

girls on the other, to their half, where they are partly screened from view by a white cotton curtain. All step out of their sandals of straw, wood or leather, and place them neatly on some shelves near the door. Then, as each one takes his place on the straw mats, he bows for a moment in silent prayer. But it is time to begin. The missionaries are away at some of their other churches, but the Korean pastor is at home to-day. He goes to the platform and gives out a hymn. A young Korean man acts as precentor, and all join lustily in singing; and though the words are strange you recognize the tune as "Ring the bells of heaven."

They remain seated to sing, but in the prayer which follows all bend forward till the forehead touches the floor. Next all repeat in unison the Apostles' Creed, or on other Sundays, the Ten Commandments, after which they separate into classes for study. A long line of school girls, looking like a walking flower-bed in their quaint little jackets of bright pinks and greens and yellows, march off with their teachers to the Girls' School near by, where they study in four classes. The small boys sit in front of their side of the church, with their feet marvelously folded underneath them, hair cropped short, and perhaps looking very demure; but if you look closely you may see a hand here and there furtively pinching its next-door neighbor, and you will see that boy nature is much the same in Korea as elsewhere.

As you look around, you find that classes on both sides of the curtain fill up all the floor space. They are classified as members of several years' standing, the younger bap-

tized, the "grandmothers," baptized old ladies who cannot read, the catechumens, the "new believers," and the newer still. The teachers are mostly Koreans, and if any are absent substitutes are called for who have attended the Friday teachers' class.

As you listen to the busy hum of voices all around, it is interesting to notice how much more intelligent the more advanced classes appear. From one of the new women the average answer to any question for some time is, "I don't know," or, "Is it possible to know?" But in a few years these women may be the teachers.

The class of young women is apt to be somewhat disorderly owing to the presence of several young people of the Cradle Roll order, those who keep to their cradles on their mothers' backs being on the whole better behaved than those of two or three years, who require more scope for their activities. But when their mothers cannot come without them, we are glad to see them.

But a bell calls the School together again, and all sing with evident enjoyment another familiar hymn. Then the pastor asks for the title of the lesson, and calls upon the girls to repeat the golden text, which they do perfectly, in a sort of rhythmic chanting style; the school boys follow, then the Academy students, and then the whole congregation. The attendance is announced, and the next Sunday's lesson, and Sunday School is over, or rather the church service now begins. At 2.30 p.m. there is the Sunday School for children, especially for those whose parents are not Christian.

Wonsan, Korea

HOW THE WORK GOES ON

The Sunday School of Westminster Church, Saskatoon, only eleven months old, has an enrolment of 456.

Twenty-two scholars in the Sunday School of Westminster Church, Mount Forest, came into full communion with the church last year. A Communicant's Class was held.

The Sunday School of Royce Avenue Pres-

byterian Church held a week day written examination on the Lessons of July to December, 1913. Fifteen scholars took the examination.

A Young People's League of Worship has been in operation in the Victoria (Australia) Presbyterian Church for two years, and in that time the church attendance of Sunday School scholars has been doubled.