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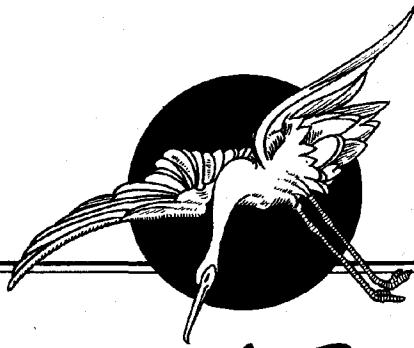
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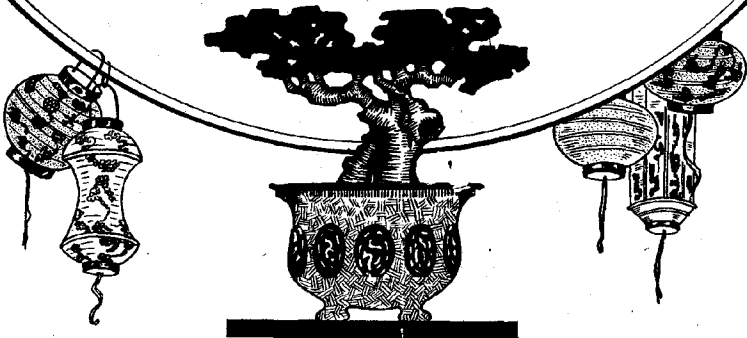
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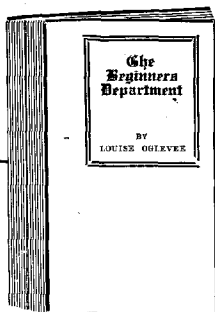
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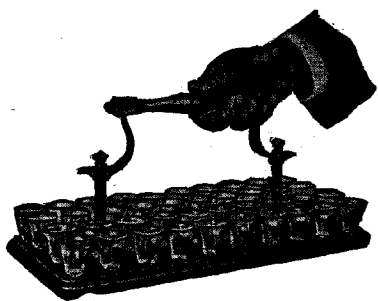
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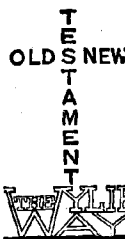
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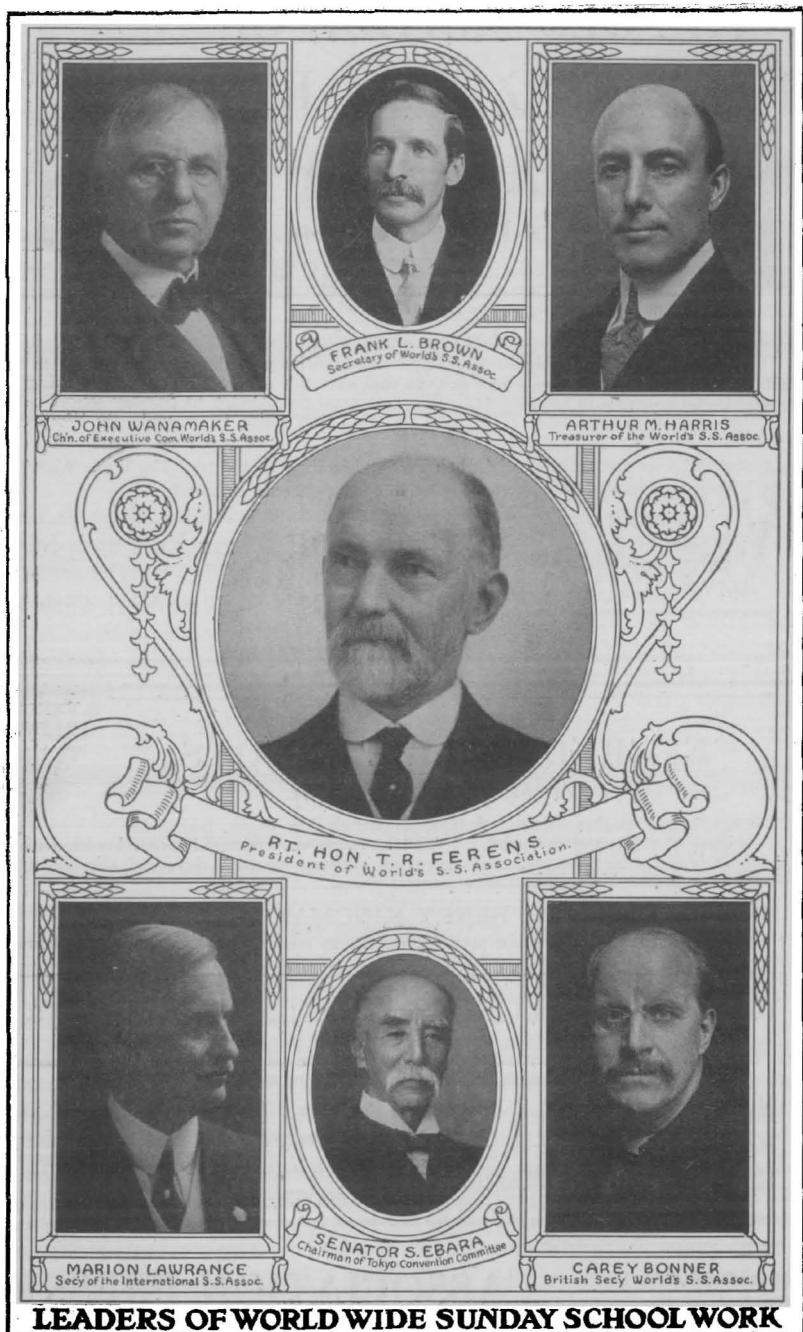
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# THE MISSIONARY REVIEW *of the* WORLD

Vol.  
XLIII

MAY, 1920

Number  
Five

## TURKEY IN TURMOIL

**W**ESTERN ASIA, stretching from the Aegean Sea to the Caspian and from the Black Sea and the Caucasus Mountains to the Persian Gulf, is in a state of unrest more alarming and disorganized than ever before during the last century. The Allies have been in Constantinople in force for more than a year, and officially took possession of the city recently, when the Marash atrocities against Armenians became known. Constantinople, however, does not control the interior of Turkey, since Mustapha Kemal Pasha, a revolutionist at the head of an army of Turks estimated at from twenty to one hundred thousand well armed men, holds the interior of Asia Minor and Anatolia. Mustapha was a member of the Union and Progress Party under Enver, and several members of that old party of ill repute are in the Cabinet at Constantinople.

In the meantime, Feisal, the son of Husein, King of the Hedjaz, has set himself up in Damascus as King of the state or federation embracing Mesopotamia, Arabia, Syria and Palestine, and he has warned the Allies there to evacuate the territory. The French have been fiercely attacked in Cilicia by Mustapha and his Nationalist forces reinforced by armed irregulars. After three weeks of fighting, the French were compelled to retire upon Aintab, where the buildings of Central Turkey College were turned into a fort and put into readiness for a prolonged siege. In Marash and neighboring villages this attack upon the French was accompanied by fiendish atrocities committed upon the unarmed and helpless Armenians. Several thousands of these—just how many will probably never be known—were horribly murdered, including women and children. The American missionaries and relief workers remained with the remnant of the people after the French retired.

It is reported that Oorfa, a relief and mission station in Mesopotamia near the Baghdad Railway and recently occupied by the French, has also been evacuated. The forces of Mustapha are now across the road that leads from Aintab to Aleppo. It was upon this road a few miles out from Aintab that two American Relief workers, James Perry and Frank Johnson, were killed on February 2. Possibly they were mistaken for French officers, as the marauding bands who infest all Cilicia seem to have no contest with the Americans. The Turks are organized for guerrilla warfare, while the French have no aeroplanes or wireless apparatus or even mounts for their men.

The interior of Anatolia and Asia Minor is in a state of alarming unrest. The Turks have been arming themselves and the Armenians are naturally in a state of terror. No Allied forces could reach those regions except after long delay.

In Transcaucasia, where are the three Republics, Georgia, Azberaijan and Armenia, disorder prevails. The Bolsheviks are making a strong bid for the territory and they have a fair chance to win unless something decisive is done soon. The Tartars of Azerbaijan are hostile to the Armenians, having but recently begun attacks upon them. None of these Republics is armed and equipped to resist successfully a concerted attack.

The Allies, exhausted by the war, are at their wits' end. The French backed by Lloyd-George and his advisers are determined to keep the Sultan at Constantinople, while others of the British, represented by Lord Bryce and Lord Robert Cecil, would send him into the interior. The Bolsheviks claim that Constantinople was promised to Russia and they are now ready to receive it. The Greeks say Constantinople belongs by right to them. England, France and Italy hold the city with the help of the machinery of the Turkish Government, but none of them could hold it alone without the consent of the others. Military occupation of the city will have about as much effect upon the pacification of the country as the military occupation of Portland, Maine, would have upon a riotous strike in San Francisco.

The French propose to withdraw their claim upon Cilicia and Lesser Armenia and turn the entire area back to the Turks, thus again exposing the large non-Moslem population there—many of them returned Armenian exiles and orphans—to government by massacre. At the same time the French maintain that they must have Syria because they need its wealth of cotton, silk and wheat products.

The King-Crane Commission, which made a thorough investigation of conditions, reported last August to the Paris Supreme Council that the Arabs, Syrians and Turks would never accept the French as a mandatory power. They made it clear that if France



attempted to hold control of any part of that country she would have to win it by war. Events of the past two months demonstrate the accuracy of the conclusion of the Commission. The Turks are in a position to resist vigorously the occupation of the territory by France, Greece and Italy; and in Syria and Arabia will have the cooperation of the Arabs and the Syrians as well as of the Bedouins in Palestine.

Armenia, named in the Covenant of the League of Nations "the ward of civilization," lies prostrate and bleeding. The decision to leave the Turks in control shatters the hope of a united and protected Armenia in her ancestral home. The half million or more Armenian refugees now receiving aid from America through the Near East Relief, at the hands of some 500 American agents on the ground, will not be able to return to their homes in Turkish Armenia so long as it is under the control of the Turks, and the chances are that those who are now in the country will be compelled to flee to avoid annihilation.

If the United States had early ratified the Treaty and expressed her willingness to aid in peaceably solving the problem, these conditions might have been avoided. America has held for months the key to a situation which for its perplexing and downright peril has not been surpassed or hardly equaled by any other post-war question. The entire country is covered by American missionaries and American workers under the Near East Relief. These seem to be the only ones who are caring for the afflicted and stricken peoples. Their presence inspires in the breast of the discouraged a faint ray of hope that the Christian heart of America will not leave them to be absolutely and forever cut off from the land of the living. America cannot wash her hands of responsibility. What shall we say in that day when He that sitteth upon the throne shall say, "Inasmuch as ye did it not unto them, ye did it not unto Me."

#### MISSIONARY COOPERATION IN LATIN AMERICA

SOME OF the benefits of cooperative planning are seen in the work of the Committee on Cooperation in Latin America which was one outcome of the Panama Conference in 1916. At the time of that Conference, Latin America was little known as a mission field, and the thirty Protestant mission societies doing work there had never been united by considering any program for the evangelization of the Latin Americans. There was no union work in education, publication, hospitals or evangelism. Only in Porto Rico, Cuba and Brazil had there been any attempt at division of territory. Even socially and commercially North and South America were more widely separated than were America and Asia.

The Panama Conference and the Committee on Cooperation in Latin America have been influential in effecting a great change. Knowledge has increased, travel has become more common, commerce has grown and missionary forces have unitedly considered the best way to accomplish their common task in the twenty Latin American lands. The Committee has done its work through a central committee of which Robert E. Speer is Chairman and Samuel Guy Inman, Secretary, by correspondence and conferences and by printed literature and reports. The results include the better distribution of territory among cooperating Boards in Porto Rico, Cuba, Mexico, Peru, Bolivia, Chile, Argentina and Paraguay. Detailed studies have been made of each country to determine the best way to effect their more thorough evangelization. The program adopted includes the occupation of neglected fields, the establishment of union colleges, theological seminaries, magazines and presses and other cooperative work.

Among the achievements of the Committee last year were the following, as shown in the report of Secretary Inman:

1. The division of territory among the cooperating societies in Mexico.
2. A personal survey of the hitherto neglected fields of Haiti, Santo Domingo and the formation of a plan for occupying that island.
3. The launching of the monthly Christian Review in Spanish, entitled "La Nueva Democracia." Many articles have also been furnished to the press in North American and lantern slides have been prepared for public lectures.
4. A missionary survey of Latin America and the drawing up of a budget and proposals for a five year program.
5. Arranging for a regional Conference in Central America. Several small conferences have been held in New York to formulate programs for Argentine, Brazil, Uruguay, Chile, Venezuela and Cuba.
6. The employment of a Secretary of literature for Brazil, a Secretary of education and a Secretary of cooperation for Mexico.
7. The publication of a directory of missionaries, mission schools and literature in Latin America.
8. Preparation of a Spanish Sunday School Lesson Commentary. Publication of temperance literature in Spanish. The opportunity for temperance work is increasing.
9. Beginning of Union Seminaries in Porto Rico and Brazil. The seminary in Porto Rico has twenty-three students.
10. Opening of a union bookshop in Santiago, Chile.

One of the important projects being promoted in Cuba by the Committee on Cooperation is a larger union Evangelical Church and Social Center to cost about \$250,000. The need of such a center about which to rally evangelical Christian forces is seen in the growing commercial importance of Havana and the increasing English-speaking population. It is estimated that over 50,000 tourists come and go through Havana every year. Other agencies are establishing amusement centers of an undesirable character

and there is need for a definite and thoroughly organized evangelical Christian work, especially for the young people.

Many will be surprised to know that there are already seven union missionary enterprises in Mexico. These include two secretaries for cooperation work, a union church, union seminary, union periodical, union printing press and union book store. Nine Boards are cooperating in these enterprises. Other cooperative work planned includes a union university, two union agricultural schools, a union hospital and a union trading school for women—all in Mexico. For Cuba, three union enterprises are in operation and four others are on the program. For Porto Rico three are established and another is proposed; for Santo Domingo and Haiti the entire work is planned on a union basis; in Panama the college, training school and English Church are union institutions; in Chile there are four union forms of work and another is planned; Argentina has two in operation and another proposed; a union faculty has been approved for Uruguay; Brazil has a Union Theological Seminary and a University Federation, a secretary for union literary work and a union hospital with proposals for other forms of union work.

This program and achievement indicates real foresight, and marks encouraging progress in the past five years. The recent Central American Conference, held in Guatemala city in March, was unusually successful in bringing the workers into closer cooperation, in emphasis on high standards of work and in outlining a program for effective work during the years ahead.

### CHRISTIAN EDUCATION IN AMERICA

ACCORDING to Dr. W. S. Athearn, Director of the Department of Religious Education of the Interchurch World Movement, there are 27,000,000 children of school age in the United States who are untouched by religious education. He suggests that a census of education be taken, patterned on the national census, to prepare for a more efficient program of Christian education. Even in secular schools a crisis is imminent because of the wholesale resignations of teachers (140,000 in 1919), in most cases because of the inadequate salaries paid. Since Christian education is the bulwark of America, it is especially important that Christian schools and colleges should be enabled to provide proper facilities to give a high grade education, under capable instructors.

The facts that demand the attention of those interested in the promotion of Christianity include the unreached millions; the inadequate funds supplied for Christian education; the number of immature and untrained teachers and officers now employed; the unsatisfactory curriculum material and the limited time given to

religious teaching. It is important that Christians become acquainted with the facts, plan a program, supply funds, furnish good text books and train teachers to make it possible to give a Christian education to every child in America. This education must be promoted in the home as well as in the churches, and should be fostered and not undermined by the teaching given in the day schools of the land. A group of editors of religious journals recently pledged their support to a bill introduced into Congress providing for a Secretary of Education in the President's Cabinet, and for Federal appropriations to encourage states to promote education.

### WORK FOR THE COMING GENERATION

**W**HEN OUR Lord said: "Suffer little children to come unto Me and forbid them not," He laid the foundations for the Sunday-school.

The nature of the training we give to the children and youth of the present generation helps to determine the character of the next. The saving and the education of children is the most effective form of missionary work. It is less costly than saving and training adults but to be effective it requires expenditure, it calls for sacrifice.

Only God can measure the debt we owe to those who have founded and conducted Sunday-schools at home and abroad. They have given themselves, their time, their talents, their money without stint. They have helped to make up for some of the shortcomings of parents and of secular governments and schools, but their services have been very inadequately recognized. The Sunday-school workers have combated dishonesty, intemperance, immorality, ignorance, idleness and unloveliness in every form. They have cooperated with the best influences of the home, the school and the state to make intelligent, Christian citizens and loving servants of God and man in all walks of life. In America, the Sunday-schools have been bulwarks of civilization; in non-Christian lands they have been pioneers, and have won and educated the coming leaders. They have not waited to re-form broken vessels, but have undertaken to mold the plastic clay. The Sunday-school is a soul-winning and world-saving organization that Christ has used to produce large and lasting results.

Today, there are estimated to be over 35,000,000 members of the Protestant Christian Sunday-schools throughout the world. About one-half of these are in North America, and one-third of them are in non-Christian lands or in mission territory. The International Sunday-school Association promotes the work in North America, and the World's Sunday School Association unifies and directs the work in other lands. The annual expenditure of the World's Asso-

ciation is less than \$50,000, but with this small amount of money, it directs 300,000 character-producing schools, trains workers and supplies materials in Europe, Africa, Asia, Latin America and the Pacific Islands. At least five times this amount of money is needed to care for this work. The articles in this number of the REVIEW show some of the wonderful work that is being done in various parts of the world. Fifty additional secretaries are required for the mission fields, and adequate Sunday-school literature should be prepared and published.

The achievements of the Sunday-school workers in mission lands since the last World's Convention in 1913 have been remarkable. For example, Brazil had then a membership of only 21,448 in her Protestant Sunday-schools; now there are 60,000. In Panay, Philippine Islands, there were then 2,500 Sunday-school pupils; now there are 8,000. Field secretaries have been placed in South America, Egypt, Japan, Korea, Palestine and the Philippines. The "Surplus Material Department" has been established, and every year directs the sending of tons of valuable equipment from American Sunday-schools to the missionaries. In America, much of this material would have been discarded as useless; on the mission fields it is proving invaluable. The World's Sunday School Secretaries have also directed hundreds of teacher training classes, and the production or translation of scores of Sunday-school helps.

The whole aim of the Sunday-school is to lead the coming generation to know and to follow Jesus Christ. The Bible is the divinely inspired text book, and saints are the teachers and leaders. Active workers and those who supply the necessary funds have the honor of sharing in the planting, the watering and in the harvesting with its abundant reward.

#### PLANS FOR "THE TOKYO CONVENTION"

**T**HE WORLD'S Sunday School Convention, to be held in Tokyo in October of 1920, is a supreme challenge which comes at a strategic time in the world's history. From one to two thousand Christian delegates from many countries expect to go to Tokyo to emphasize the universal need of religious education and to show through addresses, exhibits, conferences, pageants and other demonstrations, the best tested methods for the building of personal, home and national character through Bible teaching and personal work.

The question has been asked:—"Why go to the Orient and why to Tokyo?" The answer is simple. As the World's Sunday School Association exists only for service to the missionary Boards upon foreign fields, it will be strategic to hold the Convention at the gateway of the great mission field of the Far East, where nearly

300,000,000 children and youth are waiting the coming of the Gospel. The invitation to the Convention was issued in 1913 by the Christian forces of Japan when the late Mr. H. J. Heinz and a group of Sunday-school business men were visiting Japan in the interest of the extension of Sunday-school work. This invitation was backed up by some leading Japanese who expressed Japan's need for religious education and their desire to be informed through the Association as to the methods used in Christian countries to promote character through the Sunday-schools.

Japan is preparing to receive 1,500 delegates during the period of the Convention. These will be cared for in European and Japanese hotels, missionary homes and possibly 700 in Japanese homes. To be entertained in Japanese homes will be a rare opportunity for visitors.

The Japanese Committee is thoroughly organized into a number of sub-committees and is erecting a hall near the Tokyo railway station and the Imperial Palace. This hall will have a dining room to care for 1000 and will cost approximately 150,000 yen (\$75,000).

The Y. M. C. A. building will be given over to the Convention during the ten days of its sessions. The large auditorium of this building holding about 1500 people, will be used for stereopticon and motion picture exhibits of Sunday-school work the world around. Lectures are to be given continuously during the afternoons and in the evening. They will be attended chiefly by Japanese and students in the universities and high schools of Tokyo will be in attendance in relays. In this way it is hoped to visualize Christian work in all fields for the students and other Japanese of Tokyo.

The gymnasium and other rooms in the Y. M. C. A. will be given over to an educational Sunday-school exhibit of a high order and gathered from every field, showing the character and progress of the work of religious education including such special features as child welfare, temperance and religious art.

Through cooperation with the Japanese Committee reservations for the American and English delegates have been made on twelve Pacific steamers, which will sail at various times between July 30 to September 23, from San Francisco, Seattle and Vancouver. Three of these steamers, the Siberia Maru, Suwa Maru, and Monteagle will have all of their space reserved for delegates. From eleven to eighteen days of shipboard relationships under these conditions with a program varied daily, will be of itself a fellowship to be remembered. Addresses will be given to prepare the delegates for the convention and to make the best impression upon the Japanese with whom they come into contact.

While too early to give the numbers of the various delegations,

advices are in hand showing representation from Germany, Switzerland, Holland, England, Scotland, Wales, Uruguay, Brazil, Egypt, India, Philippines, Australia, South Africa, and China. Korea has applied for at least 250 reservations and one Japanese is opening his home to 17 Korean delegates.

The American delegation is gathered from all the States and includes many notable people. The Canadian Committee representing all missionary and denominational and interdenominational Sunday-school organizations asks reservations for 250, and Pennsylvania has applied for over 100, John Wanamaker being among the number.

The program of the convention will cover ten days. The general theme will be "The Sunday School and World Progress." The daily themes are a development of this general theme and are progressive in their treatment. They are:

The World Progress of the Sunday School.

Jesus Christ the World's Redeemer.

The Bible—God's Revelation to the World.

The Rights of the Child.

The Sunday School and World Evangelism.

The Sunday School and Education.

The Sunday School and the Community.

The Sunday School and National Life.

The Sunday School and Christian Internationalism.

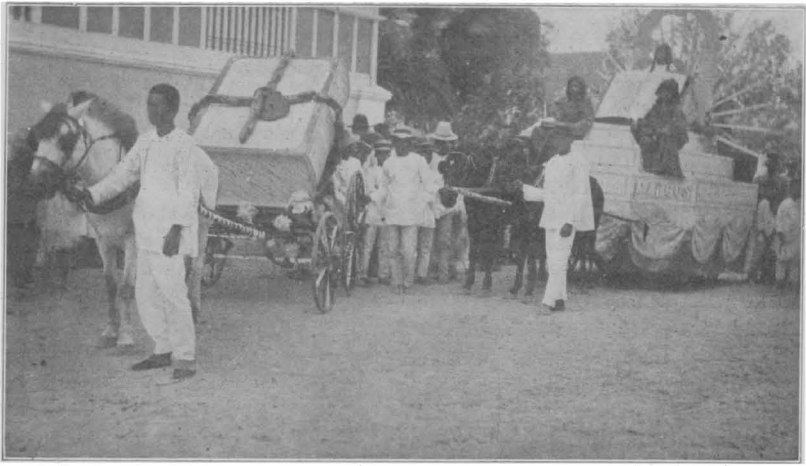
Both preceding and following the Convention many tours are planned to include mission stations as well as other points of interest in Japan, Korea, China and the Philippines. A number of groups of Sunday-school specialists will visit points of interest to address gatherings of business men, educators, civic leaders and Sunday-school workers. These men and women will present the plans and message of religious education to earnest inquirers. In these groups will be some of the world's strongest leaders in these fields, who will express the last word of Christian progress and through whose stirring presentation it is hoped Japan and the whole world shall be influenced for Christian education.

Post conventions of one day each will be held in such centers as Seoul, Peking, Nanking, Shanghai, Hongkong, Singapore, Cairo and Jerusalem. In these conventions, a pageant and special music will be presented by the students of the Christian schools at each center and speakers of international reputation will deliver addresses. Thus the Message of the Sunday-school will be carried around the world.

The Tokyo Convention should register the faith of the Christian Church in the Sunday-school as the place for right training of the children and youth of the world for Christian service and world saving.







A SUNDAY-SCHOOL PAGEANT IN MANILA—A CLOSED AND AN OPEN BIBLE

## World Wide Sunday School Work

BY FRANK L. BROWN, NEW YORK

Secretary of the World's Sunday School Association

**T**HIS IS the Sunday-school century. Leaders in Church and State are turning for a solution of pressing national and international problems to religious education, and to the Sunday-school as the most important agency in religious education. We are beginning to realize that more time must be given to its educational program, more money must be spent upon its equipment. As the agency which realizes ninety per cent of the Church's dividends in new members and workers, it must be given a higher rating, better financial support and a larger devotion on the part of the Church.

In the year 1000 the nominally Christian population of the world was reckoned at 50,000,000; in the year 1500 it was 100,000,000; in 1800 there were 200,000,000, and in 1920 at least 600,000,000 nominal Christians in all branches of the Church. At least part of this large increase in the last century can be attributed to the Sunday-school, which came into special prominence with the introduction of the Robert Raikes School in 1881 at Gloucester, England. The Wesleys wrought the Sunday-school into their system with results that give the Methodists nearly one-third of the Sunday-school membership in America.

In 1781 there were less than one hundred Christian missionaries in the world. Now there are over 23,000, most of them the products of the Sunday-school.

In 1781 the Bible was translated into only forty-six dialects. Now it is found in over 500 dialects, including seven-tenths of human speech.

In 1781 four-fifths of the world was closed to missionary effort. Today the world is wide open.

The missionaries of the last century have always majored upon the Sunday-school as their surest method of entering the home, building up the Church and winning a native leadership. Their methods have necessarily varied with the conditions upon the field, and with the growth of Christian education there. These variations run all the way from the children of the unorganized village Sunday-school, meeting under the open sky with the lesson taught by the aid of a picture scroll, to the school of the village or city church, the city mission school and the Sunday-school session of the Christian high school or college.

The estimate placed by the missionaries upon the church building value of the Sunday-school was repeatedly evidenced by testimony in the Continuation Committee Conferences conducted by Dr. John R. Mott in India, China, Korea and Japan. As a result of these testimonies, Dr. Mott expressed himself as strongly favoring an increased emphasis upon the Sunday-school in foreign missionary work.

One leading Japanese missionary said to me: "We cannot hope to win more than one in ten thousand of the adult Japanese. We can do anything with children of the Sunday-schools, and the door is wide open for these schools."

A Chinese missionary said: "One million in the Sunday-schools of China will mean one million Christians ten years hence."

A Hindu said: "We were not afraid of you so long as you were lopping off the old branches (through the conversion of adults), but when you began with the children in Sunday-school, then we saw that the axe was laid at the root of the tree; then we began to fear you." And India's 600,000 in the Sunday-school is a most hopeful promise for a Christian India, if that movement is greatly extended.

The Sunday-school in non-Christian lands and communities is vitally related to the successful progress of Christianity, as may be seen from the following facts:

1. The Sunday-school opens the way for the Gospel in places where otherwise it would be difficult to enter. The Southern Presbyterian Church in Korea specialized in opening village Sunday-schools where there had been no previous Christian work. The picture cards, the Gospel singing, the glad new story, brought large numbers of children, and through them the parents. Soon these children were learning the Beatitudes, the 23d Psalm and the Lord's Prayer.

In a Japanese village a crippled boy heard the Gospel for the

first time, from an itinerating missionary. He yielded himself to Christ, secured some Sunday-school lesson leaves from the missionary, opened and superintended a Sunday-school in that place, and went down the road to two other villages as yet unreached; opened Sunday-school on week nights and himself taught those people the Word.

The open air street Sunday-school in India always brings both children and parents as sympathetic listeners. The picture cards and the lesson scroll are fine adjuncts in impressing the truth.

In Cairo, Egypt, the children go from the mission Sunday-school to their homes, and it is the practice of each pupil to immediately gather a group of relatives and other children about him and repeat the lesson of the day.

The Sunday-schools of the Philippines are extending the Gospel to hundreds of out of the way places and are multiplying the Evangel many fold. The Sunday-schools and day schools established by that splendid layman, Mr. Morris, in Buenos Aires, have recovered hundreds of boys and girls from the slums of the city to become the industrial specialists of Argentina. Missionaries find that the Sunday-school kindergarten is frequently the beginning of the Church in new and different fields. Parents visit the school to see for themselves what it is that is so changing the conduct of their children at home.

2. The Sunday-school gives training in Christian service for Christian native students. All over the world the native Christian young people are eager for Sunday-school service as an expression of their love for Christ.

In the city of Hiroshima, Japan, I had presented the challenge of Sunday-school service to the students in the splendid Girl's School. At the close of the meeting some sixty of the girls gave their hearts to Christ and asked to become Sunday-school teachers, saying, "Where so much that is noble is being done in the world must we not have some part?" These girls went out by twos around Hiroshima to teach groups of Japanese children gathered in the room of some Japanese home. And every year in that school the graduating class of girls asks for this service in their last year of school life.

The young men in the Christian schools of Japan, China, Korea and the Philippines accept Sunday-school service as a legitimate and natural expression of their Christian lives. One such group of Christian high school boys at Pyeng Yang, Korea, had carried on a few weeks of meetings in the villages nearby during the Christmas holidays, and over 3000 were converted as a result.

The idealism of these young people of foreign lands responds to this fine challenge for service as Sunday-school teachers and Christian workers, and the Sunday-school as an institution in every

land affords them a place for training to become skilled workmen.

It is the custom of the missionaries to hold a meeting of these students in Christian schools to train them in method and material for the Sunday-school lesson teaching. These meetings are really institutes in the science of teaching.

3. The Sunday-school is the surest and best method of winning converts. This is true in America. With the subsidence of the first waves of adult interest in the presentation of the Gospel in such lands as Korea and India the work of world winning will depend more and more upon the Sunday-school.

The increasing purpose of governments in mission lands to control primary education will work for the gradual abolition of the Christian primary mission day school. This is true in Korea and in time will be true in China.

The separation of Church and State in Europe and elsewhere will throw upon the Sunday-school the burden of the religious education and character formation of the young.

These conditions will greatly enhance the importance and opportunity of the Sunday-school as the agency of missions everywhere for the ingathering of the raw materials through the Sunday-school, for working up into finished Christian character through the life and work of the Sunday-school teacher and the further help of some secondary Christian school and later the Christian college.

In the special evangelistic services held by the Christian Church in Japan it was found that the converts in most instances were those who had received some instruction in the mission Sunday-schools of Japan. "A little child shall lead them." This is the open sesame to nearly any home in any land.

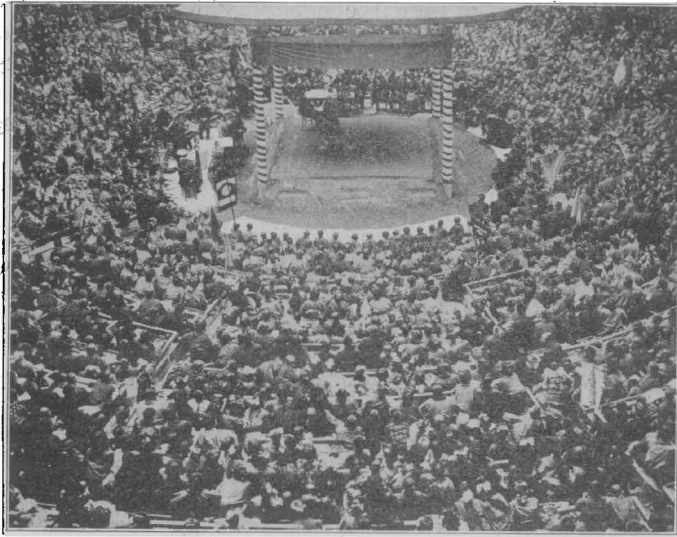
4. The character output of the Sunday-school has greatly impressed non-Christian leaders.

Baron Shibusawa in addressing a group of Chicago Christian business men said that he had sought in Japan for some method for the production of honesty and character. He discovered that the Christian Sunday-schools in Japan produced the character he sought. And Baron Shibusawa is now one of the financial backers of the Tokyo Convention.

A mother brought her two daughters to a Christian school in Japan saying, "I would like to enter my daughters and I wish you would put on their faces the same polish I see on the faces of the other girls in this school."

The *Chinese Mercury* of Shanghai, in an editorial on the day following the great Sunday-school demonstration, said: "Never have we seen in any Chinese gathering faces more eloquent of fine character, complete self-control, or greater benevolence. Young Shanghai is a type of Young China, freed from many of the fetters

of old superstitions; emancipated in the case of women from the effects of milleniums of enforced ignorance and seclusion; bright, cheery, intellectual types which any country might well be proud of; and which, if China is to be reinvigorated at all, may be trusted to perform the task. If Sunday-school work grows in China, as we hope to see it do, the days of crying wrong and universal corruption, and of all grosser evils, are numbered. To wrong in all shapes, the Sunday-school spirit is an enemy, open, earnest, determined."



12,000 AT A SUNDAY SCHOOL RALLY IN TOKYO, JAPAN

5. The Sunday-school is indigenous to every land. The Sunday-school appeals to the child and the adult in every foreign field. Through its lessons, its music, its exercises, its illustrative material, its organization and social touch, its reach into the week-day life, its resulting happiness of life, it is popular with all classes. There is no land where, rightly led and demonstrated, it has failed to become the Mecca of childhood and the center of home and community reconstruction. In the city of Nagasaki, Japan, communities once unsafe have, by the confession of the police, become transformed by the establishment of Sunday-schools. In the city of Rio de Janeiro, a hill district, the worst in the city, has needed no police since a Portuguese Christian young man organized a Sunday-school in that section.

The popularity of the Sunday-school has been demonstrated by such organized Sunday-school parades as have occurred in

Tokyo where 12,000 Sunday-school scholars paraded in front of the grounds of the Emperor's palace; in Seoul where 16,000 were numbered in one Sunday-school demonstration in the grounds of the old palace; in Shanghai, where 10,000 Sunday-school students formed the remarkable gathering in that city to which the *Chinese Mercury*, quoted above, called attention; in Manila, where 5,000 Sunday-school members knelt under the open sky in the baseball park and dedicated themselves to better schools and bigger schools; in Rosario, Argentine, where 2,500 Protestant Sunday-school scholars sang the "Glory" song in the largest theatre of the city and then marched through the streets, astonishing the people by the size and orderliness of the gathering, to one of the plazas of the city.

The Sunday-school serves as a unifying force for Christian work in every land.

Developed through wise organization adequately backed financially by the Mission Boards and Christian layman so that it can supply a sufficient number of trained leaders at strategic national centers, the Sunday-school movement promises to be the greatest force upon the mission field in the conversion of the people, the establishment of Christian homes, the transformation of communities, the creation of a Christian leadership and the organization and strengthening of the Christian Church in these lands.

It can only fail in its great mission as the Church shall fail to rise to the vision of its possibilities and shall limit it by insufficient financial support.

### WHEN WILL OUR TURN COME?

I hear the children crying in the night—

The little children: "God of stars and sun,  
We do not like the darkness; send down light,  
From where there is so much to where there's none:  
Fireflies and flowers we love, and all things bright,  
But in our hearts it's dark: Dear God, send light!

"A little Child, we've heard, Thou once didst send—

Light to the heart of all the world to be;  
And so we think, dear God, Thou didst intend  
Some light for little children such as we.  
For what a child can bring a child can take;  
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare—

Dear God, forgive if what we ask is wrong,  
We're only heathen children—is it fair  
That others should have all the light so long?  
We would not wish that they should have our night,  
But when will our turn come to have the light?"

—Selected.

# The Necessity for Christian Education

*The Sunday School's Responsibility for a World Community*

BY PROF. NORMAN E. RICHARDSON, EVANSTON, ILLINOIS

Department of Religious Education, Northwestern University

**T**HE PROPOSED League of Nations at best is but an instrument of the international mind. Any attempt to set up a world government without the prior consideration of a world community is abstract and visionary speculation. World government is but the creature of the massed intelligence and moral insight of the civilized world. Without the world community there can be no world government.

World democracy has no concrete meaning until the tides of public opinion have been able to create and sustain the moral ideals which are its only sure foundation. Not until a substantial majority or controlling area of humanity has committed itself to the law of goodwill, of mutual confidence, of service, is it safe to experiment with any political scheme that undertakes to embrace the world. The League of Nations would be prematurely born if there were no substantial spiritual leaders to foster and care for it. The real question is—can any world government be born at this time and live? Would it be the creature of a living, social organism? If it should be born would it grow up to maturity?

The creation of this living social organism, this vital spiritual entity, which we call world community, depends for its origin and continued existence upon five fundamental factors.

I. *A bold, clear, concept of a world community, concrete and definite in outline, yet capable of infinite enrichment in detail, must be formulated.* But such a concept has already been formulated by the inspired writers of the Bible. The Kingdom of God as taught by Jesus was not restricted to any particular race or nation or class. In the story of Peter, the Jew and Cornelius, the Italian, we see this ideal actually bursting through the boundaries of nationalism and including all those who fear God and live good lives. It contemplates a universal brotherhood, the bonds of which are peace and goodwill. It knows no lordship that does not rest upon service. The humility and trustfulness of the little child point to its conspicuous mark of greatness. It requires of its citizens an unrestricted spirit of neighborliness. It teaches that all should love one another.

The Kingdom of God contains all of the essentials of a democratic community. It points out the insecurity of a world unified through force or commercial ambition or ecclesiastical ma-

chinery. It includes universal brotherhood, universal respect for the moral law, disarmament, love of liberty, fidelity in keeping moral obligations, international peace and universal justice. It is the verdict of history that the realization of a world community is absolutely dependent upon the ability and the desire of substantial groups in every nation to hold and to understand this sublime concept.

II. *This concept or ideal must be held vividly and uninterruptedly before the minds of succeeding generations.* We believe in the immortality of the Christian Church. Kingdoms and governments rise and fall but the Church remains. Christianity in some organized form, will never cease to hold its precious heritage, its vision of the ideal social order embracing the entire human race. This vision may temporarily be clouded by the moral miasmas of the dark ages. Its ability to make headway against skepticism, agnosticism, materialism, naturalism, and infidelity may not always be apparent. But full credit should be given to what has actually been accomplished. After nineteen centuries of toil under the most disheartening handicaps, the teaching Church has never yet surrendered her ideal, her banner of universal goodwill has never yet touched the ground of compromise or surrender.

Let not any one think that the inclusiveness of vision, the interracial confidence and goodwill, the sensitive appreciation of the integrity and the infallibility of international treaties, and other aspects of the present international mind are the product of forces that have their rise in a single generation. The comparatively recent happenings that have filled some minds with hope concerning the possibility of a world government in the immediate future can be traced to the influence of this ancient ideal. It was two thousand five-hundred years ago when the prophet Isaiah wrote: " \* \* \* and He shall judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation neither shall they learn war any more."

III. *In order to overcome socially disintegrating forces, this concept of world community will have to make a direct and powerful appeal to the altruistic and social instincts of humanity and receive the support of the massed consciences of the morally enlightened sections of the entire race.* Eminent students of our past civilization have pointed out that it has been founded largely upon force. The right to survive has been identified with the physical fitness to survive. Lust for power has been one of the strongest and most prevalent motives. The rights of the weak have been ignored by the strong. Whole areas of our much vaunted civilization have been permeated to the core by the pagan philosophy of



force. For the past thousand years there has scarcely been a decade that has not witnessed war.

Slowly through the centuries the Christian ideal, which is the utter negation of pagan force, has been gently appealing to a different group of motives. The response to this appeal has been made by an ever enlarging multitude. Germany, the finest flower of the philosophy of force, has been overthrown. With her crushing defeat all hope of building a world community on force has perished. Distrust of the social order thus constituted has swept like wildfire through whole areas of international intelligence. Make all future wars impossible is the universal cry of an increasingly altruistic humanity.

Thus it is that suddenly all organizations and institutions which in any way stand responsible for these moral ideals, find themselves directly responsible for the building and the upholding of the new social order. Their attitude is no longer defensive, it is offensive. History proclaims that they have now the right to claim the field. The ruling ideas of the civilized world have at last come to be the ideas which the Sunday-school has been implanting in the minds and hearts of succeeding generations.

The Sunday-school occupies a foremost place in this group of institutions. It is now called upon to formulate and carry through successfully a program of education that will make it possible for the members of the entire human race to think together, to understand and respect each other, to have common standards of value. There can be no substantial social integration without moral homogeneity. A common international purpose, ideal and ambition can exist only as a result of common judgment with respect to right and wrong. An immoral world community is a contradiction of terms. A platform of morality sustained and sanctioned by the Christian religion is the only one that is strong enough to bear the weight of a world community. The Sunday-school program of the teaching of Christian Bible truths must be extended into every part of America and Europe, and into every mission field.

Henceforth the governing motives of the social order cannot be commercial, political, military or racial. To combine selfish interests in a common selfish bond is to create the condition out of which social disaster is sure to come. The seeds of discord are planted where the method of integration is other than Christian. To create and foster a spirit of altruism not in America alone, but in every nation, is the immediate challenge of the present world situation to the Sunday-school. A world-wide educational crisis is arising. Political covenants, international in character, demand substantial international morality. There is imperative need of a new type of statesman, publicist, financier, diplomat.

When Lloyd George asked: "Are we to lapse back into the old world rivalries, animosities, and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?" he threw down a challenge to the Sunday-school. Rush orders on a gigantic scale are now being received for these standards of value, for these loyalties, which center around the Kingdom of God idea. The Sunday-school is twenty-five years behind the political times. There is too little of morality in the world to support those statesmen who are thinking in terms of a world government. Only by the most heroic efforts, by the introduction of the most efficient educational machinery, can the teaching Church meet this crisis successfully.

IV. *In order to become sufficiently dynamic, this ideal of world community must receive the hearty sanction and support of religion.* The super-organization of society can have no secure basis which is not moral. The moral rejuvenation of the race has come to be a practical necessity. To bring the massed consciences of mankind into being and to sustain them so that they may function through a world government can be accomplished only by an appeal to religion. The present generation is called upon to transcend the moral heroism of all former generations. The present challenge can never be met in a spirit of prudence, merely. The voice of the Crusader, "God wills it, God wills it," needs to be heard wherever the ideal of the Kingdom of God has gone. There is no power other than religion which can break down the narrow provincialism, the racial pride, the international suspicion and distrust, that are still lurking in our present world community. All the spiritual resources that are available need to be used. Religion is the only leverage that is adequate. It can stimulate the moral imagination. Religion is the patriotism that sustains the ideals of a Fatherland of all fatherlands. The Voice of authority which transcends all earthly voices needs to be heard. The need is that all people hear the thunderings of Sinai, and the gracious words of the Sermon on the Mount. Christianity is now known to be the only guarantee of permanent international goodwill.

It is because the Sunday-school is looked upon as being the sponsor for the teaching of the Christian religion that its need is so keenly felt in the present world crisis. This is the institution which is more and more assuming the responsibility of the moral and religious training of all the people. It must now become increasingly busy in adding to the moral resources of the nations. It must train a generation of citizens who can carry a weightier moral responsibility than that carried by preceding generations. Henceforth it must learn the art of mingling patriotism and religion. It must undergird the sense of civic responsibility and interest in political affairs with the supreme loyalty of all loyalties.

Christ's idea of social integration was not only religious, it was social. He placed back of the highest social ideals the powerful sanction of God's will. He put the dynamic of religion into the social bonds of mankind. To permeate the present project of world brotherhood with the religious spirit is the present demand being made of the Sunday-school. Literally thousands of our boys and girls must now dedicate their lives to the task of making international justice and goodwill dominant factors in the civilization of tomorrow.

Let those who lack confidence in the missionary movement of the twentieth century take into account the fact that after the Sunday-school has thrown around these ideals the sanction of the Christian religion, very soon their champions would reveal the spirit that is seen in missionaries, apostles, martyrs. Religion can produce crusaders. The Church school is now creating a movement for world brotherhood which in extent will far surpass the passionate pilgrimages to Jerusalem.

V. *The need that the Kingdom of God receive the fullest moral support and religious sanction makes it necessary that it become an integral part of an educational system.* This system must be world-wide in its scope and capable of molding the thoughts, impulses, sentiments, and conduct of succeeding generations of children and youth. The need of a permanent educational institution is apparent. A consistent policy must be maintained from one generation to another. The teaching Church has become the permanent educational sponsor for this project.

The Bible, which is the great text book of the Sunday-school, is a veritable handbook on the subject of world community. It points out the evils of self-centered nationalism. Its call to breadth of racial sympathy is clear and strong. Its inspired writers were impatient with all forms of class hatred.

The contribution of the Church school to world community is direct, dynamic, continuous. It tends to substitute love for pity. It frowns upon racial pride and class hatred. To each succeeding generation it presents the great ideal of a new earth wherein dwelleth righteousness. The project of world brotherhood is presented by it as being sacred. It can enshrine the idea of world democracy with all the glory of the Kingdom of God. It can quicken the efforts toward this long deferred hope of the followers of Christ. It can turn into practical and immediate account the noblest aspirations and yearnings of Christian youth. It can undergird the efforts toward world brotherhood with the most dynamic of spiritual forces.

## WORTH QUOTING

SELECTED BY FRANK L. BROWN, NEW YORK

What sculpture is to a block of marble, such is education to a human soul.—*Addison.*

\* \* \*

The life of the teacher is the life of his teaching.

\* \* \*

The true test of a civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out.—*Ralph Waldo Emerson.*

\* \* \*

The most important thing in a man's life is his religion: and the time to enthrone religion in a life is during the years of childhood and youth.—*William Jennings Bryan.*

\* \* \*

Great armies of freemen may make the world safe for democracy; there are but two agencies that can make democracy safe for the world, and these two agencies are the Church and the school.—*Walter S. Athearn.*

\* \* \*

The Sunday-school pays larger dividends than any other investment I make. It is doing more for character building and good citizenship with the coming generation than any other Christian agency.—*H. J. Heinz.*

\* \* \*

All the best training I ever had was in a Sunday-school. It is what has chiefly enabled me to do my work. The best university is the Sunday-school and it is by far the most excellent way of conveying religious instruction.—*Lloyd George.*

\* \* \*

We can preserve our liberties only by the religious education of our youth.—*George Washington.*

\* \* \*

Any individual or any institution that could take the Bible to every home in this country would be more for the country than all the armies from the beginning of our history to the present time.—*Chief Justice Brewer.*

\* \* \*

The Sunday-school is the world's greatest institution for popularizing the world's greatest book.—*Wm. E. Gladstone.*

\* \* \*

I challenge you to name any institution which has done as much for the greatness and welfare of our country as has the Sunday-school.—*Hon. John W. Foster.*

\* \* \*

Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship.—*Theodore Roosevelt.*

\* \* \*

The Sunday-school has done more for good citizenship than all the laws on the statute books.—*Marion Lawrance.*

# Missionary Training in the Sunday School

BY REV. GEORGE H. TRULL, NEW YORK

Secretary for Specific Work, Presbyterian Board of Foreign Missions

**T**HE SENSITIVENESS of children to good impressions and their ready response to enthusiastic leadership give charm to the work of the teacher of childhood. Enter the Elementary Department of your Sunday-school or any other department and before you are gathered bright, eager children, mischievous perhaps, "wrigglers" doubtless, but alert and quick to respond to truth presented on the plane of their interest and intelligence. In their minds is no prejudice, no indifference, and little if any selfishness. They are open-minded, ready to listen to mission fact and story. Impression struggles to find expression in doing at once something for starving Armenians, the little widows of India, the fisher folk in Labrador or the Indians in their tepees,—according to the story they have heard.

Last Sunday a speaker told a New Jersey Sunday-school how a few days previously he had visited a home of culture and comfort, and while waiting to see the father of the family he conversed with the mother, daughter and son. He drew a striking contrast between this home and those of the "Pineys" in Jersey—the people who live in the pine belt between Camden and Atlantic City; where they have few roads, little contact with the outside world, where ignorance and immorality prevail and where there is a pressing home mission need. The message struck home.

The following Saturday I was talking with two Juniors from that Sunday-school who told me what they had done during the week to get funds for the "Pineys," the object of the Easter offering. The boy of ten had gathered 50 cents as thus itemized:

His entire week's allowance .....	.15
Chopping wood and mending a shovel for his grandmother.....	.05
Three errands for his mother .....	10
Share of selling old papers to the rag man.....	.05
Gift from his father .....	.05
Learning a question in the Shorter Catechism, (offered by his Sunday-school teacher) .....	.10

Total .....

---

The girl of twelve had gathered \$1.85 during the week. Her father was not as generous as the Sunday-school teacher in payment for learning the Shorter Catechism, as he promised her ten cents for memorizing seven answers a week. As she had studied it before, she had little difficulty in refreshing memory and earned thirty cents for memorizing twenty-one answers within the week. This was her record:

Learning Shorter Catechism.....	.30
Her entire week's allowance .....	.15
Helping mother (special) .....	.10
Drinking buttermilk (which she greatly disliked) three times daily for the week .....	.10
Taking out her small brother for an hour and helping him to learn to ride his bicycle .....	.04
Cleaning the bath room .....	.01
Change given her from some school supplies .....	.04
Share of selling papers to the rag man .....	.05
	<hr/>
	.79

To this she had added her semi-annual interest on a \$50 Liberty Bond amounting to \$1.06. The moment she received it, she asked her parents if she might not put it all into her mite box for the "Pineys."

The consuming thought of both these Juniors was to put all the money they could earn or otherwise receive, into their boxes for their Easter offering. Spontaneously and cheerfully they are giving all of their weekly allowances and have no thought of spending a cent for candy, chewing gum or other delights of a Junior's heart until after Easter. Their enthusiasm, their generosity, their willingness to work, to do even distasteful things for the sake of the "cause" was refreshing to see. I could not but admire the abandon with which these Juniors had given themselves to the securing of funds by all legitimate means, and I was the more encouraged as I realized that these two children in their readiness to work, to save, to sacrifice and to give are but typical of normal childhood. It is the natural response to right impressions.

Confirming this is the following letter which came to my desk the past week from the Superintendent of a Primary Department of another Sunday-school.

"Enclosed you will find \$5.00, the gift of the Primary Department of the \_\_\_\_\_ Church.

"As our supplementary work in the class, I have been giving the children stories from the book "Mook." This has greatly interested the children and last Sunday I told about "Ten Cent Sister" or babies purchased in China for ten cents, and they voted to send this offering for those babies. Can you find a baby to rescue with this money or will it pay for a baby already saved? This work has stimulated interest very much in missions. The children are planning to dress dolls during the summer and send them for next Christmas.

"The money here sent is really the *children's* offering brought in addition to the regular gifts; part of it is birthday money (one cent for each year) and part is love money—money each child has earned by running errands, cleaning, helping with baby brothers and sisters, cleaning off snow, getting up "shows", taking medicine, etc. We have a class exercise for its presentation. So with this gift goes childish love and prayer."

A year ago, the Superintendent of a Sunday-school in a large city in Texas saw in his church paper a full page advertisement beginning:

### Why Not Have Your Own Missionary Representative?

The idea gripped him. Why should not his Sunday-school have one? He spoke to his wife about it. He mentioned it to some of his officers and teachers. They met for prayer and decided to put the proposition before the Sunday-school. To that prayer service there came a young woman, one of the members of the Sunday-school since infancy, who said she desired to devote her life to missionary service. It was therefore with peculiar tenderness and spiritual feeling that the Superintendent went before his school that morning to suggest that a forward step be taken—to raise \$1250 for the support of a missionary they might claim as their own. Within ten minutes the entire amount was pledged, in sums ranging from one dollar to twenty-five dollars each, by one hundred and forty persons, who constituted themselves—"The Overseas Club." The year previous that Sunday-school had given \$50 to foreign missions. They multiplied their gifts by twenty-five. This next year they have been asked to increase their pledge to \$1,500 because of increased cost of missionary maintenance, and the superintendent has given assurance that this will readily be done.

Up in the mining regions of Pennsylvania there is a Sunday-school teacher in a small town, who for years has had the missionary vision and passion. He and his wife would gladly be in foreign mission service today if the Lord had opened the way. This man is a splendid illustration of what can be done quietly, unassumingly, but by prayer and perseverance, to arouse an average, easy going Sunday-school to give sacrificially and enthusiastically to missions. The school has 400 members, most of whom have very moderate incomes. It is a community of workers, and not of capitalists. This good man years ago began praying for missions. He found that \$1250 was necessary to support a missionary, and so he set as his goal the raising of \$750, three-fifths of the support, by special offerings at Christmas and Easter. This was easily done. The next year this missionary leader was not satisfied with three-fifths of a missionary. He wanted his Sunday-school to have his entire maintenance. For several weeks therefore before Christmas the matter was presented to the school each Sunday and every class urged to do its best. It was hoped that in two offerings, at Christmas and Easter, \$1250 might be secured.

I was present on Christmas Sunday and watched the classes as they brought in their gifts, each sending a representative to the platform who carried not a pledge but cash. The Beginners' Department brought in \$32.20, the Primary Department \$108.75, the Juniors \$111.39, a total of \$252.34. Different classes of the Intermediates brought in \$24, \$25, \$82.50, etc. Then Senior and Adult Classes brought their gifts, the Home Department, and the

officers, until \$960.35 was deposited on the table. Then individual gifts were brought in from friends outside the Sunday-school. When the grand total was made up, \$1384.85 had been given. Instead of requiring two special offerings in which to raise \$1250, the one Christmas offering had more than provided the necessary amount. Many of the gifts represented real sacrifice. I speak of only one. An Italian girl of fifteen in a desperately poor family, the eldest of seven, worked all summer picking berries and selling them to help support the family. Her mother allowed her to keep two cents a week on each quart of berries in order to buy for herself something she might want. This girl, instead of spending the money, brought it in each week for the class missionary fund. By Christmas she had brought more than any other girl in her class.

A Sunday-school in a little town of one thousand people in eastern Minnesota with only 154 members sent in last Christmas as its mission offering for Syria, \$581. The year before they had sent \$51. Note the more than ten fold increase in a single year. There is not a wealthy man or woman in the church or Sunday-school. They are wage earners and farmers.

These few illustrations prove that the potential for financial investment in missions by the Sunday-school teacher is little realized. The only requirements are a worthy object, enthusiastic leadership, consecrated effort and sacrificial giving. The reflex spiritual benefits are really very great in Sunday-schools doing something really big, something far and beyond what they have ever done or thought of doing for missions before. It is worth all it costs. Try it in your school by multiplying your gifts to Home and Foreign Missions by ten or by twenty-five, by fifty or by one hundred or more if need be. Make it big enough to challenge sacrifice. We must get away from penny and petty giving in the Sunday-school if we are ever to train our pupils to know the real joy of it, and if we are to produce future large investors in the enterprises of the Kingdom. Nor can we rest content with a large total, unless every member of the school has done his part. That Sunday-school in Newark, N. J., which for years reported not only its gifts each Sunday but the number of contributors as well, laid the necessary stress on individual giving. The Sunday-school teacher is charged with a grave responsibility in training his pupils in giving. Not only should a pupil be taught to give because a worthy cause requires support, but much more because he needs the development of character which can alone result when giving is proportionate to ability, is cheerful, is regular and in recognition of stewardship. The Sunday-school must discharge this obligation of training or miss a God-given opportunity.

To cultivate intelligent, interested, sacrificial giving the pupils who, with others, give the money should have a voice in the selection



of the objects, and they should be in accordance with the natural interests of the pupils of various ages. The mission Boards will gladly furnish on application, a list of specific objects to which Sunday-schools may devote their offerings.

#### THE GIFT OF LIFE

Gifts of money are poor in comparison, however, with a richer gift for which we must look to the Sunday-schools to supply. If our Lord's last command is to be fulfilled to go unto the uttermost parts of the earth with the Gospel, there must be an unfailing supply of messengers. The calls that are coming to the mission Boards from abroad are urgent, insistent, desperate. Missionaries are dying at their posts from overwork and disease. Such word as has come to one Mission Board from Siam and from China is typical of conditions all over the world.

"Our need is nothing short of desperate. Our work has grown large, far and far beyond our powers. We must have help. Without it we cannot hold the line. The calls of the sick are insistent calls. We dare not refuse to attempt to answer them. But there is a limit to human endurance. Your two medical men in Chieng Mai have all but reached that limit."

"My work of teaching the nurses is fast growing beyond me—it has gotten too big for us to handle without at least one more foreign nurse in each hospital. Those in the work are all doing their best, but one only needs to be shown through the two busy institutions to realize the need. If only some nurses fitted for these places could look into the earnest faces of our students, their call would surely be effectual."

We have complacently thought it all right to send one family to a remote station, or to equip (?) a hospital staff with one doctor and no nurse, with the nearest station 600 miles away. Meshed, Persia, is in a province as big as France, with a population of two million people, is a sacred city of a hundred thousand in the Moslem world, one of the most strategic centers in all Central Asia. A few months ago there were just two missionaries at this station, an evangelist, and a doctor. The other two missionaries had been furloughed home on account of illness. The evangelist was stricken with typhus and the doctor with typhoid. The former died while the latter was still in his delirium. When the doctor recovered, he was the sole missionary left in all that vast region. The nearest missionaries were 600 miles away. He had been attempting before his illness, to carry on medical work over this vast territory. Needless to say, when he went itinerating outside of the city, his hospital had to be closed.

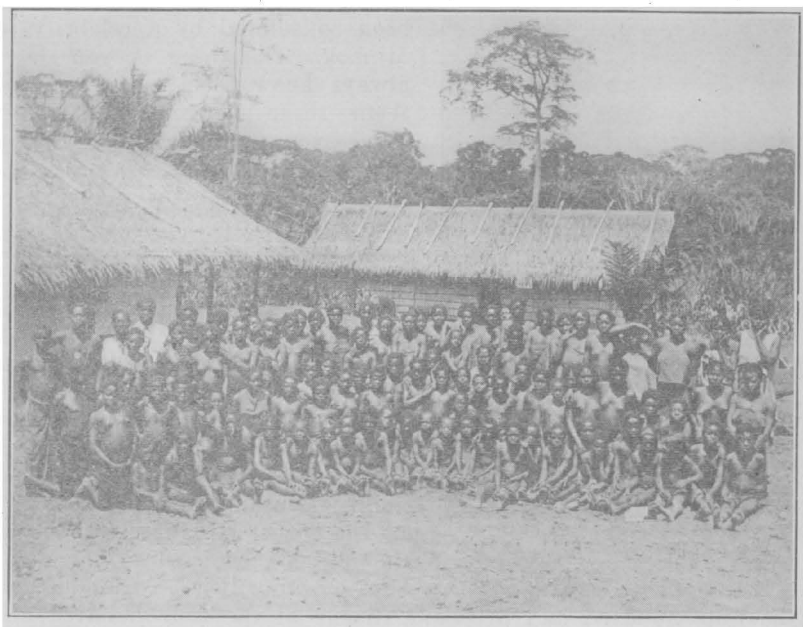
We must go to our Sunday-schools insistently with these needs. We must sound the call for recruits and have our young people think of missionary service as one of the possible forms of life activity in which they might engage. Pastors, superintendents and teachers, the responsible leaders in the Sunday-schools must them-

selves see the vision of the "man of Macedonia" if their pupils are to do so.

There are churches by the score in the United States that in all their history have never sent out a home or a foreign missionary from their ranks. They have conducted services and have doubtless influenced through their contributions and prayers their local communities and the regions beyond, but the conception of their church and Sunday-school as a center in which young people are to be trained for missionary service has never been seriously considered. When pastors and Sunday-school teachers begin to regard the young people as potential missionaries or their supporters, we shall have a new objective in Sunday-school work. One church out on the Pacific Coast about ten years old has in a decade supplied seven missionaries. Two of the pastor's own children have volunteered. He himself was a student volunteer and when prevented from going abroad spent several years in Alaska as a home missionary. His children were born on the home mission field. His church is a training school for missionaries.

Where a Sunday-school has adopted the objective of producing missionary volunteers, systematic missionary education in the different grades is a recognized part of the curriculum. If a school wishes to turn out lawyers, doctors, engineers, clergymen, it adapts its curriculum to the objective in view. A Sunday-school likewise, which determines to produce men and women trained for the extension of God's Kingdom on earth, both by engaging in it personally and by contributing to it by gifts and intercession, will map out its program of study and training accordingly. It will look for results very definitely. If they are not secured by the means employed the curriculum will be modified and the staff changed. It will be natural and normal to secure missionary decisions in that Sunday-school whose atmosphere is decidedly missionary, created by the missionary passion of its leaders. Personalities imbued with missionary zeal and fervor will communicate their enthusiasm to others.

Results will not be attained, however, apart from hard work, tact, and perseverance. Missions must be made attractive and natural through presentation of facts, in graphic story form. This should whet appetite for missionary magazines and books. Pictures, posters, charts, diagrams, maps, etc., will convey missionary truths to the eye in a way that memory will tenaciously retain. Contact with men and women who have devoted themselves to missionary service at home and abroad will prove invaluable. Their messages and personality brought to bear upon the lives of the pupils will do much to inspire and summon them to a like consecration of their lives to service worth while.



WHAT A SUNDAY SCHOOL CLASS OF GIRLS LOOKS LIKE IN WEST AFRICA

## Where The Drum Calls to Sunday School

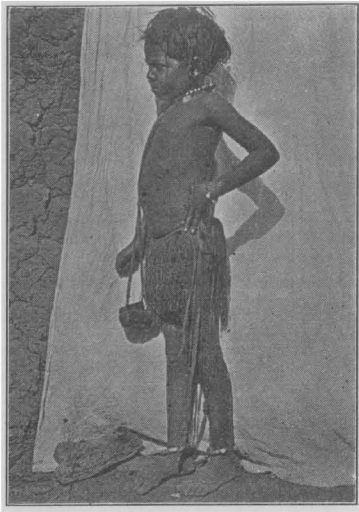
BY JEAN K. MACKENZIE, NEW YORK

The Author of "Black Sheep," "An African Trail," etc.

I am on a journey between Elat Station and Metet Station in the Presbyterian Mission, West Africa. My chairmen—for I am in a one-wheel bush chair—trot along in the late afternoon. We are to spend Sunday in a village beyond two more rivers. Suddenly six little girls fly about my path, their little grass bustles fluttering and their little chests heaving with the hurry of the adventure. And one of them is terribly in love with her granny. She is saying:

"My grandmother never misses going to the meeting, and my grandmother takes me to the house of God. My grandmother is a person of the Tribe of God and my grandmother always goes to the collection Sunday. My grandmother takes me and that was my grandmother who saluted you at Minkok! She came out of her house to salute you, and that was my grandmother. Did you see my grandmother?"

On and on that darling little voice tells me about her grandmother, "Mvam jam!" It seems that I cannot remember to have



GOOD RAW MATERIAL, AFRICA

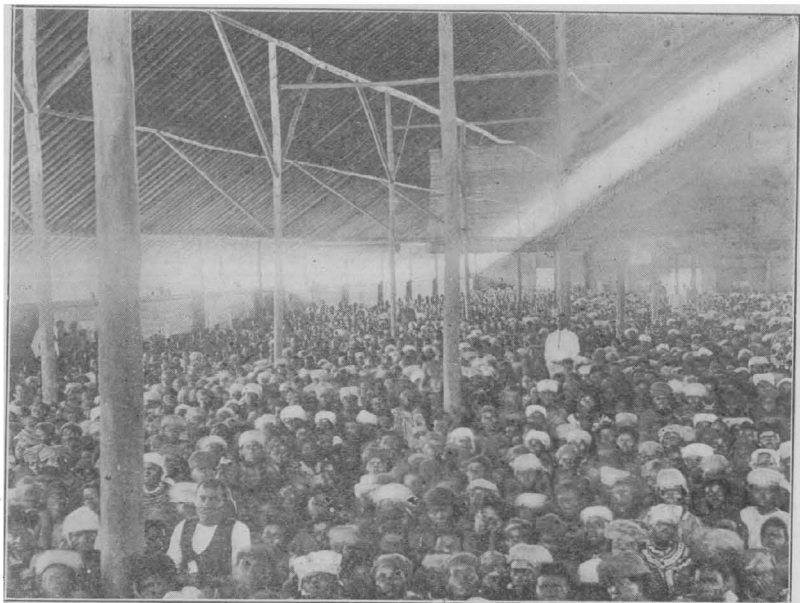
been so saluted by a celebrity in Minkok. The thing is you don't always know them when you see them—these paragons. But never mind—you are sure to see them tomorrow in church.

"I believe that you will come to church tomorrow" I say to the six little winded girls, and my chair speeds up and they are left behind. I hear the treble announcement of the little herald—"My grandmother"—and there follows more that I do not hear.

But do not doubt it; that distinguished company was in church the next day, along with about eighty thousand other church-goers in the forest and upon the beach of southern Kamerun. The dawn

of the Sabbath was cracked on that morning by the drumming of the four hundred and fifty-nine drums at the four hundred and fifty-nine out-posts of the Presbyterian Mission—to say nothing of the drums at the stations where the white people are. A drummer arose in that number of villages to announce, in the dusk of the morning, the day we celebrate. Christian people woke to that drumming, and put the thought of work away. Very early the dwellers in the remoter villages were on the paths of the forest that lead to those towns where there would be an evangelist. At nine by the evangelist's clock—for a really complete evangelist will have that wonderful equipment—the veil of silence that hangs about the forest of a morning is rent again, by the drumming that announces Sunday-school. By this time the Christian people are pretty generally seated under the four hundred and fifty-nine roofs of leaf thatch that cover the houses of God in the forest, for it is not understood in our forest that you should go to church and not to Sunday-school. Grandmother—be sure of it—on that morning went to Sunday-school, hand in hand with her dear little publicity agent.

At the door of the church they separate and for the hour of the school sit, after their kind, in classes. Presently at the lesson period a great murmuring goes up under the shadow of the roof tree and that is the people of the Tribe of God learning the Golden Text. It is most important that you learn the Golden Text, for what better have you to do in this world than to learn quite perfectly the Words of God that are for the healing of your tribe? You are one of the ignorant ones of the forest, born in the days



ONE HALF OF A CROWD OF 5745 BIBLE STUDENTS IN A WEST AFRICA MISSION

of the former darkness when there were as yet no books from God nor reading of books. So you submit with patience to the discipline of this hour, fixing your friend and neighbor, who is your teacher on Sunday, with attentive eyes. You must take your good where you find it, if you cannot read.

There are fortunate ones who can read—they are different! They have the Book of God tied up in a bright handkerchief, and with it is a little book of songs. They do not hide this treasure under a bushel—rather they make some ostentation of it on their way to church. They sit in proud classes, mostly young, with much care of their persons and with the manner of accomplished people. Here and there among the seated groups of classes these grave and accomplished young bucks or young girls will be teaching. They read the beautiful words from a book, with the greatest ease. The fortunate ones! Many of their seniors, men and women, read from a book, but not with that singing ease. No, when you have learned to read after you are a “real person” you practice that wonderful art with effort. Still, there you are, reading the Words of God to your less fortunate neighbors, teaching them the little you know that is beyond their knowledge. You stumble in your reading as they stumble in their reciting, but together you are stumbling in the right direction. And there, teaching a class back of yours,

is old Zamo, who cannot read at all. No, she cannot read, but the Spirit of God has shined in her heart. The sheep of her little flock, looking up to that wise old shepherdess, are fed. Her harrying old voice is driving them all one way upon the path that was made plain to Zamo by supernatural illumination.

These moments of reassurance are much savored by a missionary. That is why a visit to Efulen Station, the senior station of the work in the forest, is so happy. I remember such an hour in the Sunday-school of Efulen clearing—a clearing that is now twenty-seven years old. I, who had been at work there years before, was a guest on this day and sat at ease under the shade of that church. There were seventeen hundred people present. I could see the many teachers standing among the classes, their beautiful gestures in outline against the bright sky at the far open end of the church. Those gestures, and the address of many voices that made a noise of a running river under the brown thatch, were directed to the rank after rank of crowded brown bodies; this was Sunday-school. Presently I could name almost all those gesticulate outlines, they were old friends of mine. And near me two young women, whom I remember as little school girls, were speaking so wisely about the things of God. They were the children of Christian mothers, and I had a moment of the sweetest reassurance.

There is great need of reassurance. All is not ideal in the forest. Too many people are coming who want to know the things of God. It is as if you stood on the hill near Elat Station and asked the tribes that live under the cloak of the Kamerun bush: "How many of you will follow Christ?" And when you saw the bodies of one hundred and thirty thousand rise to that question you begged them to return to the place from which they rose. "Cast lots," you might find it in your heart to say to them, "and let those upon whom the lot falls become people of the Tribe of God; for the white people in the forest are too few and the black people are too ignorant to deal with so many to lead them out." Or you might say: "Wait a while, we've sent a messenger to the church of the white people beyond the sea, asking them to send five tens of white people and two white people more,—return to your houses and pray the Father that the hearts of the white Christians may be moved so to do."

But above your voice of doubt or your voice of entreaty there is a Voice more clearly heard by the people of the forest—saying: "Come unto me, *all ye!*" They hear that Voice above all the four hundred and fifty drums on Sunday morning. They come to Sunday-school as if they had a date with a Personality more compelling than that of their humble and ignorant teacher. They wait there as if for the consummation of a contract by the party of the second part. Is it nothing to you that they wait?



IN JERUSALEM WAITING FOR THE CHRISTIAN SUNDAY SCHOOL TO OPEN

## Saving the Children of Moslem Lands

BY STEPHEN VAN RENSSELAER TROWBRIDGE

Sunday School General Secretary for Moslem Lands

**B**Y THIRTEEN centuries of persistent effort Islam has established itself as the dominant faith in the Near East. Attached to every mosque is a *kuttab*, an elementary day school whose avowed purpose is to train the boys of each generation in the knowledge and practice of the religion of Mohammed. A *kuttab* is as thoroughly Moslem as a Sunday-school is Christian. Classes are held every day and the teachings of Islam are even woven into the primers and copybooks of the smallest lads.

In proportion as Islam has advanced, Christianity has retreated. The mosques in Cairo, Constantinople, Damascus and Baghdad outnumber the churches many fold, and any teacher who should attempt to start a Christian Sunday-school in Mecca or Medina would be put to death.

Yet as a result of the impact of western life many of the strongest Moslem ties are loosening. Most of the students in the Government schools in Cairo have abandoned the five essential daily prayers and the strictly enjoined ceremonial ablutions. In

private many break the fast of Ramadan and they have ceased to spend their evenings chanting the Koran. The city temptations fascinate and grip them. In these moments they sorely need the strength of manhood and their defeat is pathetic beyond words.

Is this not the golden hour for making Christ known? And how shall He give these boys and girls victory over sin unless He is made *personally* known to them? The *kuttab* has failed and is no longer interesting. Shall the cinema, the racy novel and the political club be allowed to hold the field? Or shall the Christian day-school, printing press and Sunday-school make a resolute and spirit-filled effort to reach the whole of this new generation with the good tidings of Christ's redeeming love?

### SUNDAY SCHOOL MEMBERSHIP

The deportation of Armenians, the famine in Syria and other war conditions have seriously affected the enrolment of Sunday-schools, and exact returns are not available from some of the fields. But the following census may be of value in securing a survey of Moslem lands: \*

	S. S. enrolment:
Morocco .....	158
Algiers .....	620
Tunis .....	222
Tripoli (no Sunday-schools)	
Egypt .....	22069
The Anglo-Egyptian Sudan .....	1061
Palestine (estimated) .....	800
Syria (estimated) .....	3000
Arabia .....	300
Turkey (estimated) .....	14000
Persia .....	4738
Malaysia .....	547
Afghanistan (no Sunday-schools)	
Total .....	47515

When we take into account that over 90% of the Egyptian members are of the Coptic race, that practically the whole of the enrolment in Turkey is made up of Armenians and Greeks, that the Syrian schools recruit from the Christian communities and in Persia the scholars are chiefly Nestorians, we realize that we are still at the very threshold of the great task of winning Mohammedan childhood to Christ.

There are in the world today at least 60,000,000 boys and girls under fourteen, whose only knowledge of God is from the garbled tales and obscure declarations of Mohammed. Let me quote, as an illustration of the negative and hopelessly uninteresting idea of God, the following sentences from the Short Creed by Al-Ghazzali, committed to memory by the children in the *kuttab*s:

"We witness that He is not a substance and substances do not exist

\* Moslem pupils in India and China are not included in the above survey, as these countries are reported in separate articles.



in Him; and He is not an accident and accidents do not exist in Him; nay He does not resemble an entity, and no entity resembles Him; nothing is like Him and He is not like anything; measure does not bound Him and boundaries do not contain Him—He does not exist in anything, just as nothing exists in Him: He has exalted Himself far therefrom that a place should contain Him, just as He has sanctified Himself far therefrom that time should limit Him. Nay, He was, before He had created Time and Place and He is now above that which He was above, and distinct from His creatures through His qualities. There is not in His essence His equal, nor in His equal His essence. He is far removed from change of state or of place. Events have no place in Him, and mishaps do not befall Him."

Does this not impel us to go at once among these pupils to let them hear the vivid parables and the rich interpretations of God from the lips of Jesus Christ?

The early missionaries opened Sunday-schools in private houses and in practically every preaching place, so that the movement has been co-extensive with the native Church and in many cases has branched out in villages and cities where the Church is not yet established. But there has been scarcely any internal organization of departments and grades, and almost no federation between schools. Until 1919 there had been no national Sunday School Union in these lands. The thirteen local conferences held this past year in the provinces of Egypt prompted the Sunday School Committee of the Presbyterian Synod to invite teachers and officers from the schools under the British Missions to join in a conference at Minia. This resulted in the first general Sunday-school convention for Egypt.

In Syria, Palestine, Asia Minor and other fields there is not as yet any national organization. The World's Sunday School Association proposes to locate secretaries at Constantinople, Algiers and Singapore. Capt. G. H. Scherer is appointed by an Intermission Committee as director of Sunday-school activities in Syria. In these lands where a number of missionary societies are at work side by side the Sunday-school is a common meeting ground. Even the Gregorian, Coptic and Orthodox Greek Churches are becoming stirred with a desire to share in the benefits of Bible study but there is, as might be expected, strong priestly opposition.

Although there are 894 teachers and officers in Egypt and the Sudan, the number of training classes is only twenty. Even these are of recent date, for sixteen of them have been started this year by Mr. M. S. Dewairy, the Field Secretary. In the other parts of the Moslem field, training classes and teachers' institutes are very few, and the idea of special preparation on the part of a school secretary or superintendent is entirely new. Generally speaking the day school teachers are asked by the pastor or the missionary to take the Sunday-school classes, with the result that the atmosphere and methods on Sunday are almost identical with the



#### SUNDAY SCHOOL OPPORTUNITIES

Treasurer, President and Secretary of Boys' Sunday School class in Cairo. All three are from Moslem Homes

week day work. The deep and intimate personal relationship between teacher and scholar is lacking, and in the presentation of the lesson tiresome exhortation too often takes the place of intelligent questioning and illustration. The World's Sunday School Association, in active co-operation with the mission college and theological schools, aims at bringing about a substantial advance in teaching efficiency.

All the Christian missions have felt the dearth of suitable literature in Arabic for teachers and pupils. The World's Sunday School Association base at Cairo has therefore translated, published and circulated during the past four years some excellent books and pamphlets. These have been issued in editions of from 1000 to 3000 copies and two

editions are already sold out.

Many publications by the Nile Mission Press, such as Forbush's Boys' Life of Jesu, Zwemer's illustrated pamphlets, Miss Trotter's illustrated story-parables and "The Awakening of Bethlehem" have been widely circulated. Sunday-school articles have been contributed to mission weeklies and monthlies in Cairo, Alexandria and Beirut. Circulation of books has been by sale through conferences, mail orders, colporteurs and book shops. Only the Golden Suggestions pamphlets have been given free.

Our aim for the future is to produce original books in Arabic, Turkish and Persian. Even in the translations a free rendering has been given and illustrative material from these Moslem lands has been introduced.

There is intense and immediate need for the creation of good literature in Arabic for children. Wretchedly illustrated novels of vice and crime, sold on the streets and in the city shops, are eagerly read. Boys and girls have nothing else offered them. The great majority would respond to better reading.

Special efforts have been made by the Field Secretary in Egypt to promote Decision Day services and the spirit of personal evangelism among teachers and scholars. Even young pupils have responded with earnestness, repeating the Sunday-school lesson to

groups in their homes or in the streets. Evangelistic sermons have been preached by Mr. Dewairy on all his journeys in Egypt and the Sudan. Dr. Sherwood Eddy's deeply spiritual address, "Temptation and How to Meet It," has been circulated in Arabic among thousands of Moslem boys in the Government schools of Cairo, Tanta and Alexandria.

Throughout Armenia and most of the provinces of Asia Minor the Turks wrought havoc to Sunday-school buildings and property. It is impossible as yet to estimate the extent of these great losses. In cities like Urfa, Van and Erzroom the class rooms have been completely demolished and every bit of equipment stolen. In other cities the woodwork has been torn out and sold by Kurds and Turks, so that floors, windows, ceilings, doors, blackboards and benches must be made anew.



MOSLEM SUDANESE BOYS IN SUNDAY SCHOOL, AT OMDURMAN

In some places the relief work has created such friendly relations with Gregorian Armenians that former anti-Protestant prejudices have disappeared, and the Gregorians themselves have undertaken to organize Bible study classes. But the war and the deportations have made the hatred between Turks and Armenians stronger than ever. It is, humanly speaking, impossible to expect that the Turkish children will enter Armenian Sunday-schools. A constructive effort must be made by the missionaries to start schools especially for Kurds, Turks and Arabs.

The damage done in Palestine has been far less than in the north, yet the Turkish troops stabled their horses in the classrooms of St. Mary's school, Jerusalem, and the Friends' Mission

in Ramalla had much furniture stolen and found its buildings in bad repair.

In the midst of the political unrest throughout the Near East there are hopeful facts which brighten the prospect for the future.

Dr. S. M. Zwemer's addresses in Cairo to boys and young men have drawn hundreds week after week to hear the call of Christ. A number of these have taken up systematic Bible study.

A Sunday-school has been started for the first time in the Gregorian Cathedral at Aintab, Turkey. The attendance is 600.

The Sunday-schools of Egypt and the Sudan contributed Christmas offerings in 1918 and 1919 for Armenian and Syrian relief, amounting to over \$4,100.

The Laymen's Movement is steadily developing in Egypt, \$4,500 being contributed in one year for new churches and Sunday-schools. This Movement is quickening the men of the churches spiritually.

Orders for all varieties of our Sunday-school publications in Arabic have been received from missionaries in Central and Western China.

The British and American Missions in Syria have agreed upon a united Sunday-school effort, and they lay the chief stress upon work for the Druzes and Moslems.

Surely the gates of Mecca and Medina shall not much longer prevail against the entry of the Good Tidings of our Saviour. In these days when the Far East is being brought near to Christ, the Near East is beginning to discover that Islam leads far from the Truth of God, and that life eternal is to be found in Christ the Lord.

### SUNDAY SCHOOL WORK IN SOUTH AFRICA

The Union of South Africa and the five British Protectorates in the southern half of the continent cover an area of 1,300,000 square miles, and have a population of about 10,000,000 people. (This does not include the conquered German Colonies). This country is becoming more and more important on account of the opening of the Cape to Cairo Railway, and other large transportation systems. The European population in the Union of South Africa alone is nearly 1,500,000, the remainder of the population being of colored or mixed races. As to the child population, it is estimated that there are about 300,000 European or white children of school age, of whom those in Sunday-schools number less than one-half. The mission Sunday-schools report about 150,000 native pupils, leaving at least 5,000,000 African children untouched. The majority of the schools are feebly administered and comparatively ineffective, but they are important forces in the development of the coming generation of South African blacks. The forces of evil, drink, immorality and love of pleasure, are advancing rapidly and capture many of the young people. The Sunday-school work in South Africa is conducted under the management of the British section of the World's Sunday School Association, and needs to be developed and strengthened in all directions.



BEGINNING AT THE BEGINNING IN JAPAN—A MISSION KINDERGARTEN

## The Sunday School and the Future of Japan\*

H. E. COLEMAN, TOKYO, JAPAN

Field Secretary of the World's Sunday School Association

**W**HILE ON A Sunday-school lecturing trip to Kyushiu, last November, I had a visit with one man who had been in Japan twenty-seven years. He was taking a keen interest in our work and one night he said to me frankly, "I believe I have made a mistake. I have been here for over twenty-five years and we do not have even a very good church as the result."

This man had been the characteristic evangelistic missionary, and I should judge a very good one. He had one of the best small equipments that I have seen for such a work. There was no evidence, however, that the children had been thought of in building the church, for no part was suited to their needs. He said, "I believe if I had begun with the children, and if we had made an effort to hold them, we would have been today a stronger and more effectively working church."

This failure to provide for children is characteristic of many churches in Japan, but some workers have not yet seen the mistake. Our missionary methods have been such as were moulded in American theological seminaries, thirty to fifty years ago. Then there were no departments or professors taking up Sunday-school methods and the child was hardly thought of.

\* Condensed from *The Continent*.

The older people in Japan have been slow to come to meetings and hard to convince, and when they come it takes time before they are intelligent church workers. There is no foundation of religious reading, or church attendance, or giving, or social service on which to build, as in this country. In fact we have been investing in burnt candles; for after these Christians were functioning there was little of life's candle left. We saved a soul, but how much better it would have been to save a soul plus a life, or in the above figure, to invest in a candle that was only beginning to burn, so that its light might shine to brighten the way for many others.

Thanks to many influences the importance of the child to the church is now beginning to be understood in Japan, and however important the evangelistic work we realize that we can never make the nation Christian until we have led the children to Christ and into lives of Christian service. In fact we have found that the success of the evangelistic effort depends to a very large extent on the foundational work of teaching that has been done in the Sunday-school. They say, everywhere, that the best Christians in the churches are those who have been taught and trained in the Sunday-school.

Sunday-school work in Japan is organized with fifty-two branches. Not all schools are yet affiliated with the Association, but before the world's convention meets in Tokyo we hope to organize 100 branches so as to include all parts of Japan.

Do you know how Sunday-schools get started in Japan? One way is for volunteer workers (students) to go out from our Christian schools, rent a room or two in a Japanese home, and call the children of the neighborhood together. There they are taught Bible stories and truths, and learn to sing Christian hymns so familiar to American children. One of such schools may come to be very successful, and the mission may decide to have an evangelist locate in the neighborhood, take over the Sunday-school, and begin in a little larger way the building of a church. In this preaching place they will soon have two or three classes and then if it grows it will gradually develop into a church.

One fruitful branch of the local school's work has been Bible classes conducted for students, often in English. Two very fine young men from my classes are in Shantung, China, one as a Chinese postal clerk. Although a Japanese, he was appointed by the Chinese postal authorities as postmaster at Tsingtau. Besides these two, five Christian young men from my classes are now in the foreign department of the Japanese imperial government.

Tokyo has a community training school for Sunday-school workers that has just finished its fifth term. We have also a standard teacher training course, and conduct training institutes two or three days in a place with six or seven lectures a day.

In the town of Yoppaichi, which was notorious for its many bad boys and young men of criminal tendency, a Sunday-school was started in the face of much opposition. Within a few months the police testified that the spirit of the youth had changed, and that now, as a result of the Christian influence, they have very little trouble.

The Japanese leaders are realizing today the need for help in the normal training of the children and youth. Dr. Sayeda, editor of the "Hochi" (a daily paper) in Tokyo, said: "With the downfall of materialistic civilization and from our own experience in adopting only the material side of Western civilization, we feel now, as never before, the necessity for emphasis on the spiritual training of the young."

The great question is, with what equipment shall we enter these open doors? We have only begun to touch the field, for the present Sunday-school enrolment in Japan means that we have only *one* in four hundred in Christian Sunday-schools.

\* \* \*

Many from America and Europe will become acquainted with Sunday-school work in Japan this autumn by personal contact at the Tokyo Convention. The missionaries have always given attention to the teaching of the Bible, and have founded Sunday-schools in connection with all their mission stations. There are today over 160,000 members of the Sunday-schools of Japan, and a national Japan Sunday School Association was organized in 1914 under the direct influence of Mr. Frank L. Brown.

Under the leadership of Mr. H. E. Coleman, representative of the World's Association, and of Mr. H. Kawasami, secretary of the national Japan Association, many up-to-date methods have been introduced into Japan. Graded Bible lessons covering twelve years is the standard set for themselves by the Japanese leaders. An interdenominational lesson committee of twenty-three is now at work preparing suitable courses for the different departments. Teacher training work has also been given much attention, and in addition to books from America that are translated and largely quoted in religious publications, there are no less than thirty-five Sunday-school books printed in Japanese. Training schools for Sunday-school workers are held each year in the leading cities.

The coming of the World's Convention is a goal toward which the Japan Association is working. They have set their aims as follows: (1) An increase in the average attendance in every Sunday-school of 25% by October, 1920. (2) All Sunday-schools (3) All Sunday-schools to strive to bring 1,000 schools up to the standards set for church schools. (4) All Sunday-schools to strive to try to organize at least 100 teacher-training departments.

S. D. PRICE.

# Sunday Schools In Latin America

BY REV. SAMUEL D. PRICE, D. D., NEW YORK

Supt. Dept. of Utilizing Surplus Material, U. S. A.

**I**F THE Monroe Doctrine applies to the United States in things that are political, much more does the principle apply in matters that are religious. To no continent are we more obligated to take the teaching of Jesus Christ than to our southern neighbor.

In the religious training of Latin Americans through the Evangelical Sunday-schools constructive work has been going forward since 1916, when Rev. George P. Howard was appointed Sunday-school field secretary for South America, representing the World's Association, with his headquarters at Buenos Aires. From there he visits all parts of Argentina, and has made frequent trips across the Andes to Chile, Bolivia and Peru, and northward into Brazil, Paraguay and Uruguay. A reel of moving pictures has been prepared under the direction of Mr. Howard and one of the pictures shows the Secretary in his office, which is well equipped with Sunday-school material, including a worker's library of standard books, maps, lantern slides, charts, kindergarten appliances, teacher training material and other helps to supply information and illustration.

In South America the problem of Sunday-school literature is somewhat complicated by the fact that Portuguese is the language of Brazil and Spanish of the other countries. The graded lessons are the standard but they must be re-written for the Latin American mind and for conditions that prevail in lands where Christmas comes in midsummer.

## ARGENTINA AND CHILE

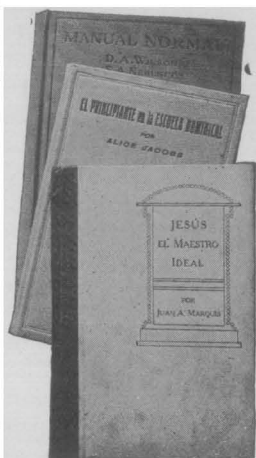
The moving picture reel reveals many surprising facts, such as the membership of a Sunday-school marching into the Second Methodist Church of Buenos Aires. First come the beginners then follow the older members of this school by departments, until at the close of the procession come a group of old men and women who are regular attendants of the adult Bible class. Classes of young and old are shown while in the midst of their class room work. The sand table is in evidence with the delightful little tots watching eagerly, and in contrast we see the teacher training class of older ones getting ready to do efficient work in instruction and soul winning.

Constructive Christian work has been carried on in Chile, ranging from teacher training classes to great evangelistic meetings in which hundreds have registered their decision to accept Jesus Christ



as their personal Saviour. Many of these after careful examination have been received into church membership and classes have been formed for the thorough instruction of others to prepare them also for active membership. The work includes organized adult Bible classes, Father and Son banquets and many other modern features of Bible school work.

A paragraph from Mr. Howard's 1917 report shows how eager are many to adopt his suggestions. Speaking of the elementary department he said: "Six months ago there was not a single kindergarten department in any of the fifty Sunday-schools in Buenos Aires. Now there are four such classes using the Beginners' Graded Lessons, and the habit is spreading. One lady writes that her children's favorite game is 'playing' Sunday-school, and that there is nothing they enjoy so much as going to Sunday-school now that their class room has been made so attractive with little chairs, blackboard and sand table. They are now coming to Sunday-school twenty minutes ahead of time, eager to get into their little class room, and it is not uncommon to find them bringing a little stranger-friend whom they wish to introduce to their fine class."



S. S. TEACHER TRAINING  
BOOKS FOR SOUTH  
AMERICA

#### IN BRAZIL

The very size of such a country as Brazil creates many limitations when Sunday-school work is attempted. There are populous centers such as Rio de Janeiro, Pernambuco, Sao Paulo and Bahia. Then there are vast stretches where one Sunday-school is removed a thousand miles from its nearest neighbor. There are many states in Brazil without an evangelical missionary and some with only one church or Sunday-school. The Sunday-school statistics read like a romance. At the World's Convention in Zurich in 1913 the membership was reported as 21,448. Soon the encouraging report came that a total of 27,000 and later 30,000 had been attained. An indication of the progress can be noted by the facts concerning their Sunday-school Rally Day which was held October 26, 1919. Here in the United States if the enrolment was 60,000 the Rally Day aim would probably be about 40,000. Very few would be bold enough to aim for 100%. Not so in Brazil. Their goal was 100,000 and the goal became only another mile stone. Figures have not been obtained for the entire country, but Rev. H. C. Tucker, Sunday-school Secretary for Brazil, esti-

mates that the numbers will probably range from 125,000 to 140,000. They believed in publicity as well as personal appeal. On the front of the Rio de Janeiro trolley cars large placards were placed stating that "Tomorrow is Go-to-Sunday-school Day" and everybody was urged to attend.

An item of special interest comes from Rio de Janeiro in connection with Rally Day. On two occasions when rally meetings had been held one of the boys who had looked forward with great expectation to be present had the misfortune of being sick. He was not in a condition to walk or travel in the street cars but on the second occasion five or six of his chums, poor boys working for salaries of about \$18 per month, agreed to hire a taxi and take this boy to the meeting. When this announcement was made there was a great clapping of hands and calling for those boys to stand up. Mr. Tucker, who related the incident added, "Really the occasion was tense with enthusiasm." \*

The next World's Convention may be held in Rio de Janeiro. The Sunday-school leaders in Brazil are seriously considering the question of extending a hearty invitation when the Sunday-school workers gather in Japan next fall. The date would normally be in 1924.

An eight point standard was adopted for the Sunday-schools of Brazil in 1918. Many schools are gaining the entire eight points and receive a diploma with seals showing the goals attained. The points are: (1) Organization; (2) Cradle Roll; (3) Organized Class; (4) Normal Class; (5) Home Department; (6) Instruction in Missions and Personal Work; (7) Report every six months to Sunday-school Union; and (8) Annual Financial Contribution to the Union. On last Rally Day more than \$3,000 were contributed for the work of the Brazil Sunday School Union. Some of the teacher training books that have been translated into Portuguese are used not only by Sunday-school teachers but are appreciated by many in private and public schools, and by pupils in the Government Normal Schools. The Sunday-school in Brazil has the opportunity of doing a great work along the line of helping to introduce modern pedagogical and psychological methods into the whole educational system of the country.

\* For months the Sunday-school leaders in Brazil individually and the Brazil Sunday School Union as an organization have been appealing to the World's Sunday School Association, urging that a full time, well equipped Sunday-school secretary be sent to them. This request has been emphasized by the personal entreaty of such men as Myron Clark, who is in charge of the Y. M. C. A. work in Brazil and Mr. Domingo A. Oliveira, Superintendent of the largest Sunday-school in Rio and the leading boot and shoe manufacturer in Brazil. A cable was sent to Brazil in March stating that at last a man had been found and that initial gifts had been obtained to make possible the commissioning of Rev. Herbert S. K. Harris, a Presbyterian pastor in Elmira, for this special work.



A WOMAN'S BIBLE CLASS IN CHINA—NOTICE THE BOUND FEET

## Importance of Bible Study in China

BY REV. OTTO BRASKAMP, TENG CHOW FU, SHANTUNG

**T**HE SUNDAY-SCHOOL is one of the best methods for direct and effective evangelistic work, for wherever there is a well organized Sunday-school there is a strong evangelistic spirit.

As a result of this work many strong church organizations have been developed. If it were not for the Sunday-school in China the churches would not be what they are today. Young and old, rich and poor, learned and unlearned come together for Bible study. Every phase of the work is carried on and developed in many directions. Much emphasis is laid on opportunities for service and great stress has been placed on Bible study both in the individual churches and the group meetings with pastors, evangelists, and other workers to learn how to make the Bible class work of the churches more effective spiritually.

The progress and influence of the standardizing of the Sunday-schools is most satisfying. The spirit and interest is developing and spreading rapidly throughout China. The teacher training and Sunday-school Institutes have been a great help in furthering the movement. The long-hoped-for Research Laboratory of Religious Education has made a wonderful start and the

Chinese leaders have a worth while Normal Training Institution in Religious Education. The doors are wide open for this type of work but where are the instructors? Rev. E. G. Tewksbury, the General Secretary for China and the only one for that vast country says:

“Certainly among the many interests that claim attention, absolutely none has been in my own life more fundamental than this stress on ‘personalized’ evangelism. It has made over my own life and that of many of my associates.”

If ever the Gospel in all its fulness and strength was needed by mankind, it is needed today. Some definite lines of Sunday-school work in China are:

- (1) The Week of Evangelism.
- (2) A Bible Reading Church, (a) Social service, (b) Personal Work.
- (3) “Christianity to Save China,” movement.
- (4) Yunnan Mission Movement.
- (5) An adequate church program.

The work is growing in China. For example in Tengchowfu, Shantung, Sunday-school services for one church are held in six places owing to lack of room in the city church. It is estimated that about 1,000 study the Sunday-school lessons.

The primary department of this church is composed of outside children, street waifs and day school pupils, with an average attendance of 300. The advanced department is composed of church members, students and non-Christians with an average attendance of 400. Two teacher training classes are held weekly for the study and explanation of the lesson. Regular Sunday-school services are held in four of the day schools which have been opened to reach the non-Christian women and children who live too far from the church. The average attendance in these schools is seventy-two with one hundred and fifty as the highest number present. Boarding school girls and women from the Bible Training School assist in teaching. Both graded and international lessons are used and have given splendid satisfaction.

In practically all the rural day schools, country chapels and churches, Sunday-schools are conducted either by the teacher, pastor, elder or evangelist. The Christians and inquirers also attend and receive a great deal of benefit from the study and explanation of the lesson. The Westminster and Graded Bible Lessons are used and Home Study Lessons are taught in some of the Christian homes, where there is no Sunday-school or day school.

One of the most interesting features of the Sunday-school work in China is the celebration of Christmas in churches and out-stations. At one station the pupils from six heathen schools came in a body with their teachers to attend the exercises. Two of these

teachers have since become inquirers. Two large Christmas trees were secured from the hillside and trimmed with paper flowers and fruits; the gateway and school room were decorated with pine branches. Suitable exercises were held all day long and about 200 people attended. At the close the children were each given a little handful of peanuts and a persimmon. Sometimes a large box of dolls and toys comes from American friends and these we distribute among them. How much they appreciate them is shown by an extract from a letter written by one of the parents.

"I have much pleasure in acknowledging your kind thought of sending my children the pretty little doll which I understand was sent by your good friends in America. It manifests that they possess the love of God, even sending presents to us over here, not mentioning the lives sacrificed. I wish you when writing to tender them our very hearty thanks.

Often for Christmas entertainment the Sunday-school children give a play illustrating the spirit of giving of our best to others. The methods of Christians in celebrating Christmas has a decided evangelistic effect and the attendance on the part of the heathen shows the increasing interest in Christian customs.

\* \* \*

The progress of Sunday-school work in China is shown by the following figures from all missions that conduct schools giving definite and regular Christian instruction.

All Societies:	1915	1916	1917
Schools .....	3,025	3,637	4,301
Teachers .....	7,355	11,021	12,416
Pupils .....	165,282	195,704	210,397

\* \* \*

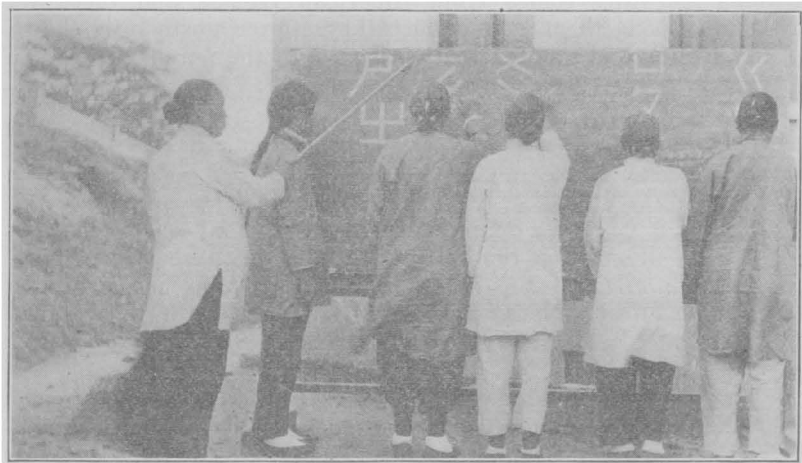
Two hundred thousand Sunday-school members in China are by no means a small force for righteousness, though they are in the midst of a people numbering over 400,000,000. These Bible Schools are rendering a great service in helping to produce Christian leaders for tomorrow.

The China Sunday School Union is working in cooperation with the churches and the missionary agencies, as well as with other organizations seeking the spiritual welfare of the Chinese. The Executive Committee of the China Sunday School Union is chosen from among the missionaries and other Christian leaders, and the General Secretary, Rev. Elwood G. Tewksbury, is also the representative of the World's Sunday School Association.

Laying foundations has been the constant and consistent aim of the work in China. Numerous teacher training books have been translated into Chinese. More than 1600 Chinese leaders have already received teacher training certificates as an evidence that they have either attended training institutes conducted by the

Union, or have passed examinations in one or more of the books of the teacher training series.

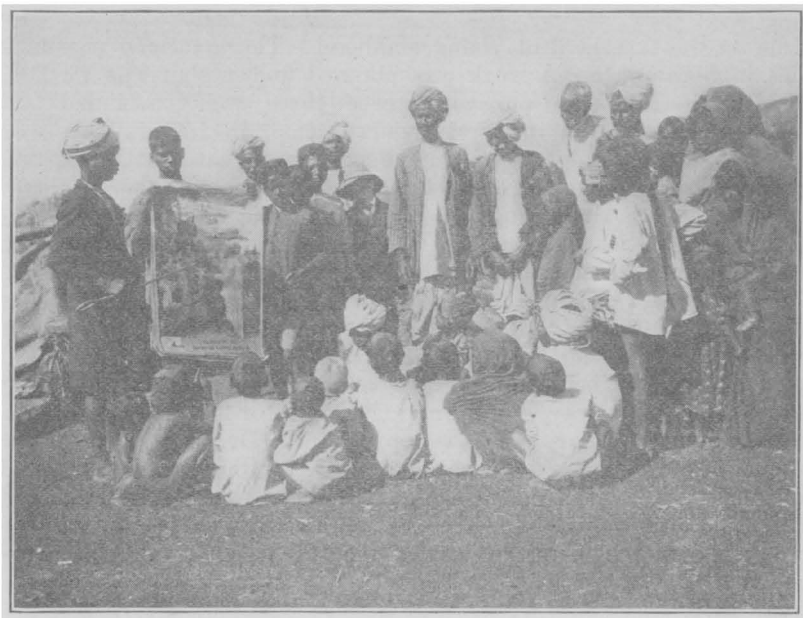
That the Chinese Church may become a Bible reading Church, special attention has been given by the Sunday-school leaders in China to a system of phonetic writing. This will mean an open Bible for Sunday-school as well as for church folk and missions.



TEACHING THE NEW PHONETIC SCRIPT IN CHINA

This new National Phonetic Script promises to be one of the greatest blessings that has come to China. Thousands of characters are needed in writing classic Chinese and hundreds are necessary for even very simple reading. With the new phonetic script only thirty-nine characters are necessary to represent the various sounds, and even an ignorant person can learn to read by means of the "phonetic" in three weeks. An educated person can master the new system in a few hours and typewriters with the script are now in use. In a country where today only about 2% are able to read it can readily be seen what a tremendous value this new system will have in Christian education. The production of invaluable literature in both Chinese and English is having its effect. Sunday-school literature is now being issued in this script, such as the Chinese Teachers' Quarterly and the China Sunday School Journal. Practically the whole New Testament is out in this script, and a new day is dawning for China.

S. D. P.



OPEN AIR SUNDAY SCHOOL, CONDUCTED BY BOYS IN INDIA

## Sunday School Work In India

BY REV. RICHARD BURGESS, JUBBULPORE, INDIA

General Secretary, India Sunday School Union

"IN ORDER to achieve something durable among the heathen it is necessary to teach the young. My greatest joy is to work among the children and the hope I derive from such work is very great." This was the testimony of Bartholomew Zeigenbalg, the first Protestant missionary to India. More than two centuries have passed and generations of missionaries have come and gone. Five thousand are in India today and all of them require but a few months' experience on the field before they hold the same opinion as Zeigenbalg.

In the hundred years between Zeigenbalg and Wm. Carey there were no Sunday-schools in the modern sense in India. Nevertheless there was undoubtedly systematic and excellent religious instruction, especially for the young. The news of Robert Raikes' movement reached Carey, Marshman and Ward in Serampore, Bengal. William and Felix Carey, sons of "William Carey the Great," and their friend John Fernandez, were at that

time on the threshold of young manhood. There seemed possibilities in Serampore. A work was planned and a plan was worked. Thirty Bengali children, with these three well-grown lads as teachers, constituted the first Sunday-school in India. This was in the month of July, 1803. In the self same year that Bonaparte unsuccessfully mobilized his forces at Boulogne to take England, these three lads successfully laid a plan to take India. In 1819 the first Sunday School Union in India was constituted, embracing Calcutta and the surrounding district.

With the missionary expansion of the reformed churches came the growth of Sunday-schools. But the growing movement was not unified until Dr. T. J. Scott, of the Methodist Episcopal Church, then Principal of the Theological Seminary, Bareilly, put time, money, energy, brain and heart into the cause. In the Decennial Missionary Conference of 1872 Dr. Scott urged the formation of a Union, on a national scale, for the consolidation and expansion of Sunday-school work. Dr. Scott's work was rewarded by the formation of the India Sunday School Union and he was appointed the first Honorary General Secretary. This epoch-making event took place in the Baptist Church, Allahabad, in the year 1876.

The India Sunday School Union embraces thirty-two Auxiliaries. Their boundaries coincide, in the main, with the large Provincial political areas of India and Malaysia. They are self-governing and depend largely, for their usefulness, on the personnel of their chief officers. This is not ideal, but facts must be faced. Inter-denominational committees, at their best, find it difficult to hold together permanently and effectively. Committee members include generally overworked missionaries and the laity, frequently changing, and all serve in an honorary capacity. The ideal is to employ a whole-time paid secretary for each large auxiliary section who will rally, unite and coordinate the work and workers.

The International Bible Reading Association has for many years been promoted by the India Sunday School Union. The natural home of this Association is the Sunday-school, and its topic the International Lessons each week. By its means the home and the school are linked by a golden thread, and the personal habit of daily Bible study is formed and strengthened. The lists of readings are issued in 13 Indian languages besides English. The total registered membership is 17,400 in the vernaculars and English, but probably 100,000 read the selected Bible portion daily. In the missionary educational institutes the International Bible Reading Association has a strong influence. As a matter of course the portion is read each morning at "opening prayers."

Figures are not the chief or the only proof of progress, but



they are worthy of consideration. Take 1881 as a starting point. In that year there was in India a Sunday-school membership of 65,728; by actual count there was in 1910 a membership of 565,717. That mean an actual increase in thirty years of 860%. Throughout the year 1910 one new Sunday-school was established every four hours and one new scholar enrolled every five minutes. There are many existing Sunday-schools which are not reported. Making allowance for those, I estimated that there are in the Sunday-schools of India no less than 750,000 teachers and scholars.

In England there is a Sunday-school membership of about one to every seven of the whole population; in India it is about one in every 500. The membership varies in different parts of the empire for certain manifest reasons. For instance in north Ceylon there is one Sunday-school member to every 19 of the population; while in Central India it is one in every 3761. These numbers will have a new meaning when it is remembered that each figure represents a human soul, and that probably half the Sunday-school membership is non-Christian. While we congratulate ourselves on what has been done, we should be humiliated at the fact that three-quarters of a million is a small number of Sunday-school members out of about 133 million Indian children under 16 years of age.

The most valuable testimonies as to the usefulness of the India Sunday School Union come from the mission lands where it exists. As the Bible Societies are indispensable in providing printed copies of Holy Scripture, so these Unions are indispensable in promoting the study of the Bible. The India Sunday School Union seeks to call into activity the latent power of the indigenous Church, training and directing that voluntary service in the interests of evangelization through the child. Herein, admittedly, lies the ultimate solution of the most fundamental problem of all missionary endeavor; herein also lies the justification for the existence of the work here outlined.

Bishop Thoburn says: "The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world."

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The Sunday-school is one of the greatest institutions of today. As a school of religious instruction it is inestimable. As a civil institution it is priceless.—*Daniel Webster.*

\* \* \*

What is taught in the Sunday-schools of today is the code of morals for tomorrow.—*Woodrow Wilson.*

\* \* \*

Our army cannot save the country, our navy cannot save the country, but our Sunday-schools, sown thick as school houses throughout the land, can save the country.—*General Rutherford.*

# Timothy Stand-by on Sunday Skool Doins in Ameriky\*

BY REV. JOSEPH CLARK, D. D., ALBANY, NEW YORK  
Superintendent of the New York State Sunday School Association

Brush Fork March 25, 1920.

My dear Bruther Laban:

I've just got a notis that the Wurd's Sunday Skool Conven-shun is to meet in Tokyo, Japan, next October; and, if our oil-well money keeps cummin in, yure cistern-in-law Marthy and yure Bruther Timothy is a-planning to go. The wind's blowin from the West this mornin and its a-waftin to my ears the soothing chug of the pump at the oil-well. I'm therefore reportin that the oil-well's still a-runnin.



Just now, Brush Fork is all ablaze with excitement about the program that the Kingdom of God haz just put on fer the downin of the devil. I reckon it took its kew from the wurd war. The big War what waz koncluded some two year ago sure did upset things, and now the Soljers of the Cross haz the job of settin the wurd rite agin. There's only one way fer to do it, and that is fer the churches and skools to *git together*. The Allies had to *git together* to win the war, and now the churches is follerin suit, and is *gittin together* to lick the devil. Well, Laban, that's rite-smart of a job, but it sure is needed.

The wurd war did some *good* things; but it did plenty of *bad* ones. One of the best things it did wuz to put the lid on the saloon forever. Glory! But, Laban, it took the lid off a lot of volcanoes—*labor* volcanoes, *Bolshevick* volcanoes, *high-cost-of-livin* volcanoes, and the like, and now they're spoutin forth their fumes in such awful fury that it looks like as if

\* Copyright applied for 1920 by Joseph Clark.

One of the unique and well known characters in the Sunday-school world is "Timothy Stand-by, the Sunday-school Man." Dr. Joseph Clark, who writes under this name, was an editor who became a minister and then entered Sunday-school work. He founded the Colorado Association and was for some years State Secretary of the Ohio Association. He is now State Superintendent for New York and has recently completed a campaign for a \$500,000 fund for Sunday-school work. He is a well-known speaker at conventions and his "Timothy Stand-by" letters convey much valuable information and many helpful suggestions in characteristic fashion.—EDITOR.

the world will be gassed if it don't watch out and hurry up and git on it's gas mask. That old maid of ancient history, Miss Pandory, [who we learned about in the Brush Forks skool] wazzen't a match to the world war in makin trouble. The nashuns of the world haz bin shoutin "Peace!" "Peace!" when there aint no "Peace"; and, worse than that, Ameriky haz no place in the "Leag of Nashuns." Ain't it awful?

"Well, az I wuz sayin, the Sunday-skool folks is roused and has started in on a kampain of evangelism and relijus edikashun what's goin to reach to the ends of the earth.

Laban, the surprizin thing is that it has been diskovered that Ameriky, mor'n enny other Nashun needs jogging up on relijus edikashun, if it's goin to do fer itself what it's a-plannin to do for the world. Laban, facks is facks, just as sure as pigs is pigs, and we mite as well face 'em square.

I have been a-studyin the figgers of late, and they're somethin alarmin. Laban, how many folks under 25 year of age do you spose is livin in Ameriky today? I know you have no idee so I'll tell you. There's just 55 million, 775 thousand and 40 [55,775,040]. I spose a few more haz bin born since them figgers wuz collected. The Katholicks claims about 8,600,000, the Jews 1,630,000, and all the other relijuns about 376,000. The Protestants haz about 17,000,000. After the Katholicks haz got credit for all they claim, and the Jews and Protestants for all they claim, there's still 27,000,000 boys and girls and yung folks in the United States claimed by nobuddy who don't go to Sunday-skool and who have no relijus trainin or edikashun of enny kind. That means that *two out of every three* [or 69 purcent] *are goin to no relijus skool*, and 4,000,000 of them are in New York State.

Laban, these figgers is bad enuff; but they look skandlus when we face the fack that more'n half of the folks what belongs to the Sunday-skool are absent most of the time. They're like Lige Tucker. He jined the Masons thirty yeer back and haz bin in the lodge-room only twiet since. Notwithstandin that, he's sot on insistin that he's a Mason.

You see, Laban, that durin the war the Sunday-skool folks got their eyes on somethin else besides the trainin of children in relijun. They nit socks, and sold Liberty Bonds, and sowed fer the Red Cross, and sung in Community Koruses, and cut bandages fer the woundid, and did a thousand other things what took time; and they fergot there wuz such a thing as relijus edikashun. *That's* one of the reesons why the Sunday-skool cause haz had a set-back in Ameriky. And now that the War is over [all except between the United States and Germany] the Sunday-skool's havin some job to git back where it *onct wuz*—to say nuthin of becomin what it long ago *orter have bin*. It's rite-smart harder to climb up a mountin,

Laban, than it is to slide down: and just now the Sunday-skool is in the climbin bizness.

Laban, one of the surprizin things about the Sunday-skool is that it haz got along *at all*, when the church haz bin so stingy in pervidin money for carryin it on. In a town down East, what haz 18 worshipin congregations, it haz bin discovered that in one yeer, all of them put together spent on their churches and Sunday-skools \$209,000; and out of that money, Laban, only \$6,600 wuz spent fer the Sunday-skools. Just think of it, Laban!—200 thousand dollars [or 97 percent] for the church, and 6 thousand dollars [or 3 percent] for the Sunday-skool. That's worse than "16 to 1." It ain't no wonder the Sunday-skool haz bin livin at a poor dyin rate.

Why, Laban, the United States haz bin blowin in stacks of money for everythin under the sun except fer the religus trainin of its boys and girls. It haz clean fergot that the safety of the Nashun depends more on the religus trainin of the people than it duz on the money they git or the good times they have. The time to make *character* is in childhood and youth—not after folks has growed up. There's lots of trooth in the old sayin "If the saplin is bent, the tree will be crooked." Laban, figgers shows that fer every man, woman and child, Ameriky last year spent \$2.40 fer automobiles, \$1.30 fer candy, \$1.12 fer coffee, 80 cents fer patent medicines, and 7 cents fer lead pencils; while the money spent by the Denominashunal and Interdenominashunal Sunday-skool Boards fer the religus edikashun of the boys and girls wuz little more than 5 cents fer each member of the Protestant Churches—the cost of a cheap lead pencil fer religus edikashun and \$2.40 fer joy rides. Laban, "if the richus skarsely be saved, where will the wicked and ungodly appear?" Woe is me! I'm all undone! Selah!

But, Laban, the Sunday-skool wurd is rouzed up over the matter and is gittin down to bizness. In the first place its *trainin more leeders fer young people*. It's bin revealed that the Sunday-skool's the place where leeders is made. The leeders of Boy Scouts, Girl Scouts and Camp-fire Girls of course are *members of the Church*, but it haz bin pinted out that 80 per cent of them are *teechers or officers in the Sunday-skool*, and 7 percent are *pastors*. That leaves only 13 percent who are not tied up to the Sunday-skool. Don't you see, Laban, that it's up to the Sunday-skool, through Trainin Classes fer leedership, Summer Trainin Skools, Week-night Skools of Religus Edikashun, and the like, to train a big army of leeders? And that's a part of the program to-day.

Then, Laban, the Sunday-skools of Ameriky is plannin to make a hundred thousand more misshunaries. Misshunaries are not made after they git to be twenty yeer old. Livingstone and Moffatt, and Judson and Thoburn and all the rest heard their kall to the missionfield in their teen yeers. From now on every Sunday-

skool is to become a recrutin stashun fer the enlistin of misshun-aries, and it won't be long afore a *Sunday-skool what's not represented somewhere in the misshun field by one or more of its own boys and girls will be ashamed to hold up its head and look the world in the face.*

Then, Laban, there are sum big plans on just now fer Vacashun Bible Skools to run fer six weeks durin the summer time. When you and I wuz young, Laban, the day skools closed in the spring to give the boys a chance to help their dads on the farm raise a crop of corn. But them days is past. There ain't no reason why the public skools in this day should close in the spring. They do it because they've got the habit, and they turn the boys out in June not to raise corn, but to "raise Cain." And the boys "raise Cain" because they have nuthin else to do but to kill time. The Sunday-skool world is a-plannin, Laban, to take half of the day skool vacation-time fer relijus edikashun—to teech boys and girls *relijun* and the *Bible*, and a lot of other things that the public skool can't teech, and that will help the youngsters grow up to be clean, high-minded Christian citizens, who will *live* right and *vote* right, and who will be an improvement over a lot of folks we now have in Ameriky. Grate guns, Laban, we wuz born too soon! We'd order be kids now, and git the benefit of these modern doins.

Then, Laban, plans is shapin up fer trainin the officers of the Sunday-skools—the Suprintendents, secretaries and sich. The Lord knows they *need* trainin. The skool officers are to be fed up on books and plans and confurences on Skool Administrashun until they know their job as well as the preecher knows hiz. It won't be long, Laban, afore suprintendents will be displayin a framed diplomy on the skool wall back of the desk [just like an engineer has one hangin on his engine-room wall] a-certifyin to the fack that he's passed the test and knows enuff about runnin a Sunday-skool to be put in charge. Why not, Laban? There's just as much in knowin how to run a skool as there is in pilotin a ship, or drivin a locamotiv.

This warm spring day reminds me, Laban, that Summer Skools fer trainin Sunday-skool leeders is now goin to be worked harder than ever. If I wuz a bettin man [which the Lord forbid], I'd bet our brown leghorn rooster that the Summer Skools will have more folks in them this summer than ever. Almost every state haz one, and the Internashunal Association runs a Trainin Skool at Lake Geneva, Wisconsin, which is called a "Graduate Skool" where they sand paper down and polish up the students what haz bin graduated from the State Skools. Oh, Laban, I know in usin these edikashunal words I'm gettin into deep water, fer you've never heard of sich doins and sich skools afore, but they're

pintin the way to a time when az sure az fate, the Sunday-skool will be a real Skool of Relijus Edikashun what will reach out into the week nights and into parts of week days, and the publick skool will be sittin at the feet of the Sunday-skool learnin somethin new in sykology and pederogy, and how to train the side of a boy that the day skool can't reach—his spiritual natur.

And that ain't all, Laban, fer the Sunday Skool's dead sot on headin off the Bolshevick bizness in this country. That can't be done by makin over the growed-up Bolshevicks, enny more than a farmer can straiten up a tree after its a foot thick. Big oaks comes from little akorns, and the time to take the kink out of a Bolshevick is when he's a little chap. That wild and woolly Villa down in Mexiko is a good sample of a Bolshevick. Think what he's cost Mexiko and the United States! Think what heaps of trubble he's made, and what money he's cost. That might all have bin saved if sum Sunday-skool in Mexiko had got hold of him when he wuz a kid and startid him right. That's what we've got to do with the Bolshevicks; get the *little* Bolshevicks into the Sunday-skool, and bring them up to love Jesus. Then they'll love our country and our flag and everybuddy, and will grow up to be law-abidin citizens.

And, Laban, plans is on foot to plant a Sunday-skool in every town and village in the West. Out on the fronteer there's hundreds of little towns with no preecher, with no church, and with no Sunday-skool; while, down to Jeriko Kort House, where Main and High Street crosses, there's churches on three corners within a hundred feet of each other. Laban, that's plantin too many seed-corn in a hill. There's thousands of boys and girls in the West who never saw a church and who never heard of a Sunday-skool, and they're growin up without relijus trainin. The Sunday-skool folks is detarmined that such doins can't go on enny longer. Laban, afore you're datin yure letters "1930" there'll be a Sunday-skool within walkin distance of every family in Ameriky. When that time comes, and there are plenty of Sunday-skools and no saloons, the Millenyum will be here. Glory!

Laban, I just got started, but I'll have to quit. The best news I've got to tell ennybuddy in these days is that I'm goin to Japan afore frost, and my wife Marthy's goin with me. The only Japanees word I know is "Ohio." It mean's "good mornin," and I'spose I'll work it overtime when I get to Tokyo.

The oil well's still a-runnin. Keep prayin that it will keep at it, fer if it quits, my Tokyo trip is busted.

Yours truly

TIMOTHY STAND-BY.

# On The Continent of Europe

BY HENRY N. PHILCOX, LONDON, ENGLAND

Hon. Secretary of the Continental Mission Sunday School Union

**A**LTHOUGH in the year of Waterloo the Sunday School Union in London made a grant towards a Sunday-school in France, where the idea was introduced by one of the exiles who returned at the close of the Napoleonic regime, and although isolated efforts were made in various countries in subsequent years, it was not till the latter part of the nineteenth century that an organized Sunday-school movement on the Continent began—in France—and it was not till 1864 that any organized effort was made from England to promote Sunday-schools in Europe.

The growth of Sunday-school work in Protestant lands has since then been considerable, even in Finland where three-fifths of the population of four or five millions are Lutherans. There are some 170,000 Sunday-school scholars in the Lutheran schools. Other Protestant countries on the continent formerly helped from England, now are independently organized and Holland has made valued gifts towards work in other lands. In Norway and Sweden local Unions are still helped by grants from England, but splendid progress has been made and it is hoped that, ere long, the Continental mission may be able to concentrate its efforts on non-Protestant Europe.

How vast is the need? A population of roughly 300,000,000 people, i. e., about equal to that of British India. But heathen India has three times as many Sunday-school scholars as these so-called Christian lands. They are but nominally Christian, for Romanism in Catholic lands is for the vast majority a system of superstition, by which it is hoped to escape physical and spiritual suffering. The Greek Church gives but dim Gospel light in Eastern Europe. The result is clearly manifest. With the advance of education the old superstitions are discredited and men, who know no other form of Christianity than that of Rome, become agnostic or atheist. Hence it is necessary to inculcate a purer faith and the surest way of doing this is through the child. Many children are permitted to attend the evangelical Sunday-school whose parents would never enter an evangelical church. By these children, and frequently by the lesson leaflets or other literature given to them the Gospel message reaches many a home which otherwise would be untouched.

For nearly sixty years the Continental Mission has supported work in France and has entered other countries. One of the most hopeful fields is Italy, where there is a Sunday School Union which

comprises every Protestant denomination, including the Episcopal, the Brethren and the Salvation Army. Already an advance has been made into new territory which was formerly under the dominance of Austria. Week by week as new schools are opened in "Redeemed Italy" and in other districts increased demands come for literature—lesson leaflets for the children, and lesson helps for the teachers. How much there is yet to be done—population of Italy 36,000,000, Sunday-school scholars 15,000!

Spain with its population of 21,000,000 is in a still more backward condition. Scattered here and there are missions with approximately 5,000 scholars, but the distances between the workers are so great that this fact and other difficulties incidental to isolated work have so far rendered abortive all attempts to found a Sunday School Union. Help is given to some of the schools by grants for literature, towards general expenses, and by the loan of lantern slides, the display of which attracts many children who would not come to an ordinary school. Portugal is in much the same state as Spain.

Of South Eastern Europe little can be said. In Bulgaria before the war, there were some schools and in Greece in 1900 the writer heard of only four schools, and has no knowledge of any increase. Shortly before Greece entered the war, two Greeks, who were eager to work for the children, were called for military service and the proposals were dropped.

Russia before the Revolution was a fruitful field—in spite of the many difficulties, such as persecution, lack of workers and ignorance of those who were willing to work, and the vast distances to be traversed by the Sunday-school missionary. Even during the days of the Terror, devoted Sunday-school workers traveled long distances to foster the schools and to encourage the workers. The door will yet be fully opened and we must be ready to enter.

Hungary is largely nominally Protestant and had many Sunday-schools in 1900, when the writer's visit to Budapest brought these workers into touch with England and led to the formation of a Sunday School Union. The bright prospects have, we fear, been marred by the war and the partition of Hungary.

Bohemia was, before the war, the home of a small work carried on amid varied difficulties. The new Czecho-Slovakia offers one of the most hopeful fields. Its population is some 13,000,000 of whom only about 500,000 are Protestants. But there is a strong movement among the Roman Catholic population, priests and people alike, away from the Papal Church. The Government is tolerant and sympathetic, and the cry has already reached us for help.

The children of Europe are the key to the evangelization of that continent.



# Missionary Methods for Sunday Schools

REPORTED BY MRS. E. C. CRONK, 45 W. 18TH STREET, NEW YORK CITY

## THE ENLISTING OF A THOUSAND

**How one Girl put a Thousand, not to  
Flight but to Work**

"SOME day we're going to number a thousand; some day we're going to fill this hall," sang a group of daring Washington girls. The group was one of the twelve into which a Sunday-school class was divided. The hall was one of the finest movie theaters in Washington. The teacher was Miss Jessie Burrall.

On Sunday, March 21st, 1920, the mark that the girls had dared to place before them was reached. They had enrolled their "thousand" and went over it with an eighty plus, and they have not yet called a halt. The class was begun with six girls in November, 1917. Miss Burrall, who is chief of School Service, National Geographic Society, called these girls together at Calvary Baptist Church to face the spiritual and social needs of the army of girls who were pouring into Washington in war work.

The class soon numbered fifty. Then it went to one hundred, and has been growing ever since, although many of the original war workers have left the capital.

Explaining the success of her class, Miss Burrall says:

"The chief aim is the development of spiritual values in the lives of the members in order to set them free from the cares, perplexities and irritations seemingly so much a part of life, and lead them into sane, joyous, happy acquaintance with God, by taking the New Testament promises at face value and seriously attempting to live by them.

"We very carefully avoid anything sensational in the teaching or conduct of the class. 'Pure religion and un-



MISS JESSIE BURRALL

Leader of a Bible Class that enrolls a thousand young women

defiled' is the most interesting study in the world. Believing that the human mind is incurably religious, we go ahead providing an opportunity for the exercise of the spiritual nature.

"A sponge never discovers its true nature so long as it remains in a saturated atmosphere. We refuse to provide a saturated atmosphere wherein the girls, by passively listening, can feel that their Christian duty is done, but everlastingly encourage them to become bits of radium and to let their light shine. Our aim is to set every girl at whatever work she can best do. The class stands, also, for joy, jollity, and even hilarity, —

"Once every two weeks or oftener a 'corking good time' is planned and carried out by a most efficient recreational committee. These good times range from skating parties, sight-seeing trips by motor, and launch rides on the river and canal, to picnics, house parties at nearby camps, and the time-honored reception and tea. We aim to care for every variety of taste and for every interest. Class organizations now include a ukelele club, a guitar club, choral club, basket ball team, two gym' classes, hiker's club, and others.

"The class first met in the commodious and well-equipped rooms of Calvary Baptist Sunday School. But an attendance of 200 in one class taxed the rooms to the limit. Just across the street from the church is the large, handsomely appointed, well ventilated Rialto Moving Picture Theater. When Mr. Tom Moore, the owner and manager, was approached upon the subject of the use of the building for the class, he related how Rev. Samuel H. Greene, the pastor of Calvary Church, had befriended his mother and himself throughout his fatherless, 'struggling boyhood, and as an expression of his appreciation, tendered the use of the theater absolutely free.

"The class joyously moved in and started on a campaign for a thousand girls a Sunday, which is now well on the way to realization, and the class is talking of 1500 as the next goal. Our class motto is the third line of the little quatrain, 'The Song of the Panama Canal Builders':

'Have you got any seas that they say are uncrossable?

'Have you got any mountains they can't tunnel through?

'We specialize on the wholly Impossible, Doing the things that no one can do.'

"We are great believers in the lure of the so-called impossible. Anyone can fail on an easy task, but a gigantic one enlists the imagination and helps to carry one 'over the top.' Thus our great handicap, namely the shifting of population, normally a

condition in Washington and aggravated ten-fold by the war—a condition that caused all the pessimists to attempt to discourage even the starting of the class, has worked to our advantage in that the 500 or more girls who have left are carrying the seeds of the class spirit and sowing them in their home churches. 'Junior Burrall Classes' are being formed in many places.

"We are great believers in tithing. We started with three girls who gave the tenth or more of their income to the Lord's work and now have over a hundred. Their average salary is over \$100 a month. That means \$12,000 a year flowing into the home and local churches. The class makes no attempt to receive or control the gifts. Regular and special class offerings are taken, however, and receipts for last year were well over \$6,000, although the membership a year ago was only 200. Only about one-sixth of that amount goes for class expenses. We have bought an automobile (costing \$1,200) for a Methodist missionary in Malaysia, have given \$3,000 to the Baptist \$175,000,000 campaign, and over \$500 to city charities. We are paying the passage and outfit of a missionary, are supporting a girl in training, etc., etc.

"The Sunday morning service starts at 9:30 with a pipe organ recital. This is followed by choral and community singing, led by Mrs. Gertrude Deland Price and her chorus of 30 voices. Scripture reading and prayer precede the lesson, which takes the form of a talk by the teacher on the International Lesson, always with a practical and present day application. It is a custom for the class to rise just before the lesson, when each girl shakes hands with the four other girls nearest her, learning the name and state from which each comes.

"As to organization, the class is rather unique. Early in the game we divided Washington into twelve districts with a captain and lieutenants

in charge of the members living in each district.

"Each group is organized into a Bible and Mission Study Class, for we are training workers for all varieties of church activities. We have seven volunteers for the foreign mission fields and support a student volunteer in a training school.

"The class has two efficient secretaries who keep an accurate roll of the class in duplicate by card index system. Every Monday morning a list of the new girls is placed on the teacher's desk. A cordial letter of welcome, telling the name of the captain and group to which she belongs, and requesting that she meet the teacher the following Sunday, is sent to each new girl. In addition to this each captain receives the list of the new girls for her group. The class is closely affiliated with the Calvary Baptist Church, over 100 girls having joined by letter or confession of faith during the year. Many other girls have joined other denominations.

"The teacher makes it a point to learn every girl's name and home state as soon as possible. A year ago, with ten new members a Sunday, she could usually name half of the ten on sight the second Sunday. Now, with 30 or 40 a week and over a hundred a month, it takes about six repetitions for her to fix the name and face. The only limit she is willing to put upon the size of the class is her ability to know each girl personally, so as to sympathize with her joys and sorrows. All girls away from home need more than anything else the right kind of vicarious mother or big sister, with nothing sentimental in the relationship but a frank, comradely friendship that asks no reservations, excuses, or mental Sunday clothes to keep it alive.

"There is an undreamed of power in our girls throughout the country—all that they ask is leadership."

*Note: Miss Burrall has just ordered 200 copies of the March number of the*

*Review that she may distribute them among the members of her class and so give them the information they need in the World Wide program of the Church.*

#### WHEN SURPLUS AND SHORTAGE MEET

##### The Surplus of Half the World Would Supply the Shortage of the Other Half

A discarded church bell lay rusting and unused in an old church tower in Cleveland, Ohio. Over in Liberia, Africa, a missionary was longing for a bell to call his people to the services.

A woman in Pennsylvania had her bicycle carried to the attic. Over in Kobe, Japan, a weary little missionary sighed "Oh, if I only had a bicycle I could double my work."

"In a 'spring cleaning' in a Virginia Sunday-school building large quantities of picture cards and lesson papers were dumped into the trash can. In a school in India a teacher was longing for picture cards and lesson papers, no matter what their date.

"Another calendar!" said a New York business man. "This is the forty-ninth one I've thrown into the waste basket." Out in Africa a missionary sat down at the typewriter to make a calendar because none was available.

That is why "The Department of Surplus Material" came to be in the World's Sunday School Association.

It has handled an even wider catalogue of wares than Sears, Roebuck and Company—from a card punch to a church bell and from a picture card to a mule.

From all over the world thanks and petitions have come. A missionary in the Philippines says that one-half of all the Sunday-school helps used by them are furnished by this department, and asks for more.

One of the most interesting pieces of work done by the department is the sending out of Christmas packages to about 1,200 missionaries. Before people in America have had their Thanksgiving dinners, the

Christmas packages are on their way to many lands. Each packet contains two Daily Bible Reading Calendars for the coming year, a Warren celluloid Calendar, "The Gist of the Lesson" for the year then ending, a song pamphlet, and two Easter musical services, with other enclosures that will help to make a happy Christmas overseas.

To people who are throwing calendars in their waste baskets the enthusiastic thanks of a missionary in Liberia who received a calendar in a Christmas packet, are hard to understand. He wrote: "Most of all we are thankful for the Sunday-school Calendar for 1919, which has just reached us from your Department. Ever since the year began, I have been intending to typewrite off a calendar (we can't get any out here!) because the mental effort of counting back from the last date you are sure of to find the day of the month you want to know is a nuisance—but the work never got done. So apart from all its special and good features your Sunday-school Calendar is a *real boon* and we thank you."

The picture post-cards which are thrown away or stored away in America may be of great service on the mission fields. A missionary from the Philippine Islands tells how he uses post-cards to carry Gospel messages: "I am planning an organization of personal workers in Silliman next year, and in connection with the tracts we intend to get out in various dialects I want to get picture post-cards on the backs of which the tracts are to be pasted. If you can emphasize picture post-cards in the literature coming our way this year I shall appreciate it. We can never get enough picture post-cards."

Every year organs, cameras, typewriters, violins, stereopticon slides, dolls, toys, and many other things are sent on their way with messages of joy.

Here is an opportunity for Sunday-

schools and missionary societies as well as individuals to utilize much material that would otherwise be stored away, rendering no service to any one.\*

#### LIVING POSTERS

It is one thing to state facts and quite another thing to cause an audience to really grasp the facts stated. Charts and posters help to visualize missionary facts. The liveliest posters of all that are being presented are real living posters.

Miss Mary C. Wiley has conducted a display of such living posters in a Presbyterian church in Winston-Salem, North Carolina. Each year the Mission Board of the Southern Presbyterian Church names some specific mission field to be presented to the church on Children's Day. This year the field to be presented was Korea.

Much literature and many attractive posters were sent out.

In order to make the posters really live before the audience, the Winston-Salem committee substituted real folks in costume on the platform, for the picture folks that were to be hung on the wall. Every detail of the posters was carefully worked out.

One poster presented a Korean bending underneath a heavy load, labelled "Ancestor Worship, Poverty, Ignorance, Disease and Sin." "Help take off Korea's load" plead this living poster.

One after another the groups were formed in tableaux. A reader who stood at one side gave the title and stated facts about each poster. After the last poster had been presented, she stepped forward and made an earnest plea for helpers, adapting the "Call for a Hundred Heralds" in *Women Workers of the Orient*.

Results reported are a most interested audience, members of school who took part, really impressed with facts and conditions they pictured,

\* Write to the Superintendent of the Surplus Material Department, 216 Metropolitan Tower, New York City, giving your denomination so that he may put you in touch with missionaries of your own church and the needs which you may supply with your surplus material.

parents more definitely enlisted because of the cooperation in preparation of costumes and studying facts, larger gifts which always follow intelligent interest.

Moving mottoes added another feature to the program. Striking missionary mottoes were printed on large sheets of heavy card board and mounted on handles. A procession of boys bore these mottoes aloft, each boy stopping in the middle of the platform to speak the words he carried. The long line of mottoes as the boys all faced front together made a very striking, silent address.

#### "COME INTO MY MISSIONARY PARLOR"

This is the invitation that Mrs. Fred A. Victor of the Central Methodist Episcopal Sunday-school at Yonkers, gives to one class each Sunday.

Now the missionary parlor is only a bright corner of the social hall in the basement, curtained off and furnished and unfurnished each time it is used by the three wide-awake boys who quickly transport chairs, rugs, table, blackboard, maps, and other furnishings as they are needed.

The Sunday-school is divided into four groups, (not including the Primary Department and Men's Bible Class), and each group is invited into the missionary parlor or mission study room, one Sunday in each month. On the first Sunday the little folks come, then the older scholars in order on successive Sundays. Instead of going into an ordinary mission study room, however, they go into China, Africa, or Japan, or some home mission field.

There are three teachers or leaders to make the journeys very real. There are maps and pictures and charts, costumes and curios.

One teacher conducts the journey, giving geography and history of the country studied and introducing the scholars to its people and its religions. Then the second teacher tells what changes are taking place as the people hear the Gospel, getting up-to-date information from church papers, mission study books and reports.

The third teacher presents the specific work their church is doing in that field. The pupils are given heavy card lap-boards and outline maps and crayons. They indicate the location of each church with a red dot, each hospital with green and schools with blue.

One day a boy who had seemed indifferent held his green crayon impatiently in his hand. "When are we going to mark green?" he asked, when the lesson was nearly over. The map journey was almost completed, and no hospital had yet been located. "Not until we reach La Pas," said the teacher. "You see we have just the beginning of one hospital for all of South America in La Pas." A quick exclamation of surprise came from this boy's lips, for the need had become very real to him.

Many of those little maps are taken home as the pupils are learning to pray and work definitely to meet the needs of the mission stations they have located.

The same subject is presented for four successive Sundays, the instruction being graded to suit the advancement of pupils.

#### FIVE THINGS THEY DID

Officers of a Minnesota Sunday-school decided that their school must have an intelligent interest in the work of the Boards of the Church. Here are five ways in which they brought it to pass:

1. An attractive poster was always hanging in the Sunday-school room, giving the names of the Boards of the church—Board of Home Missions, Board of Foreign Missions, Freedmen's Board, etc., etc.

2. Five minutes (time strictly adhered to), was given every Sunday during the opening exercises to the Sunday-school Missionary Committee.

3. A live missionary committee selected material to be used and secured the five-minute speakers. These were taken, as far as possible, from the church membership and adult Bible classes.

4. The Sunday-school Missionary Committee apportioned to the study of each Board a definite period of time, a month or two months, as seemed advisable.

5. On the first Sunday of the time apportioned to any particular Board, that Board

was introduced to the Sunday-school, its name clearly and distinctly emphasized, its purpose explained, its special field of work defined. On the following Sundays, apportioned to it, definite concrete examples of its work were given. (Particular care was always taken to connect the work definitely with its special Board.) This offered opportunity for the greatest variety and originality in presentation,—a map talk, a chalk talk, a character sketch, an impersonation in costume, etc.

This plan can be followed indefinitely, the Boards being taken up in rotation, for there is an inexhaustible wealth of material. It will result in a church membership informed and enlightened as to the Boards of the Church.

MRS. OLIVER WILLIAMSON.

#### INSIDE INFORMATION

"Fourteen years was I in America," said a man who came from another land, "before I saw an American home from the inside."

There is pathos in plenty in the groups of those from many lands who never see "inside." A young woman missionary recently had assigned to her a large group of Roumanians in a Middle West city. Among other opportunities which came to her was a class of young Roumanian men who were eager to learn the English language. Some were members of the Mission. Others were friends. All faced the difficulty of trying to live and achieve success in business in a land whose language was foreign to them and whose customs were strange and perplexing. With quick understanding their young teacher saw their yearning eyes turned to the closed doors and windows of American homes.

"Won't you come in?" she said occasionally to small groups.

At the dinner table she tactfully familiarized them with the use of various articles on the table. In her home she explained the social customs of America in just the way she would have liked them to explain to her the customs of their land had she been the guest and they the hosts.

Quite a number of them became interested in the church and joined the congregation.

The influence of that missionary's work in sympathetic Christian Americanization has spread to many centers. The Roumanian people in America, following the need of trade conditions move from center to center. Many of the members of that class have gone to other places and reached other groups with their influence.

#### IF THE MOUNTAIN WILL NOT COME TO MAHOMET—WHAT THEN?

Down in Virginia Miss Irene Haislip, a newly-made secretary of literature, prepared a display of literature for the monthly meeting of the Woman's Auxiliary. She gazed at her table with admiration. All that was latest and best, all that was brightest and most attractive she had, just ready for the eager members who would seize upon her up-to-date supplies with keen delight as they went in and as they came out. Now the meeting was over! The members had departed to their various places of residence, and her literature display remained intact. Not one woman had taken a single leaflet. Even the ones to whom she had offered them had waved her off saying, "Too busy, can't get time to read what I have now."

She gathered up her scorned stock and began to plan something more than a display. She bought a rubber stamp—"Do not destroy. It costs money. Read and pass on," and stamped every leaflet. Free literature impresses some people as valueless literature. Women like things they realize "cost money."

Then when she was all ready to begin new plans for circulating literature, influenza arrived and the Board of Health ordered a closed town. At first the literature secretary was dismayed over the prospect of no meeting at which to try out her new plans. Then she saw opportunity. Instead of closing out her

stock she ordered more. She wrote to her four Boards and to the American Bible Society for leaflets on their work. They sent their choicest and best. She made two hundred and fifty packages on each subject, with twelve or more leaflets to each package.

On Friday and Saturday she dropped a package in the mail box of every home she could reach in her denomination. When the "closed Sunday" arrived and the multitudes of church goers found themselves shut out from churches, they opened the packages of literature that had come to them "For Sunday Reading."

The duration of the epidemic suited itself perfectly to the organization of her denomination. For five weeks the churches were closed, so the first Sunday was Foreign Missions, second, Home Missions, third, Christian Education, fourth, Sunday School Extension and fifth, Bible Society. After the first Sunday there was an eager looking forward to what would come next.

A minister who was a cripple heard of what this girl was doing and asked her if she had any extra packages that he could use. His church was a short distance away and there were only twenty-one families in it. Packages were given him. With a boy to help him, he started out in a buggy to distribute the leaflets. He would have the boy call some one to

the door of each home and from his buggy he would give a word of greeting and cheer. The boy would then hand in a package "For Sunday Reading" and they would proceed on their journey.

That was not the end of the plan. The secretary wrote to a friend in a distant city, which had a population of about 200,000, and told her what she was doing. The friend's church was not closed, but there was much influenza among the members and the work of the church was greatly curtailed. She immediately secured literature for her congregation, called together Boy Scouts and Girl Scouts on Saturdays, and all the automobiles she could press into service, and had the children ride around the city, distributing the leaflets. Before they would start on a trip she would tell the boys and girls what they had to deliver and tell them a beautiful story about the "Cause" the literature represented.

The secretary of literature who started the plan was greatly enriched in her own spiritual life through this simple service, and after that she had no difficulty getting rid of the literature on her table at the Auxiliary meetings, for the women asked for it and read it eagerly.

"That was work?" Yes, it was work, but work that was tremendously worth while.

If the world is ever to be saved it must be saved through its childhood.—*F. B. Meyer.*

\* \* \*

If we can win one generation we have put the devil out of business.—*D. L. Moody.*

\* \* \*

What you would have appear in the life of a nation you must first put in the school room.—*John R. Mott.*

\* \* \*

I did not understand the secret of America's greatness until I went into her churches and Sunday-schools.—*DeTocqueville.*

\* \* \*

The Sunday-School is the most significant, most fruitful and most permanent work of the Church.—*Bishop W. F. McDowell.*

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN 156 FIFTH AVE., NEW YORK CITY

## Council of Women for Home Missions

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## Chairmen of Standing Committees

- Study Courses and Literature*—Mrs. John S. Allen (Reformed America).  
*Schools of Missions*—Mrs. Luke G. Johnson (Methodist, South).  
*Schools, Colleges and Young People's Conferences*—Miss Carrie Barge (Methodist).  
*Women's Church and Missionary Federations*—Mrs. Frank M. Goodchild (Baptist).

## Joint Standing Committees with Home Missions Council

- Home Mission Committee of Review—Charles L. Thompson, D. D. (Presbyterian, U. S. A.).  
Alaska—Paul de Schweinitz, D. D. (Moravian).  
Church Building—Joseph S. Wise (Reformed, U. S.).  
Cities—William P. Shriver, D. D. (Presbyterian, U. S. A.).  
Comity and Cooperation—Lemuel Call Barnes, D. D. (Baptist).  
Community and Industrial Relations—John McDowell, D. D. (Presbyterian, U. S. A.).  
Indian Missions—Rodney W. Roundy (Congregational).  
Migrant Groups—H. Paul Douglass, D. D. (Congregational).  
Negro Americans—George R. Hovey, D. D. (Baptist).  
New Americans—Mrs. D. F. Waid (Presbyterian, U. S. A.).  
Orientals and Hawaiians—George L. Cady, D. D. (Congregational).  
Plans and Policies for Hebrews—John A. Marquis, D. D. (Presbyterian, U. S. A.).  
Publicity—Ralph Welles Keeler, D. D. (Methodist).  
Recruiting the Home Mission Force—Charles E. Burton, D. D. (Congregational).  
Spanish-Speaking Peoples in the U. S.—Mrs. J. W. Downs (Methodist, South).  
Town and Country—Paul L. Vogt, Ph. D. (Methodist).  
West Indies—Charles L. Thompson, D. D. (Presbyterian, U. S. A.).

## THE CHURCH AND THE COMMUNITY

### Three Study Books

By EDITH H. ALLEN

Chairman, Committee on Study Courses and Literature

Diagnosing has become the absorption of the hour. Under the prevailing world war of ideas economic, social and governmental, men and nations suffer while human misery, pain, hunger, disease, anguish

and death march on to new victories quite as triumphant as those of shell, trench and guns. Everyone is prescribing. A League of Nations, a new credit system, production for service versus profit, cooperative individualism, nationalization of industries, internationalization of labor are some of the many panaceas advanced; of just what definite ingredients compounded, their advocates are not always prepared to state.



Meanwhile the cure halts and the malady increases.

Amid all the crash of conflict it is heartening to perceive at least a small safety zone, a bit of sure footing upon which to begin at once to build a little of the new soul and body of the better order that is to be. It is the realization of the identity of the human needs and aspirations. And the place for each to build is over against his own house, in his own community—the community which is the fulcrum, the larger family, the unit out of which the whole, the nation, becomes. It may not be diseased in body or soul without danger to the whole. Here sullen social resentments, alien racial consciousness, untaught and overworked childhood and womanhood may not exist, any more than typhus or influenza, without spreading contagion and disintegration.

What place has the Protestant Christian Church in promoting the whole life program and interests of the community? This vital question is the theme of the three new home mission study books for 1920-21, issued jointly by the Council of Women for Home Missions and the former Missionary Education Movement which is now the Missionary Education Department of the Interchurch World Movement of North America.

The leading book of the series, "The Church and the Community," is the work of Ralph E. Diffendorfer, director of the Home Mission Survey Department of the Interchurch World Movement, and thus peculiarly fitted to give this subject authoritative and inspiring treatment. The chapter headings indicate the general scope and character of the book,—Community Life, Economic Factors, Cooperation, Housing and Homes, Complex Community Situations, Community Leadership. (Price postpaid: cloth, 75 cents; paper, 50 cents.)

The second book of the series, "Serving the Neighborhood" by Rev.

Ralph A. Felton, through pen pictures and concrete illustration makes visible the Church actually at work in the community. It brings the Church to the fireside, the hearthstone, and wherever little children gather. Through its pages one sees again the ministering Christ passing along sunny, dusty roadways, pausing in villages, teaching, healing, and radiating new hope for all who toil and aspire. The six chapters are as follows: The Church a-Neighboring, Home-Making a Christian Calling, The New Health Crusade, Education through Play, Community Civics, Some Successful Churches. (Price postpaid: cloth, 75 cents; paper, 50 cents.)

The third book, "Mr. Friend-o'-Man of the City of Is-To-Be" for Juniors, is written by Jay T. Stocking, D.D., author of many books of delight for the young folks. In this book Dr. Stocking gathers the children about him and together they follow the Wise and Wonder Man through many interesting encounters and adventures, and when the stories are told and the book closed the child has found new friends in children of other races and colors, and a new glow within, the burning on his heart-altar of that light which reveals the beauty of goodness and the worth of service. (Price postpaid: boards, 60 cents; paper, 40 cents.)

For the presentation of these books to groups of varied experience and capacity,—children, young people, college students, women and men in church meetings, study classes,—supplemental material has been assembled, and later dramatic and stereoptican material will be added. The helps include a set of devotional exercises by Mrs. Jessie L. Scott to give a spiritual basis to the thinking for each chapter (15 cents), a supplement containing suggestions for leaders of program meetings and reading circles by Mrs. Frederic S. Osgood (ready in May, 15 cents), a supplement for leaders of dis-

cussion groups and lecture courses (to be issued in September, 15 cents), a leader's manual for the junior book by Miss Cornelia Bedell (15 cents), a model city set of cut-outs to be colored, a picture sheet and picture stories. Orders should be sent to denominational headquarters.

#### SCHOOLS OF MISSIONS

BY MRS. LUKE JOHNSON

Chairman, Committee on Schools of Missions

#### *Council of Women for Home Missions*

The Council of Women for Home Missions—a federation of Woman's Home Mission Boards and Societies in the United States and Canada—has many lines of service at the disposal of its constituent boards and agencies. Among these, none is more vital than the department in connection with Schools of Missions. The affiliated schools now number thirteen. The chairmen and the dates of their 1920 sessions are:

BAY VIEW, Mich., July 11-16—Miss Carrie Barge, Delaware, Ohio.

BOULDER, Colo., Dates not received—Mrs. Harry Hoffman, 214 Vine St., Denver, Col.

DALLAS, Tex., Sept. 20-26—Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Tex.

DE LAND, Fla., Feb. 1-8—Mrs. J. W. Smock, 212 N. Blvd., De Land, Fla.

EAST NORTHFIELD, Mass., July 16-23—Mrs. Taber Knox, Warwick, N. Y.

LOS ANGELES, Calif., May 31-June 5—Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Calif.

MINNESOTA, May 31-June 5—Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul, Minn.

MOUNT HERMON, Calif., July 13-20—Mrs. J. C. Alter, 21 Mountain Ave., Oakland, Calif.

MOUNTAIN LAKE PARK, Md., August 1-7—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

OKLAHOMA CITY, Okla., May 31-June 5—Mrs. H. L. Gilliam, 2244 West 13th St., Oklahoma City, Okla.

ST. PETERSBURG, Fla., January 23—

WILSON COLLEGE, Chambersburg, Pa., June 29-July 7—Miss Mary C. Peacock, Torresdale, Pa.

WINONA LAKE, Ind., June 24-July 1—Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

Perhaps never in the history of

these schools have they yielded richer returns than in the 1919 sessions. Feeling the after-war strain, and realizing that if the world is to be taken for Christ every woman now enlisted in the service of the King must come to be a "workman that needeth not to be ashamed," and that if the task is really to be accomplished in America every woman not now enlisted must be "called to the colors," these schools have bent every energy to their task. As a result, the registration was the largest in history, while plans are now being made for still larger registrations and multiplied activities for the coming sessions.

The meetings of the past year were nearly all characterized by an unusually spiritual atmosphere. In addition to careful study of God's Word and of home and foreign mission textbooks, special emphasis was laid on the cultivation of the spiritual life through prayer circles, quiet hours, the Morning Watch, vesper services, and addresses on spiritual themes.

Schools of Missions are now yielding rich returns in establishing women and girls in Christian principles and activities. There is no riper field for recruiting for home mission work and for securing a wide-spread study of mission textbooks and literature. They also furnish normal training for missionary leaders and other church workers. Indeed, a School of Missions is one of the most fruitful avenues for missionary propaganda now available among the Christian organizations for women. As well as furnishing an opportunity for the study of God's Word and of missionary literature, it furnishes information, inspiration, training in methods of work, and normal training for leaders.

The tremendous possibilities of these annual sessions as an unequalled opportunity for Christian cultivation and development is so apparent that the Council of Women is striving to be of service in assist-

ing schools to reach a high-water mark of efficiency. The Council is urging schools which are affiliated with it to join in an effort to reach a point of standardization by which every school shall attain certain systematic lines of work.

We believe that there is no other type of work more unique in methods or more fruitful in results. Therefore it is to be desired that the number of schools may increase, and that people in all sections of our native land may have access to this opportunity for training in lines of Christian service and knowledge. To this end we invite correspondence from any section or from any interdenominational group of women who desire to establish a school in affiliation with the Council of Women, in order that each may be helpful to the other.

\* \* \*

*The change of date for the session at Winona Lake should be especially noted.*

Affiliation of the St. Petersburg School has not yet been completed, as the Executive Committee of the Council of Women for Home Missions has not met since the credentials were received. For the benefit of our readers it is, however, included in the list before completion of official action.

#### AN AMERICANIZATION PROGRAM FOR THE WOMEN OF THE CHURCH The Spirit

This spirit is more than toleration. Foreigners must not be thought of contemptuously, or even with indifference. In almost every instance some of their countrymen have contributed to America and to all the world the largest measure of genius in art, literature, inventiveness, exploration and leadership, and some of these foreigners, now about us, who seem strange, and because of their strangeness, uncouth, have still quite as much to give to us, as we have to give to them. The expectation of learning from the foreigner imparts zest to the effort of explaining to him things which he should know.

There must be in the churches the Christian spirit of interest in foreigners and willingness to minister to them.

#### Methods

Because foreign women remain at home in most instances, they are the most tenacious of old-world customs, and the least

From a pamphlet published by the Home Missions Council and the Council of Women for Home Missions, 20 cents at denominational headquarters.

inclined to adopt, or even to become acquainted with, the new customs.

The women of the church should

1. Have a well-planned system of calling upon the foreign women in their own neighborhoods and in the neighborhood of the church.

2. Help the foreign women learn how to use American utensils, American foods, and become accustomed to American ways.

3. Teach them the English language.

4. Show them how to care for children and family under American conditions.

5. Explain some of the laws and customs affecting their children, especially with reference to school and work.

6. Be friendly and motherly to domestic servants and thoughtful of their welfare, and through them reach out sympathetically into their homes, or into the circle of their acquaintances. Sunday in many homes is a day of entertainment, and servants are allowed scant, if any, opportunity for church or for rest.

7. Deal kindly with trades-people who are foreigners.

#### The Young People's Societies

In addition to their share in the Sunday-school, and in other forms of church services, which reach foreigners, the young people can particularly do these things:

1. Report upon new groups, new families, and even individuals, who come into the neighborhood.

2. Teach some foreigners the English language, either in groups, or singly, by day or in the evening.

3. Help foreigners celebrate some of their own festival days, and help them to understand and celebrate our national holidays.

4. In some cases help promote a pageant, either to reproduce some scenes dear to the foreigners, which will make them better understood by Americans, or to present some historical scenes which help them better to understand America and the American spirit.

The following methods, additional to those already suggested, should be employed where possible:

1. Foreigners are strangers to the law. They are liable to get into trouble, and are liable to be imposed upon. The church should have a place and a time for giving legal advice and legal help, either through some lawyer or other competent person, who may or may not be one of its members.

2. The foreigners are apt to live in unsanitary, crowded quarters. They need a visiting nurse, or a friendly visitor, or a physician, not only in time of sickness, but at other times, to prevent disease.

3. Church members should take pains to invite foreigners to their homes socially for the sake of forming acquaint-

ance and of promoting good fellowship. An opportunity to see the interior of an American home may be a means of grace to the stranger.

4. The public school is one of the greatest Americanizing agencies, perhaps the greatest in existence. The Church should cooperate with the public school. As a rule it is desirable for Christian parents to send their children to the public school and not to a private school, or "select" academy. The mingling of children of different bloods and different homes is of inestimable value, to both the native children and the foreign children, in the process of Americanizing both.

5. The subject of recreation and amusement must not be forgotten. Play grounds for children, community "sings" and folk-dancing, concerts, and sometimes lectures, or forums, and "talks," and the moving pictures, may be furnished by, or supervised by, or encouraged by, the Church. The Church must not be censorious, but must be sympathetic and helpful in all of these directions.

6. The Church itself must make its religious *faith* manifest in its works. Men want religion. They are often suspicious of its organized forms, fearing lest other than purely disinterested motives prevail. But a manifestation of human interest and of Christian love and service will tend to draw foreigners into the Church itself. A church which wins the foreigners of its vicinity unto itself is worth many "missions," established for special purposes.

7. The greatest thing in the world is Divine love shown in human interest and sympathetic service.

#### The Goal

The goal of Americanization methods is

1. *Acquaintance.* For unless men become acquainted, they cannot coalesce.

2. *Goodwill.* A patronizing manner and spirit are offensive. Goodwill rests upon mutual confidence and respect.

3. *Cooperation.* Fellow citizens must share ideals, as far as possible, and combine for the realization of their ideals.

4. *The spirit of Christ* must find expression in as large a degree as possible, under whatsoever name it may be phrased.

#### A SONG OF THE LOWER WEST SIDE

By Rev. A. Ray Petty

Pastor, Judson Memorial Church,  
New York City

The war has given America a new respect for the peoples of other lands who have made their homes with us. Mothers who speak another tongue kissed their sons goodbye, with an ache in their hearts, and sent them

off to die, if need be, under the Stars and Stripes, for democracy. Our American homes have had no monopoly on service flags—neither did all the flags with gold stars upon them fly in districts where the American language is spoken and where American ideals of life maintain.

The men and women of foreign birth, and those of American birth but foreign parentage, have made good with us in the terrible testing of the war. They deserve our gratitude. They now have a right to demand that we should understand them, and that in a spirit of justice we should come to them and give to them an opportunity of knowing and of understanding American ideals and principles, through brotherly intercourse and Christian fellowship.

The fires of war have made plastic the hearts of all people in this great land of ours. Understanding sympathy can now mold the foreign-speaking, but aspiring Americans of our congested districts. We are confronted with a new and challenging opportunity of rendering larger and more helpful service than ever before in bringing the teachings of Jesus and America into the lives of our brothers and sisters of the tenement. The day must come when every man and woman, and every boy and girl under the Stars and Stripes shall have a chance to live in a decent home with uplifting surroundings, under the leadership of Jesus Christ.

#### THE STREET

The street placed its hands on the life of a boy—

The seething street—the soulless street—  
It stole all his portion of childish joy,  
The street.

The church did not see the boy as he passed—

The busy church—the bustling church—  
Did not see his face growing old too fast,  
The church.

The Christ looked down from the heavens high—

The risen Christ—the reigning Christ—  
And said, "For these least, I was glad to die,"

The Christ.

# NEWS FROM MANY LANDS

## MISCELLANEOUS

### Comprehensive Sunday School Program

**T**HE world need for Christian character building can be met, according to Mr. Frank L. Brown, if the following program be put into effect:

1. Fifty trained Sunday-school men at every national capital and area center, to push and apply American Sunday-school ideals as the best means of promoting a better world.

2. Sunday School Normal Schools at Tokyo, Seoul, Shanghai, Manila, Cairo, Buenos Aires and Rio de Janeiro, to train an adequate native Sunday-school leadership for the enlarging work of the Sunday-school.

3. A world publicity campaign for character making in every nation through the influence of the Sunday-school and Christian education.

### The Berean Band

**F**IFTEEN years ago Mr. Charles J. G. Hensman of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture, and named it The Berean Band Movement. Gradually the Movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually and a List of Verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of

subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the Movement and supplies literature without charge except for postage.

## NORTH AMERICA

### Cosmopolitan Sunday Schools

**S**UNDAY-SCHOOLS in which the lesson is taught in several different languages is a development of the present day aim to teach Americanization along with Christianity. These schools open with the singing of patriotic hymns in English by all the nationalities, after which the assembly separates into different national groups to receive instruction and recite the lesson in their own tongues. The plan is in operation in many places in the United States and in Canada.

### Decrease in Sunday School Attendance

**A** DECLINE of more than 10,000 Sunday Schools with an approximate loss of 3,500,000 pupils, is revealed in the first annual report of the Federal Council of Churches. The situation is considered peculiar because of an increase of 5,350 church organizations and the addition of 580,366 members.

A slight proportion of this loss is accounted for by the failure of some Lutheran Synods to make a report. The total registration of Sunday-school pupils is given as 15,291,658.

### Ranch Sunday School

**L**YSITE, a typical sheep and wool center in Wyoming, has been fertile ground for the pioneer Sunday-school missionary. There is no overlapping, for a wide circle can be described, with Lysite as a center, in which no church service of any kind is held.

A cousin of Theodore Roosevelt

assisted in the organization of the new Sunday-school in Lysite and the manager of the wool storehouse is now the superintendent. The railroad construction crew, the section foreman and his helpers and the ranchmen compose three-fourths of the attendance. One sheep herder drifted in, and confessed that he had not attended a religious service in the past twenty-five years.

#### A Hussite Society

**T**HE organization of an American Hussite Society was completed on Friday, January 9, 1920, by the adoption of a constitution and election of officers. This constitutes the central or charter society, what it is hoped by the promoters will be followed by the founding of similar organizations in other communities throughout the United States.

The organization is upon lines similar to the Waldensian and Huguenot Societies. The proposed constitution states that the aim of the organization shall be to promote such church, educational and philanthropic work in Czecho-Slovakia as seems advisable.

#### *The Presbyterian.*

#### Waiting Lists

**T**HE two schools for Spanish-American children of the Presbyterian Home Mission Board at Santa Fe, N. M., have long waiting lists. Miss Buxton, principal of Allison-James boarding school for girls, hopes soon to establish a complete high school course and eventually a college course. The graduates of Menaul boarding school for boys and the Allison-James school are eagerly sought as teachers in the public schools of New Mexico. In addition to these schools nine others are maintained by the Board in neighboring plazas.

#### *The Continent.*

#### Organic Church Union

**A** PLAN for organic union of Protestant churches in America was adopted in Philadelphia, Feb-

ruary 5, by delegates representing approximately 30 denominations after a three days' discussion. The new movement will be under the guidance of the American Council or Organic Union of Churches of Christ, a name officially selected by the delegates. Mr. Henry W. Jessup was chosen president of the Council.

The plan provides that Christian churches having the same faith in Christ shall agree to associate themselves in a body known as the United Churches of Christ in America, for the furtherance of the redemptive work of Christ in the world. It holds for "autonomy in purely denominational affairs," with each church retaining its statements, its form of worship and form of government. It provides for an executive body or council, and a general council in which constituent churches shall be represented by an equal number of ministers and laymen, women to be included.

The specific functions of the council are to harmonize and unify the work of the united churches: direct consolidation of missionary activities, as well as of particular churches in over-churched areas, by uniting boards or churches of any two or more denominations or otherwise. Another duty of the council will be to undertake inspirational and educational leadership of such sort or measure as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service, religious education and the like.

#### "Dry" Forces Unite

**W**ITH the exception of the Anti-Saloon League all the temperance and prohibition forces of America have merged into the recently formed American section of the World Prohibition Federation. Beginning to function at once, this new organization will be an active agency for enforcing the Eighteenth Amendment in the United States and in the fight against alcohol in other lands.

Included in the merger are the temperance agencies of all the leading church communions and the Prohibition Party, the Good Templars, Sons of Temperance, United Society of Christian Endeavor, National Temperance Society and the Commission on Temperance of the Federal Council of Churches of Christ in America.

The federation is the outgrowth of the International Congress on Alcoholism. Dr. Charles Scanlon of Pittsburgh represented the United States at the congresses in London, Milan and The Hague. The next International Congress will meet in Washington, D. C., September 21-25, 1920. It is expected that forty-one countries will be represented.

#### Change in Jerry McAuley Mission

**T**HE directors of historic Jerry McAuley Mission, 316 Water Street, New York, decided to abandon their work of reforming "bums," because the effect of prohibition has been to reduce the number of those for whom the mission was founded. But this decision has been reconsidered, and work will go on among the people who live in that part of the city, an almost churchless neighborhood. Many are families of the men who have been regenerated through the Water Street Mission. It is now planned to enlarge the scope of the work until it is made practically a community center.

#### LATIN AMERICA

##### An Important Difference

**R**OGER BABSON, the statistician, relates the following incident to prove the importance of religion in business life.

"A short time ago I was in South America, the guest of the President of the Argentine Republic. One day he broke a long silence by saying: 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country?'"

"I had my own ideas, but being his guest said I didn't know and asked: 'Mr. President, what do you think is the reason?' He replied: 'Mr. Babson, South America was settled by Spaniards seeking gold. North America was settled by the Pilgrim fathers who went to your land to seek God.'"

#### Brazilian Sunday Schools

**M**ANAU, on the upper Amazon, Brazil, has a wide-awake Sunday-school one thousand miles from the nearest church. Whole states in Brazil have only one church or Sunday-school, and these are all limited in attendance by the inadequate size of their houses. One Baptist Sunday-school in a suburb of Pernambuco has organized a "House Department," which is in reality a series of branch Sunday-schools. About twenty teachers assemble groups of neighbors in their homes at two in the afternoon, and teach over 250 persons, as many as the number in the parent school.

#### MOSLEM LANDS

##### Opposition in Jerusalem

**M**ISS A. VAN SOMMER, member of the Executive Committee and one of the founders of the Nile Mission Press, writes from Jerusalem of their successful work in distributing Gospels among Moslems. A printing department is in operation, but a need is felt for suitable Hebrew literature for the Jews of Palestine. Their leaders have issued an order that not so much as a handkerchief may be carried on the Sabbath, and dire penalties are called down upon any who go near a Christian missionary, one being the threat that they shall not be buried at Jerusalem if they disregard this order.

#### Egyptian Church Paper

**T**HE *Huda* (Guide) is a church paper issued by the native United Presbyterian Church in Egypt, and is full of excellent reading matter. It gives hearty support to Egyptian pas-

tors and leaders in upholding the ideals they are seeking to promote. Preparations for a vigorous evangelistic campaign included a series of articles upon such subjects as "Deepening of Spiritual Life," "Soul Winning," and "Personal Work." These topics were treated in a way which kindled a lively interest in the campaign. Dr. J. Krudenier is editor.

#### Community Nurseries

**T**HE people of the Egyptian Sudan have advanced a step farther than America in the community idea. Nurseries, in which all children of the tribe are raised, are in vogue among the Shilluks of that region. Shilluk children are taken from their mothers when mere babes. At an early age, girl children are installed in a common house, while the boys must live together in sheep and cow barns.

#### Work Resumed at Marsovan

**A**NATOLIA College is again open as are Anatolia Hospital and Anatolia Girls' School. The latter was never entirely closed during the war, although it was forced to move outside American premises. The premises were recovered in the spring of 1919, but the work of restoration was exceedingly difficult, because of the scarcity of both materials and workmen. The college is now in session, however, with an attendance of 150 students, and step by step difficulties are being overcome.

The Girls' School also has an attendance of 150, or more. There are also nearly 300 orphans, about equally divided between Armenians and Greeks, cared for on the premises under Relief auspices. Beside these some Christian girls rescued from Moslem homes have certain lessons. A group of nearly 40 working boys attend an evening school. In addition there are more than 600 young persons now under instruction in the American premises at Marsovan, almost as large an attendance as at any time before the war.

#### INDIA

##### Sunday Schools in Syrian Church

**A**N ASSOCIATION known as the "Mar Thoma Syrian Sunday School Samaj" has for its work the development of Sunday-school instruction in the historic church founded by the Apostle Thomas in the first century of the Christian Era. For Sunday-school purposes the area of the Church is divided into twenty-one circles, each comprising an average of eight congregations. An inspector for each circuit visits the schools in his division, gives model lessons, holds meetings for teachers and also addresses the parents.

The Samaj began with a course of five years which was raised to six and again to seven years. The course now covers thirteen years' study. Training in missionary giving is emphasized. In some schools the children bring handfuls of rice; in others the boys grow bananas or cereals, while the girls sew or raise fowls in order to secure their contribution toward the foreign mission work of the Church.

The following figures indicate the numerical growth of the Sunday School Movement from 1905 to 1918:

Number of Schools	....	86	167	190
" Teachers	...	258	740	1520
" Scholars	....	3800	7832	14215

##### A New Leper Asylum

**A**NEW leper asylum was opened at Cuttack, Orissa province; in November last. The institution covers forty-one acres and has an abundance of pure water. The buildings are of brick, with tiled roofs and cement floors. The men's wards accommodate 150 patients, and women's wards in another compound provide for 80 lepers. Two observation wards will care for 20 incipient cases and in addition there are hospitals for men and women, a dispensary, an insane ward, a shop and splendid quarters for the asylum staff.

For the 6,500 lepers in the Orissa district, there have been only two



small asylums, one at Puri and one at Sambalpur.

#### Scudder Memorial Hospital

**T**EN years ago the descendants of Dr. John Scudder planned for a hospital in India to his memory. As a result, there is now \$18,000 in hand, and the British Government in India will add an equal amount. Two desirable pieces of property have been purchased at Ranipet, and on December 11, 1919, the cornerstone of the new hospital was laid, with appropriate ceremony and feasting, the latter so necessary to the Indian idea of such functions. Mrs. John Scudder, who first sailed for India 59 years ago, laid the cornerstone.

#### SIAM AND MALAYSIA

##### An Industrial Venture

**T**HE American Presbyterian Church has an industrial plant at Lakawn, Siam, for tanning hides and manufacturing leather goods. This work is the product of a missionary with a vision, two tubs and a few knives, supplemented by some directions from an American firm. Not only is leather made here, but from it come shoes, bags, harness, saddles, belts, etc. It was necessary to put this work on a commercial basis, so the "Lampang Industrial Company, Ltd., was formed, the Presbyterian Mission retaining one-third interest in the company. The enterprise is entirely self-supporting. Orders are not filled outside of Siam because the local market absorbs all the output and clamors for more.

The business is run according to Christian principles, and fashions not only good leather but good character.

#### A Kamoo Lumberjack

**A** PEOPLE known as Kamoos of animistic belief are scattered over the mountains of Siam, Burma, French Indo-China and Southwestern China. Migratory groups of Kamoo men work in the teak forests of northern Siam. One of these, Ai

Siang, proves how undying is the "seed of the Word." As a young lad, Ai Siang heard of the Gospel through Dr. McGilvary, but not long afterward the French government barred all Protestant missionary work from Kamoo territory. The last attempt of Christian missionaries to reach there was made in 1904, and was not successful. Many Kamoos have remained Christian at heart, giving each other encouragement as opportunity offered, and Ai Siang has become their leader. His trips to Siam have added to his Christian knowledge, and he is hoping and praying that now that the war is over Christian missionaries may be allowed to visit his people. With his meager understanding of the Bible, he has nevertheless held up the light of the Gospel in the midst of dark superstition.

#### Mission Schools in Singapore

**G**OVERNMENT reports show that in Singapore out of every seven boys learning English five are sent to mission schools, compared with two to government schools. In the case of girls the proportion is even larger, five being educated in mission schools to every one girl in a government school. Yet the yearly grant to mission schools is one-fifth the amount allowed government schools. Would it not be a better policy on the part of the government to pay more regard to the wishes of the parents by so largely raising the government grants to mission schools as to enable them to continue the work?

*The Mission Field.*

#### CHINA

##### Medical Coeducation of Chinese Women

**A**SOMEWHAT startling innovation has been instituted in China in the adoption of coeducation for medical students. This policy, recently put in operation at Peking Union Medical College, may also be adopted in the proposed Shanghai Medical School. The China Medical

Board estimates that the actual cost per family, even for inexperienced physicians and their assistants who go out from America to teach in its medical schools, is between \$4000 and \$5000 a year gold. This is an interesting contrast to the amount paid to missionary families, which is less than half this sum. The cost of maintaining the Peking Medical College is about \$600,000 a year, although there are only seven in the entering class. The expense involved and the comparatively few Chinese women who have the necessary preparation to undertake the study of medicine led the China Medical Board to make no provision at the outset for the medical education of women.

Since the reorganization of the Peking Union Medical College the conclusion has been reached that coeducation in medical schools in China is feasible and consequently the trustees have decided to admit women to the pre-medical school. Two women are also on the regular scientific staff of the college, one as a biologist and the other as a chemist. Another will probably be appointed to the department of anatomy.

The China Medical Board is also interested in the improvement of scientific courses in Ginling College, Nanking, in Fukien Christian University, in St. John's University, Shanghai and elsewhere. There is great need for trained physicians in China, especially for women doctors because of the unwillingness of Chinese women to consult men physicians. Such women as Dr. Mary Stone and Dr. Li Bi Cu are clear evidence of the ability of Chinese women to become excellent physicians and surgeons. They should therefore have the opportunity to receive first rate medical training. In order to provide this without obtaining large sums for new constitutions, coeducation is advocated by Roger S. Greene, resident director in China of the China Medical Board.

#### Ready to Accept Christianity

**PAOTINGFU** was martyr ground in the Boxer days of 1900. Today there is a mighty sweep toward the Christian Church, and 2500 persons have asked to be enrolled as inquirers—so many that the native pastors are compelled to hold them back, and are accepting only the most promising citizens of villages and towns.

#### Bandits Free Dr. Shelton

**T**HE State Department has received word from Peking that Dr. A. L. Shelton, the medical missionary of the Disciples, who was kidnapped by outlaws in Yunnan province, has been released.

Dr. Shelton and his family were traveling with an escort of six police and were within two days of their destination when the party was attacked by a notorious outlaw named Yang Tin Fu, who carried Dr. Shelton away into the hills, but allowed Mrs. Shelton and the children to proceed on their way to Yunnan-fu.

Every effort was made by General Tang Chi Yo, the military governor of Yunnan, to obtain the release of Dr. Shelton without taking such measures as would endanger Dr. Shelton's life. The American military attaché was sent by the American Legation at Peking to Yunnan-fu to assist in the efforts to obtain Dr. Shelton's release.

#### Chair of Business Administration

**R**EALIZING that China's confidence in America's friendship has been somewhat impaired by the treaty of Versailles, the students of Boston University plan to cement friendly relations through educational, rather than political agencies. The effort is to establish a Boston University chair of business administration in Nanking University, which was chosen as the starting point for this international cooperation because it was founded by a graduate of Boston University. It

is hoped that the new department of business administration will fill an urgent demand for trained leaders in China's industrial and economic development. The sum required is \$300,000, and the effort to secure this amount is well under way.

#### JAPAN-CHOSEN

##### Christian Workers' Training School

**A**T KARUIZAWA, Japan's famous mountain summer resort, a school is held each summer to give an intensive course in teacher-training to Christian workers. Plans are under way for the program of the coming season. Last summer there were 91 enrolled. In addition to a stiff study course there were special features, such as two "Goodfellowship" meetings, a reception by the Sunday-school committee, and two sunrise prayer meetings. One of these was held on the top of Mt. Atago, and the singing of "Holy, Holy Holy," was heard by the people in the valley below.

#### Newspaper Evangelism

**N**EWSPAPER and correspondence evangelism was begun in Oita, Japan, in 1912, under the direction of Dr. Pieters of the Japan Mission of the Reformed Church in America. In its present stage of development, the method consists of securing space, at advertising rates, in the ordinary secular press; utilizing this to put the elementary truths and facts of the Christian religion before the reading public; soliciting further inquiry; following up such inquiry by the distribution of tracts, the lending of books, and by personal interviews; training the converts by correspondence study and organizing such converts into groups that form the nucleus for Christian Churches.

For the purpose of interesting the American public in this work, the "Association for Newspaper Evangelism" was formed October 9, 1919, and is prepared to carry on an active campaign. It is the earnest desire of those who organized this society

to work in cordial harmony with the established Boards of Missions. The following is the budget for the first five years of the work in Japan:

FIRST YEAR:—Central Office	
—Fukuoka: Five Branch Offices	
.....	\$ 65,700
SECOND YEAR:—Central Offices	
—Fukuoka and Osaka, Eight Branch Offices	
.....	\$125,900
THIRD YEAR:—Central Offices	
—Fukuoka and Osaka, Eleven Branch Offices	
.....	\$150,350
FOURTH YEAR:—Central Offices	
—Fukuoka, Osaka, and Tokyo: Fourteen Branch Offices	
.....	\$225,450
FIFTH YEAR:—Central Offices	
—Fukuoka, Osaka, and Tokyo: Eighteen Branch Offices	
.....	\$258,050
Total for five years	\$825,450

#### Advice to Suicides

**A** CHRISTIAN Japanese woman of Kobe, Mrs. Jo, maintains a home for women who find themselves in difficulty, victims of unwise marriages, country girls alone in the city and others. She calls it the "Kobe Woman's Home of Sympathy." Last year Mrs. Jo began to extend her helpful service in a new direction. Not far from Kobe is a seaside resort which has attained notoriety from the large number of suicides which take place there. One hundred and seventy-nine were attempted last year, the people coming from far and near. Mrs. Jo's plan is to place large placards here and there in the town which read: "Wait, would-be suicide! Come to me and talk it over." Seven dispirited persons came within three weeks, and were turned aside from their purpose to destroy themselves.

#### AFRICA

##### Togoland Mandate

**E**NGLAND has become the mandatory Power for about one-third of what was the German Colony of Togoland, the rest of the colony being joined to the French Colony of Dahomey. This new area, which will presumably form part of the diocese of Accra, includes the important

town and trading center of Yendi, which lies on the principal route from the Gold Coast to Nigeria, and is much frequented by Hausa traders. This presents an unusual opportunity for Christian missionaries to get into touch with the Hausas, by far the most important and influential race in West Africa.

*The Mission Field.*

**New Cathedral in Uganda**

**T**HE new Cathedral at Kampala, Uganda, is probably the largest Christian Church in Africa. At the consecration services which took place last September the vast building was quickly filled, and the throng outside was estimated at 20,000. The singing was led by a large surpliced choir of African boys. The following Sunday 864 communicants sat down to the Lord's Supper.

The First Christian missionaries went to Uganda in 1876. Since that time the number of Christian churches in the Protectorate has grown from one to 2000; communicants now number 30,000 and baptized Christians 100,000. The network of schools, all in Christian control—has extended the influence of the Church far beyond its numerical strength. Uganda has a contribution to give to the science of missions.

**ISLANDS OF THE PACIFIC**

**Revival on Nias Island**

**W**HEN the fiftieth anniversary of mission work on Nias Island (Dutch East Indies) was celebrated in 1915 there were on the island about 18,000 baptized Christians. In two years the number had increased to 30,000, and there has been noted a remarkable spiritual development, evidenced not so much by numbers as by the impulse to measure up life according to the plumb line standard of Christianity. Stolen goods have been returned, quarrels amicably settled, genuine repentance thus being proved. The sale of Bibles and religious literature has increased. Hymns with original melodies have

been composed by native Christians, and both Sunday and week day services are crowded with eager listeners.

**OBITUARY NOTE**

**Mrs. George F. Herrick of Turkey**

**A**FTER spending over fifty years as a devoted missionary in Turkey, Mrs. George F. Herrick, who returned to America with her husband a few years ago, passed away at her home in New York on March 26. She was in her eighty-third year. Mrs. Herrick was a noble representative of New England Christian character at its best. As a devoted wife and faithful helper in all her husband's activities, she made her home in Turkey a powerful object lesson to all who came into it, showing just what a Christian home should be. The memory of her beautiful character and loving deeds of kindness remains vividly impressed upon the minds and hearts of all who have come in contact with her. Many friends in America and Turkey will feel particularly deep sympathy with her aged husband, who is left without her companionship during the remaining years of his life.

**MISSIONARY PERSONALS**

Rev. William J. Hutchins, professor of homiletics at Oberlin Theological Seminary, has been elected President of Berea College, Kentucky, in place of Dr. William Goodell Frost, who has recently resigned.

Mrs. William A. Shedd, who spent nine years in Persia as a teacher and missionary, is now in the United States. Mrs. Shedd led 70,000 Christians out of Urumia, Persia, just before the Turks entered the city in 1918.

Dr. Thomas F. Cummings, of the Department of Phonetics in the Bible Teachers' Training School, New York, has gone to Africa under the auspices of the Interchurch World Movement to make a systematic study of the linguistic problems of the Dark Continent.

# Hebrew-Christian Publication Society, Inc.

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## AN OPEN LETTER

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many Jews are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land and the Book."

Yours very truly,

KENNETH MACKENZIE,  
WILLIAM W. McALPIN,

AMBROSE S. MURRAY, JR.,  
JAMES WOOD,

Ways and Means Committee

## WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS.

The late Rev. David Gregg, D. D., LL. D., President of the Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Schapiro on the 'Origin of Sacrifices.' I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen. This tract is the expression of loyalty to the one living and true God. It is the voice of a true Israelite."

### JESUS AND HIS KINSMEN (Second Edition, 50,000)

Prof. Luther T. Townsend, D. D., S. T. D., M. V. I., who has written the introduction, says:  
"The following essay by our friend, Mr. B. A.

M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated and abounds in love and zeal for his people.

"His other essays and writings show his thorough qualifications for the work he is doing. His appeals to the Jewish people to accept Christ and His Salvation are among the strongest we have ever seen."

Robert D. Wilson, Ph. D., D. D., Professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

"I have just read Mr. Schapiro's tract on the 'Origin and Significance of Sacrifices.' I believe it is one of the best treatises ever written on the subject.

"His Hebrew and Talmudical texts are well translated and his argument seems to me very convincing."

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"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."  
(Jesus the Christ)

"Through your mercy they also may obtain mercy."  
"And so all Israel shall be saved."  
(St. Paul)

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# The World's Sunday School Association

**T**HE TECHNICAL guidance of the Sunday-school world movement has been, by the mission and Sunday-school Boards, largely committed to the World's Sunday School Association in the Executive Committee on which these Boards have representatives.

Right Hon. Thos. R. Ferens of Hull, England, a leading British statesman and manufacturer, is the President of the Association and Hon. John Wanamaker is the Chairman of the Executive Committee, succeeding the late Henry J. Heinz.

Secretaries are representing this Association in Japan, Korea, China, the Philippines, India, Moslem fields, Europe and South America, some 12 secretaries in all, a totally inadequate force for so great a task and in the face of so great an opportunity.

The new program of the World's Association calls for an increase in this secretarial force by some fifty trained workers, to man the great centers of China, South America, Europe, and other fields. These secretaries have developed the Sunday-school in a splendid way in every field.

1. By promoting the production of a Sunday-school lesson literature in the languages and dialects. This includes graded lesson literature in China and Japan and the adaptation of the uniform lessons to the needs of particular fields through wise illustration and the aid of native helpers.

2. A rich technical literature for the training and help of native Sunday-school workers has been produced. This consists of a translation into the dialects of the best of American and English Sunday-school books, and the encouragement of native Sunday School material. The translations now number 162,—say in Arabic 25, Spanish 16, Japanese 35, Chinese 35, Korean 11, Philippine dialects 20, Portuguese 20.

3. The introduction into Christian schools and theological seminaries of the Sunday-school courses to develop the native leadership and the suggestion of Sunday-school libraries for such institutions.

4. The promotion of Sunday-school institutes at city centers and summer schools for the training of a leadership. Notable illustrations of these can be found at Karuizawa, Japan and Kuling, China. Correspondence reading and itinerary courses are common by these secretaries.

5. The development of evangelism through the work of the Sunday-school teachers and the training in such service of the adults in organized Bible classes.

6. The raising of the efficiency in Sunday-school organization through the standardizing of schools and the recognition of the attainment of these standards. The gradual departmentalizing of the schools is going on in the larger centers.

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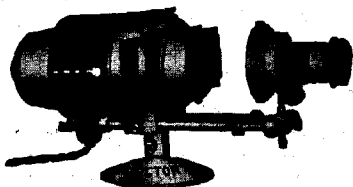
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[Continued from Page xviii]



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1. Annuity payments will be made annually or semiannually.

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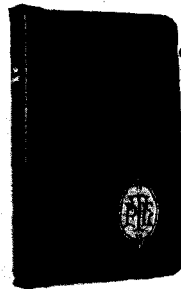
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