference. I therefore believe that we can regain our independence through another conference, by simply reasoning with your Government."

Judge: "How dare you act so rashly, when you are not sure of the outcome?"

Mary: "Man does his work; the results remain with God. Although I am unworthy to work for my country, I desire to do my duty as a humble member of the nation. While in prison I felt very much ashamed. I was being punished for my country; yet, up to that time, I had done nothing for her."

Judge: "As you are educated, throw away your narrow mind and such prejudice, and try and assimilate yourself to the Japanese."

Mary: "No, I cannot throw away my heart’s desire for independence; I am a Korean."

There is no place for this brilliant young woman in Korea. The cursed policy of assimilation makes her fate sure; sooner or later she will either have to flee the country and live in exile, as thousands have already done, or fall once more into the hands of the cruel police.

Why should these innocent girls daily suffer from severe headaches, due to being beaten on the head during police examination? God alone knows what these girls have suffered.
While the dignified answers of Mary to her judge reveal the culture and beauty of her nature, her spirit of patriotism does not exceed that of the simple country lass, Chang-sic, whose strange words and deeds are recorded in the following story.

Chang-sic lived in a small hamlet away in the interior, which had been penetrated by the most vague rumours only of the independence movement. She had a strong conviction that the stories told of Korean independence were true. Without saying a word to anyone, and preparing for the worst, she made herself a complete suit of burial clothes. Rolled in these, she appeared one morning before the police station, and with all her might, shouted "Mansai, Tongnip Mansai." The police immediately arrested this strange woman and questioned her in the following manner:

"Who told you to do this foolish thing?" Chang-sic replied, "No one." Such an answer naturally failed to satisfy the police who further asked "If no one told you, how did you know how to call 'Mansai'?" To this Chang-sic replied, "Who tells the rooster to crow at day-break? This is the dawn of our independence, and so I shout 'Mansai' without being told to do so."

Some days later, she was marched off handcuffed to the county jail. While waiting outside the jail, unknown to the police, she raised the tied hands to her mouth, and biting the tip of a finger, wrote with blood on her blouse the words "Tongnip" (independence).

As is the custom, her family brought rice and other eatables to the jail, to save her from eating the coarse prison fare. But Chang-sic refused to eat the special food sent to her from friends outside, and demanded that she be given plain prison diet. If the authorities looked upon her as a criminal, she asked for no privileges, save the honor of being allowed to participate in all the hardships of her new environment.

Korea has been born again, and in the Renaissance the heroism of Korea's women has equalled, if not surpassed, the bravest deeds of Korea's noblest men. But one shudders to
think of the long drawn-out fight into which these women, young and old alike, have so boldly entered. Already every jail has got its quota of these girls, where they sit working out their sentences, which vary from three months to three years. Less than two hours ago, a young school-mistress refused to listen to greater caution, stating, "My blood is not precious to me, if only those who follow after me can live in peace and happiness."

Here is an account by another girl prisoner:

"On March 5th I left the school and took the car for South Gate, intending to join in the demonstration for independence. On the way the conductor told us that his car was going to the West Gate and we would have to change. We alighted to take another car, when a Japanese policeman came up, grabbed me and searched me. He then kicked me with his heavy boots, slapped my face and ordered me to go with him to the Chong No police station. There men and women were put into one small room, 74 persons in all. Our bodies were beaten in different places and we suffered all kinds of punishment; but I submitted to it all and prayed earnestly to God who gave me the needed strength.

"From nine in the morning to nine at night 75 persons were in this one room, 35 women and 40 men. The room had two doors, but the guard would not let us open them. The law forbids starving of prisoners, so they were compelled to give us food at ten o'clock in the morning, a midday meal at 3 or 4 in the afternoon, and the evening meal again at 10 o'clock. Their barbarous behavior, which surely does not accord with any law of hygiene, left us for five days without water to wash in.

"When cross-examined the first day, a Japanese led me to the upper story where there were more than a score of men. I was taken from one room to another, made sport of, and finally brought down and put into a small room. Two examiners rushed in, set me in the center and, after kicking me with their leather boots and slapping my face, said, 'Speak the truth now; if you don't, we will kill you.'"
"I asked to what I should make answer, and he demanded to know where I got my idea of cheering for independence, and who put me up to it.

"Can't you see," I answered, 'that in such a time a Korean like myself could not fail to have such a purpose? Am I a child, that I need others to urge me on?'

"He asked more plainly, 'Did your teacher in the school put this idea into your head? Tell who it was.'

"No one taught me," I said, 'Though I die here, I maintain that no one else is in any way responsible.'

"He said, 'You lie,' and struck me.

"I have answered you truly," I said, 'Out of fear of pain I shall never say that others gave me this idea, when they did not.'

"He went on, 'But did not one of the students urge you to it? Are not all the students in it?'

"No," I said, 'I do not know anything about the student body. May I not shout for independence alone? I myself can cheer for it; though alone, the sound will be none the less heard.'

"When I said that, the examiner said, 'That is not so; tell me the truth now,' and he beat me again. They only beat me the more for telling the truth. He asked another question:

"Do you hope to obtain independence?'

"I answered, 'That is my hope. I am a Korean; will I not desire it? I expect to see independence.'

"Did you shout for independence?'

"I was on my way to do it, but as yet I have never raised the shout, 'Independence forever!' (tong-nip man-sei).'

"He interrupted, 'You lie,' and again beat me.

"I was examined in this manner for five days. At each examination I was subjected to the same kind of terrible things.

"After the final examination, we were bound, three together, and taken to the West Gate prison, where women officials examined our clothing and had us take down our hair. They stripped us stark naked and handled us. Afterward we were joined by men who looked us over, taking our
height, etc. Then they stripped us again, the men and women together, and subjected us to every indignity. All sorts of insults were given us.

"Then we were put back into the same room and, from nine in the morning till nine at night, we did not dare move a finger. They told us not to move hand or foot but to remain perfectly still. Even the slightest movement brought all kinds of wrath upon us. The water they gave us was carefully measured and many times we were terribly thirsty.

"One day when my head was not very clear, a woman or man official—I am not sure which—called 'I-ri-ma-sen' (Japanese), which I thought meant 'Go to sleep' and so spread my mat to lie down. The guard came and scolded me, and I had to get up and stand for four hours as a punishment.

"I do not know the rank of the women officials who had charge of us, but when they screamed their orders at us it was as though heaven and earth were rent asunder. While we were behind the bars, they were there night and day, gazing at us through the pigeonhole, till the very souls of us melted from tear.

"For food they gave us a handful of bean mush through those holes in the morning. While we were eating, these women would revile us, saying that Koreans eat like dogs and cats. They ordered us to bathe, but gave us only a little water which soon became thick with the dirt from the bodies of 112 people. While bathing, women guards or keepers, three or four at a time, would come and pour out abuse and make remarks about us till we were through. For several days we had no exercise at all, but the last three days there was what was called recreation. During that, also, three or four Japanese women were at hand to abuse and insult us. We were allowed to walk round and round the courtyard.

"They claimed that we were lying when we spoke the truth, and they twisted our legs enough to cripple us for life. There should be method even in punishment. They kindled a charcoal fire and heated water, saying that they would pour it on our heads and scald us to death. They beat us with a
ruler and made us hold a heavy chair out at arm's length for an hour for punishment. We came out on the 24th of March."

And lastly, here is another testimony:

"I was taken to the police station on March 18th, to be questioned about one of the teachers who had been taken the week before, and was finally released on August 5th, declared innocent of any crime against the government.

"During those days of confinement and physical suffering, the more I suffered and the weaker I became, the greater became my dependence upon God. I am so thankful that He allowed me to suffer, that I might receive His greatest gift—a new heart. I am confident that He sent me there to be born again, and I shall never cease to praise Him for it, because if I was to be used of God, I knew I must have a real heart experience, such as I had never had before.

"The following are some of the lessons I was permitted to learn while there: At first I could scarcely bear my loneliness. One comfort was the pledge of consecration which I had taken. As I remembered the vow I had made, I was inspired to trust my all to God. And day by day as I did so, I came nearer and nearer to Him—to a place of utter dependence. Before, when I had prayed, I still carried my burden, but there I learned to trust all to Him. I learned that prayer is not the words that come from the lips, but the heart's deepest cry. I often was unable to form any words, but simply groaned, as my soul agonized, not for myself (I knew He would care for me), but for my people, suffering and oppressed, and for the nation over us. I had absolutely no bitterness in my heart toward anyone.

"I never before knew what it was to have answer to prayer, or to pray definitely. But He heard and answered me, and now I pray in faith believing. At first I lacked faith, and began to pray for faith until He granted it unto me. How I learned to love His word! Many weeks I was without the Bible, or any book, in fact; and when the Bible came, I welcomed it with joy I cannot express. I especially enjoyed Daniel, Job, Psalms, James, and first and second Peter. The
verses which meant most to me were Psalm 23: 5 and 6; Matt. 21:22; Matt. 26:39 and Luke 12:13 and 32.

"I found myself constantly singing (I never dared to sing aloud) 'Nearer my God to Thee,' 'The Lord is my Shepherd,' 'I can hear my Saviour calling,' and 'My Jesus as Thou wilt.'

"I learned to trust my Saviour one day at a time—all my plans, all my future, my weak human soul, all are His for time and eternity.'"

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"Better Babies."

By Miss C. B. Starkey.

"Are you interested in babies?" Such was the heading to one of the newspaper articles written to advertise the Canton Y. W. C. A. "Baby Welfare Campaign," October 27th-31st, 1919. The same question is put to you, reader, and if you can honestly say you are not, please pass on to the next article,—for this is no place for you!

This last month, with the Canton Association, it has been babies in the foreground, and smiling mothers, still more smiling fathers, proud amahs and small brothers and sisters in the background. We have dreamed babies, played with babies, nursed babies, weighed babies, lectured on babies and photographed babies, and we are living in the hopes that some, at least, of the rising generation will be the better for our ministrations.

The first day was a gala day, a day of busy-ness and excitement. Picture to yourself a pleasant walled-in garden, with something like 200 women, babies, a few fathers and many children scattered around. All the children were gaily dressed, and quaint and varied did the costumes appear to a Western eye. One of the secretaries was appointed official photographer, and here she got a photograph of a child whose hair was wondrous to behold, plaited as it was, and standing
BETTER BABIES.
out stiffly at right angles to the forehead; there, of one whose hat rivalled Joseph’s coat of many colours; and of another who was merely good to look at. But all the babies were that; their quaint garb could not hide the charm of babyhood.

Then the serious work of the afternoon began. In a long hall, at the end of the garden, the doctor-judges were already gathered. In one corner, barracked off in each instance by benches, but visible to all, was the doctor examining eyes; next, the one for throats. Another corner was the mental development department; and yet another the weighing department, etc. The babies were registered and then were started on their round of doctors. Soon, from various parts of the room, some wee tots could be heard protesting vigorously against that to which they were being submitted, while others seemed to regard it as a new game, and enjoyed it immensely!

While the judging was in progress, some twenty children, from a modern kindergarten, gave a display which was much appreciated.

The babies were judged with regard to the following points:—Weight, Height, Eyes, Ears, Nose, Throat, Teeth, Skin, General Development, Mental Development, and General Care. They were divided into three classes, according to age,—six months to one year, one to two years, two to three years. Certificates were awarded the two babies in each class with the highest number of points. Some of the babies ran each other very closely, the top baby in the first class getting a perfect score out of a possible 1,100 points, while the second baby got 1,097 points.

There was quite a large attendance at the lectures on the following days, the babies and small children in many cases coming each day, and they enjoyed playing in the garden while the lectures were in progress.

The programme for the week was as follows:—

October 27th. Baby-show and Kindergarten Display.
October 28th. Lecture:—Pre-natal Care and Baby Hygiene.
Demonstration:—Bathing a Baby.
October 29th. Lecture:—Baby's Food. Preparation, Digestion, etc.
Demonstration on Preparation of Food.


October 31st. Lecture and Demonstration:—Kindergarten Methods in the Home.
Giving of Certificates to Prize-winners.

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COMFORT.

Speak low to me, my Saviour, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so
Who art not missed by any that entreat.
Speak to me, as to Mary at Thy feet,
And if no precious gums my hands bestow,
Let my tears drop, like amber, while I go
In reach of Thy divinest voice complete
In humanest affection —— thus, in sooth,
To lose the sense of losing. As a child
Whose song-bird seeks the wood for evermore
Is sung to, in its stead, by mother's mouth,
Till, sinking on her breast, love-reconciled,
He sleeps the faster that he wept before.

ELIZABETH BARRETT BROWNING.

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No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will,
And he, who waits to have his task marked out,
Shall die and leave his errand unfulfilled.
Our time is one that calls for earnest deeds.

JAMES RUSSELL LOWELL.
S. S. PAGEANT AT MOHKANSHAN.

The S. S. at Mohkanshan, August 1919, under the leadership of Mrs. Anderson, gave a Pageant this year, in place of the usual Children’s Day programme. The Pageant was called "A Multitude of Witnesses." The idea brought out by it was as follows:

A Chinese scholar doubts the character of Christianity and its power to change or help China, and the "Spirit of Christianity," through the use of the Pageant, strives to show that Christianity, not only from the time of Paul and down through the ages, has been changing and helping the whole world, but even now is helping to make life good and worth living to some of China’s little children.

A student of Hangchow College kindly took the part of the Chinese scholar and Miss Loretta Crawford represented "The Spirit of Christianity." All the children of the S.S. took part, and the presentation of the Pageant certainly made a deep impression on all, both actors and audience. The Pageant was repeated the next day with translations and explanations; so that all the Chinese on the hill might see it and be helped by it.

Mrs. WHITE,
American Baptist Mission.

DISCUSSION CLUB AT MOHKANSHAN. AUGUST 1919.

About the middle of July fifteen or twenty women who were interested in problems connected with woman’s work in China, organized a Discussion Club, of which Mrs. O. C. Crawford of Soochow was elected chairman, and Miss Mary Cressey of Ningpo, secretary. At the first meeting, Mrs. F. W. Goddard of Shaohsing presented a paper on the Junior Church. She gave an interesting account of the children’s church in Shaohsing, how it is conducted and how interested the children are in it, because they feel it is their own. The next three meetings were about the student patriotic movement. Reports from the boys’ colleges and academies were presented by the principals or teachers. The next week the movement, as it occurred in girls’ schools was presented by Miss Rivenburg, for Ginling College, by Miss Zimmerman, for Ningpo, and by Miss Gertrude Tsur, for McTyeire. At the last meeting (open to men as well as women), the club considered how this student patriotic movement would be likely to affect self-government in the schools, how the spirit of this movement could be turned into evangelism, how the women in China could be influenced by patriotism, and what the missionaries' attitude towards the new patriotic manifestations ought to be. Six speakers very enthusiastically presented their convictions that the missionary should sympathize with, appreciate, and seek to direct into useful channels, this new spirit of patriotism. The Club will undoubtedly continue its discussions next summer.

Mrs. WHITE,
American Baptist Mission.
DEATH.


OBITUARY.

The workman in the garden stood aghast before the favorite rose-tree rifled of its fairest blossom, and cried, "Who plucked the Master's flower?" But when one answered, "The Master," all murmurs hushed. The Methodist Episcopal Church in North China has lost its choicest treasure. Eda King, the beloved wife of Clair K. Searles, has left us for her Heavenly Home.

Many of her fellow missionaries remember Eda as she came a little laughing baby to Peking in 1894. Most often, "crying" is the word joined to "baby"; but, even from her baby days, "laughing" is associated with Eda. Thank God there are those in this world of sorrow and pain who laugh and help others to do so. Later we have the memory of the dear, helpful child always sunny and bright, generous to others, and playing "little mother" to the troop of younger children.

Not only had Eda a sweet disposition, but a mind of clearness and depth. In 1913, at the age of nineteen, she graduated from the University of Michigan, and the next year, received her Master's Degree from Columbia University. She decided to return to China for her life work, and, for a year, taught in the Peking University.

In 1916, she was married to Clair K. Searles. It seems only yesterday, when in the big Asbury Church she plighted her vows to him, amidst crowds of loving friends, and later received congratulations in her father's home. From that time, Eda seemed to grow rapidly in sweetness and charm. Oh, her sunny smile; her dear mischievous little speeches; her keen sense of humor that brought the funny side always uppermost! Shortly after they were married, they were appointed to a country station. Though all her life in China had been spent in Peking, she made not the least objection to leaving it, and for nearly two years was the center of life and joy at Ch'angli.

In 1917, she was stricken with that cruel disease, tuberculosis, and, after that, she had scarcely a day when she was not weak and unable to do the things she wished to do. During this time her little daughter was born; but she was never able to have the care of her, and much of the time was not able even to have the baby with her. But no one ever saw her mourning or heard one word of complaining from her. Always she greeted you with a merry smile, making it impossible to pity her.

Her last summer was spent in Kalgan, where great hopes were entertained that she was recovering from her illness, when suddenly the messenger came with his summons. His "token" was weeks of pain and suffering from meningitis; but, in the end, it was a call to Life Eternal.

Tenderly those who loved her covered with beautiful silks a casket fitting to hold this precious jewel. Other loving hands bore it to the church where words of love and trust were spoken, though
GLIMPSES AND GLEANINGS.

from breaking hearts. Her husband, with a memory made attentive by his great love, had written the words of her last audible prayer and this was read to the congregation in both English and Chinese. There was beautiful singing too, including Eda's favorite hymn,

"My Jesus, I love Thee
I know Thou art Mine."

This, then, was the secret of Eda's life, not alone a naturally sweet disposition, not only a keen and well-poised mind, but, most of all, a deep and abiding love and devotion to Christ.

On a beautiful autumn day, as the sun was setting, her body was laid in its long resting-place, in certain and sure hope of the resurrection; and as we turned back to our homes from the flower-covered mound, we found ourselves repeating:

"A countenance in which did meet,
Sweet records, promises as sweet.
A creature not too bright and good
For human nature's daily food;
And yet a spirit still and bright
With something of an angel light."

MRS. WILLIAM T. HOBART.

NORMAL SCHOOL OF PHYSICAL EDUCATION, Y. W. C. A., SHANGHAI.

The Young Women's Christian Association Normal School of Hygiene and Physical Education has long outgrown its quarters at Quinsan Road, Shanghai, which it has occupied since its founding four years ago, and faculty and students are looking forward eagerly to the middle of December when new and larger buildings will be ready.

The new school property at 38 Kinchow Road contains eight mao of land, on a part of which is already a modern, foreign residence to house a part of the staff, and a beautiful garden that will be a delight to the students. The school buildings now nearly completed, are three light, airy units on three sides of a sodded court, connected at the corners by roofed porc ACS on first and second floors. White stucco, green porches, and artistic grilled windows are the only decorations of the plain exterior. One unit is the gymnasium, with offices and infirmary rooms at one end. The middle building is the administration building, with offices and class rooms below and dormitories above; while the third building contains living rooms, library, dining room, dormitories, and house secretary's rooms. Kitchen, laundry, bath rooms, and servants' quarters are housed separately. The space is sufficient to accommodate about sixty students and, with the unit arrangement, is capable of being easily enlarged.

Tennis courts and a hockey field complete the equipment, which, with the clean and quiet surroundings, will add greatly to the usefulness of the school.

The addition to the faculty of Miss Hester Carter, former instructor of gymnastics at Carleton College; Miss Han Mei Ying, B.A., Mt. Holyoke College; and Miss Chang Huei Lan, a graduate of the school itself, makes possible the necessary expansion in the new plant.

RUTH L. FRASER.
FINANCE WORK OF WOMEN.

Chinese women seem to be able to raise their own money for their own work, judging from the results of and plans for finance campaigns for women's work in the Young Women's Christian Associations throughout the country. Shanghai secured $9,000 in two weeks and Peking $4,500 in three weeks in the fall of 1918; and Canton raised $6,500 and Tientsin the same amount, in ten days in the spring of this year. More than two-thirds of this amount was actually contributed by Chinese, and almost all of the money which came from foreigners was used to defray the expenses of national work.

With these facts before us, is it difficult to believe that Shanghai will be able to secure the $13,300 necessary this year for advance work, or Canton its $60,000 for land for a building? Peking has already raised its 1920 budget of $5,000 with an extra $1,000 for national work.

RUTH L. FRASER.

IMPORTANT NOTICE.

The Federation of Women's Boards of Foreign Missions of North America has sent a Deputation of women to China, to study and report along the various lines of educational, medical, religious training, and literature for the women of China.

Women prominent in their respective fields form this Deputation. Dr. Ellen F. Pendleton, President of Wellesley College; Dr. Josephine Lawney who has done special research work at Johns Hopkins in Tuberculosis; Miss E. F. Martien, Dean, Stafford University, De Land, Florida; Miss Charlotte Conant, Head of the Walnut Hill School; Dr. Gertrude Walker, especially prominent for her work at Bellevue Hospital, New York City; Miss Mabel Howell and Miss Josephine Ramsay for Social Service; Miss Ernestine Friedman of the National Board of the Y. W. C. A.; Miss Harlan, Secretary of the Northfield Young Women's Association; Miss Nellie G. Prescott, Secretary, American Baptist Foreign Missionary Society; Miss Helen B. Calder, Secretary, Congregational Women's Board of Missions; Dr. Marian Manter and Miss Amelia Josephine Burr.

These women, with others appointed by the home boards and those chosen on the field, will meet in Conference in Shanghai from January 2nd to the 8th, inclusive. Readers in the vicinity are requested to keep these dates in mind.

A committee of which Miss Laura White, 30 Kinneer Road, is chairman, has been appointed by the China Continuation Committee, to plan for this Conference.

C. I. M. CALENDAR.

We desire to call the attention of our readers to the C. I. M. Calendar. The quotations in it are all selected from sayings of Mr. Hudson Taylor, and are, we venture to think, such as will prove helpful for meditation. The Calendar has twelve sheets, one for each month, is tastefully printed in colours, with a Chinese ornamental design, while subjects for prayer are suggested at the foot of each page. Great care has been taken in preparing these subjects for prayer, one month giving the essential facts concerning medical missions in China; another month summarizing the situation as it exists among the aboriginal tribes; another month being devoted to educational work, and so on. In this way the important facts concerning the work in China are covered during the year.