All Nations Monthly

"Go Teach All Nations, and lo I am with you alway, even unto the end of the world."

Vol. XVIII. BOSTON, MASS., U. S. A., NOVEMBER, 1917 No. 212

The Lord giveth the word, the women that publish the tidings are a great host.—Ps. 68:11, R. V.

A VILLAGE HOME

A VILLAGE SCHOOL

VILLAGE LIFE IN INDIA
AMONG THE WOMEN
Ella L. Jones

"I HAVE always been able to outsing any missionary, even." The speaker was a caste woman of Ponmar village. She sat cross-legged on the floor, and seemed so satisfied with the great volume of sound that poured from her throat. Was it music? Well, she thought so and it seemed to one of the outstripped missionaries the kind thing to say, "Wonderful!" which was what her dusky sister thought.

We stood in front of the home of our first Ponmar Christian to fall asleep in Jesus, and looked into the faces of the heathen women of his home. There was his widow of four months already bearing the altered bold look of so many low caste widows and others. They were all disheveled and dirty. How we longed to plunge them into cleansing without and within.

With words of sympathy the Christian hope of reunion was told them. At the words, "We hope to see your husband again," one old woman said, "She means the picture of him they took, she will look at that." All heads were shaken in assent.

The Bible woman then explained the resurrection hope with great care and we passed on to the next stand where the widow followed and asked suddenly, "Do you really mean he will come back to life?"

One could not help but wonder what her feelings at the thought were, whether of fear for the beating she would possibly receive because of deeds done while he was dead, or joy at the prospect of a clean life. She appeared to cast the general resurrection hope aside as of no use. It does not deal with the rice of to-day, so it mattered little to her mind without hope or ambition beyond her own stomach and those of her children.

Some years ago my heart used to sink at the thought of Perambakam caste village, because of a cross-eyed big chap who took delight in tormenting me in none too clean language, until one day he heard of an act of kindness rendered a woman supposed to be dying and as a result became my fast friend. From that day my feet have always been eager for Perambakam. This week we had such a nice day in the village going from house to house. The crowning pleasure was the meeting with the wife of the big chap. She is such a sweet woman not at all strong. The best her home afforded was sugar when I was in the Catskills last summer. My vocabulary is changing since coming South. We eat pindars instead of peanuts, and grits instead of hominy. I have stopped heat, no wonder a little chill in the air makes them shiver.

Sickness and the taking care of other smaller children while the mothers go out to work keep many children away. Then there are the seemingly never ceasing days of religious rites and ceremonies by the family in connection with some anniversary of an event or an ancestor's death. The keeping up of a good attendance is an exceedingly difficult thing, and there is room for lots of discouragement on the part of the teachers. Pray for them.

NOTES FROM DOWLING PARK
R. L. Peterson

A WARM summer day in October and I have to glance at the calendar occasionally to be sure it is really October and not June. The natives tell me it gets quite cold here in the winter, but some way I discount what they say about the weather, after six months of heat, no wonder a little chill in the air makes them shiver.

My vocabulary is changing since coming South. We eat pindars instead of peanuts, and grits instead of hominy. I have stopped guessing and am trying to reckon.

A good sister gave me a few pounds of maple sugar when I was in the Catskills last summer.
I was melting a little the other day and two of the girls were watching me. The sugar began to boil and soon they were sniffing the delicious odor of the maple. After sampling a piece, Eula said, "That surely is right sweet." Colene asked if I cut a tree down to get the sugar. How they would enjoy a day in a sugar camp!

My first experience in gardening in Florida is not encouraging. Uncle Albert planted some lettuce seed for me, in his garden, and I anxiously watched for the first signs of green above the ground. We discovered two or three discouraged-looking plants coming up, but most of the seed has been eaten by the ants. Those ants are such a pest. We shall have to try again, for I cannot give up the idea of eating lettuce from the garden in January.

Of course you want to be told the needs of our Home and Orphanage, for unless you know them, how can you help supply those needs? First, I would write electricity and underscore it several times, as I think of sitting by a kerosene lamp on a summer evening in July. The electricity would mean a laundry and so many other things for our convenience.

As I see our three-year old Tommy eating his dinner perched upon a soap-box I think of the many highchairs stored away in your attics, and how little it would cost to express two or three down here. Tommy is short and fat and some day you will read of an accident that has happened to Tommy if the highchair is not forthcoming.

While I am writing, little Florence sits on the floor in my room, amusing herself with some pictures. When she climbs into my lap and rocks with me, I hold her close and think of those days in far-off China, when at twilight the little Burch girls came to me for a bedtime story. But this little girl is motherless and it takes a number of adopted mothers to make up for one real one.

Did I say these children were just ordinary ones like yours? Well, I have been with them nearly a month now and though some of you will smile, I must correct my first statement. They are a little bit better than your children.

Flossie M. Quimby.

Dowling Park, Fla.

THE REPORT OF NEELANGIRI SCHOOL FOR 1916-17

Supported by Oregon and Eastern Washington

Our seaside school continues to be one of our best schools in point of numbers and general efficiency. Mr. Rutanavelu and his daughter have done good work here the past year. Because of the increased number of little children coming, Mrs. Rutanavelu was given work to help teach the little tots in the Infant Standard or Kindergarten. Forty-five are enrolled in the Infant Standard alone and twenty other children in the higher Standards. There are only eleven girls, little ones six and seven years old, in the school. These fisher folks seem to think as most Hindu people do, that girls and women folk do not need an education.

Miss Rutanavelu however has a sewing class amongst the older girls of the village and during their sewing they are given Scripture stories and lessons.

There is also a night school conducted by Mr. Rutanavelu for nine of the older boys who are busy during the day with fishing.

These fisher people are a healthy bright lot of folk, but seem to be difficult to reach on the subject of Christianity. We are hoping to spend a good deal of time this coming year among them in evangelistic effort, and we request you to pray especially for the village. The seed sown is past years should begin to bear some fruit.

We are in need of a good school building here, and because of the difficulty to secure mud or mud bricks for the walls, it will be quite an expense. The deep sea sand extends inland for about a mile and an ox can draw but a very small load. Head loads by coolies will be the best way of bringing the material. Our present building is made of a wooden framework with woven leaf mats for walls, and requires constant repair. A proper building would cost perhaps seventy-five to a hundred dollars. If you could make a special effort toward this project this coming year we would be much pleased. We shall do what we can to get the villagers to give a share towards this enterprise.

In closing, we express our thanks for your help this past year and pray God to richly bless you and us as we work together for Him.

In Christian service and fellowship,

Guindy, India, May 21, 1917.

R. L. Peterson.

BOSTON BIBLE SCHOOL HOME

The following gifts have been received for the Home since it opened Oct. 1:

- One barrel apples, Mr. and Mrs. H. A. Sweet; one barrel apples, one barrel vegetables, Mr. and Mrs. A. J. Phelps; two quarts beans, two jars pickles, Mrs. Chadwick; one husk mat, Mrs. L. O. Fowler; four quarts tomatoes, Mrs. Florence Richardson; two quarts canned fruit, Mrs. Bertha Ward; two quarts pickles, Worcester local; one barrel vegetables, Mr. and Mrs. J. B. Parker; two pecks string beans, Mrs. Wm. H. Durfee; gas iron, Mrs. Amelia Boyd.

Over thirty bushels of potatoes from Maine have already come, and word that more are on the way. We expect next month to give an exact report regarding the potatoes with the list of those who gave the same. The directors and matron appreciate all these gifts and thank the donors for the same.
DOUBTLESS our readers will notice that there is a lack of articles from our missionaries this month. This is caused by the infrequency with which the India mail reaches us. Each missionary plans to write for the paper once a month, but as the last letters we received, Oct. 12, were written August 27, the articles they wrote in September for the November issue have not reached us. Before the war our India mail came every week, with hardly a break throughout the year. If we miss hearing from the missionaries, let us remember how much more they must miss hearing from home, for their mail is equally as irregular as ours. Let us not forget to hold them up in our prayers.

As promised last month, we are printing in this issue outlined programs for the two mission study books, An African Trail for adults; and African Adventurers for Juniors. The programs for the first three chapters of each book are given this month as some have already started their class, after this we shall give the program for one chapter each month. The tracts and books referred to in the programs are pledged to raise $500 for it before our fiscal year closes in July, 1918.

The notes from Dowling Park which are given in this issue have already appeared in the Crisis; but as many of our readers do not have that paper, we are giving them again. Remember that our Society has taken that work, as one of our branches of home work, and are pledged to raise $500 for it before our fiscal year closes in July, 1918.

SPECIAL ATTENTION CALLED

SPECIAL attention is called to the action taken by the American Advent Mission Board at their recent meeting in issuing a call for a week of self-denial, with a special day of fasting and prayer, in the interests of our denominational mission work; and our readers are asked to read carefully the call for the same which appears in another column. And although our Board has not met to take formal action on the same, we are in hearty accord with the plan, and urge upon our societies and individual members to observe the same. The needs of both societies are urgent, but we believe that they will be greatly relieved if our people observe this week of Self-denial, with its day of fasting and prayer; not only this but that each one who does so will find themselves on higher ground spiritually.

MR. AND MRS. HUDSON arrived at the home of Mrs. Hudson's mother in East Norwalk, Ct., the first of October. Mr. Hudson gave the evening address at the Annual Meeting of the American Advent Mission Society in Boston, Oct. 18, and at Melrose Highlands, Sunday evening, Oct. 21, and spent two days the following week at the New Hampshire Conference, where he gave the mission address Wednesday evening. He was the speaker at the Boston Church morning and evening, Sunday, Oct. 28; the subject for the morning was, "With the troops in Mesopotamia," and for the evening, "Character Sketches from India;" both addresses were excellent. He is now attending the Kennedy School of Missions at Hartford, Ct., but will be available for Sundays. Mrs. Hudson and the little folks are at present with her mother in East Norwalk.
A WEEK OF SELF-DENIAL IN THE INTERESTS OF MISSION WORK

At the late annual meeting of the American Advent Mission Society in Boston, an important item of business was a vote that the Executive Board arrange for a week of Self-denial for all our churches, Sunday-schools, L. W. and Mission societies, with one day for fasting and special prayer. This earnest and heroic action is called for by the urgent and desperate needs of the Mission Society. The work of the A. A. M. Society has grown faster than its regular income and with war conditions prevailing and multiplied appeals for money, together with the greatly reduced rates of exchange in China, a very distressing condition has been brought about. Our missionaries are in actual need. Their salaries not having been paid in full, that is, not enough to make them whole because of the shrinkage in exchange, they have been forced to borrow money for their actual living expenses after denying themselves in every possible way, and one missionary family is reported as $300 in debt. Distressing calls for help have come continually and the mission treasurer has not been able to respond to them. The people should know that we have suffered with our missionaries because of these desperate conditions until we feel that it is high time to awake and arouse ourselves to heroic action. We cannot think that our people are willing to neglect this God-given work, nor allow it to suffer while thousands of dollars are being given for other causes.

Carrying out the vote and instructions of the annual meeting the Executive Board have decided on Thanksgiving week—Nov. 25th to Dec. 2nd—as a week for Self-denial with Saturday, Dec. 1st, as a day for fasting and special prayer. And we request all our pastors, churches, Sunday schools, L. W. and Mission societies, as well as individuals, to join us in making this week memorable by our sacrifices and gifts to the cause of missions. It must be left to each person to decide how he will specially observe the week, but one suggestion is that one or two meals be given up and the proceeds be given to missions. Self-denial in food, clothing, pleasures, travel, and expenditures of various kinds will suggest itself to those who are interested. Articles about the home, clothing not needed, furniture, jewelry, even old papers—all can be turned into cash to help the work of saving souls, and it is far better to use it for this purpose than to rake and scrape the country, to increase war material as some countries are doing.

We hope for a wide observance of Saturday, December 1st, as a day for fasting and special prayer for the mission work of our Body, not only in China but also in India, for the W. H. and F. M. Society is in great need of help and they will join the A. A. M. Society in this effort.

Will not the pastors throughout the land make suitable announcement of this plan, and urge the people to observe the day and the week as suggested. All moneys collected as a result of Self-denial week may be brought to the churches on Sunday, Dec. 2nd, or forwarded directly to the mission treasurers at Boston, as a special self-denial offering. We hope that the Sunday-schools, L. W. and other societies connected with our churches all over the land will come to our help, and show by their action that they are going to take care of our mission work and lift the load from our missionaries and mission boards. Henry Stone, L. F. Reynolds, Geo. E. Tyler, A. H. Ericsson, Thos. Feltman, C. O. Farnham, Jas. L. MacLaughlin, Mission Board, A. A. Mission Society.

REPORT OF INJINBAKUM SCHOOL FOR 1916-17

Supported by New Hampshire

I AM sorry not to be able to report any great progress in the school over that of last year. At present there are not many children in this village. The roll number as reported to government in our annual report, March 31, was twenty-one boys and seven girls, with an average daily attendance of eighteen.

The teacher has done good work and the children are of average brightness, but we feel that with the same amount of expenditure and work we ought to be able to reach more children. A little further South along the canal is a place where land can be secured free from government, for a school site, and the villagers will build the walls and do the work on the roof. By removing the roof-timbers, door and door-frame, and the school furniture to this place; we could have a large day-school and a good-sized night-school among the young men who work in the fields during the day time, or so it seems to us; but one never knows what complications and prejudices may arise towards such a step. However, we are strongly thinking of making the move, and ask you to pray that we may be lead aright and that the work may bring results for God’s kingdom.

In this new location we would reach some sixty families in other villages closely surrounding; but it is likely that only the Pan­chama or outcaste children would come, though a caste village is near by and the school would be on neutral ground.

We hope to spend considerable time in evangelistic work in the villages this year, and trust that we may reap results from the seed­sowing of past years.

We appreciate your help and trust you may be able to continue your support of the school in spite of the increased cost of living, and war times. May God bless you and us in all our efforts for Him.

Yours in Christian fellowship and service,

R. L. Peterson.
MAINE ANNUAL MEETING

The Annual Meeting of the Maine W. H. & F. M. Society was held in the A. C. Church of Biddeford, Wednesday, Sept. 12. The morning session included a devotional service led by Miss Mary E. Marshall of Portland, reports of officers and a discussion concerning the cost of clothing a child in the Dowling Park Orphanage. The Portland society is clothing one and others are becoming interested.

The secretary-treasurer's report showed that the societies had been working along the usual lines, particular attention having been given to aid the work of the home churches. Nine societies reported having raised $372.69 for this purpose. The State had paid $180 towards the support of the Tiravamur school besides helping with the expenses of the Boston Bible School Home and Dowling Park Orphanage. The total report for all purposes was $1071.40.

The report of Mrs. Minnie Brown, superintendent of Y. W. A. and Junior work, told of the organization of an Auxiliary in Westbrook.

The program for the afternoon consisted of the election of the following board: Pres., Miss Retha Glover of Rumford; Northern vice-pres., Mrs. Isabel Wright Kennison of Brownville; Eastern vice-pres., Mrs. Benjamin Corliss of Milltown; Central vice-pres., Mrs. Ethel Haskell of Auburn; Western vice-pres., Mrs. Mary Tucker of Biddeford; sec.-treas., Mary E. Rowe; auditor, Miss Mary E. Marshall of Portland; Supt. of Y. W. A. and Junior work, Mrs. Minnie Brown of Westbrook.

Under new business the convention voted to assume the support of the night school in connection with the day school of Tiravamur, India, at an additional cost of $48, or $192, for the two schools.

The program for the afternoon consisted of a solo by Mrs. Marion Theis of Westbrook, an address by Mrs. Martha Mayberry of Portland; Central vice-pres., Mrs. Benjamin Corliss of Milltown; Eastern vice-pres., Mrs. Ethel Haskell of Auburn; Western vice-pres., Mrs. Mary Tucker of Biddeford; sec.-treas., Mary E. Rowe; auditor, Miss Mary E. Marshall of Portland; Supt. of Y. W. A. and Junior work, Mrs. Minnie Brown of Westbrook.

AN AFRICAN TRAIL

Program I

The White Man in Africa

"The path of the white man is marked by changes, be he trader, governor or missionary."

1. Flashlights on the Dark Continent. An acrostic by five members.
   A—Ancient.
   F—Forbidding.
   R—Rich.
   I—Illume.
   C—Changing.
   A—African.

2. The White Man as a Trader. "Your young trader under his new helmet—does he guess of how long a caravan he is the follower?"


4. Reading: "The White Man's Friends."

5. The Code Word—Statistics. "He thought, poor soul, when he pressed it full of treasure, how the treasure would be released in the hearts and minds of his tribal brothers, how the code word would let loose the thousands of men and women compressed into the statistics to live in the imaginations of the established people of God, to speak their simple faith in our Lord Jesus."

6. "The Bitter in the Cup." "To drink that cup alone—in Africa—how endure?"

7. "The Call of the Dark Forest." (Leaflet.)

8. Intercession. "Every day of the lives in the little clearing above that forest of opportunity, the white men and women listen for the sound of beautiful feet upon the paths in the mountains."

Suggestions for Program I

1. On an outline map of Africa, five members place in order the letters spelling the name, each one telling in a few sentences facts concerning the country indicated by the key-words. Suggestions as to how these facts may be brought out are given in the pamphlet, "How to Use."

2. See pp. 19–22 of text book, also mention briefly diamond and gold mines of South Africa and the story of Congo rubber. The use of liquor as a medium of exchange with attendant evils may also be considered. Material may be found in any reference books available.


5. Read and re-read pp. 37–41 until the word "statistics" becomes alive. Recall that although the first Protestant missionaries went to Africa about one hundred years ago, it was not until Livingstone had opened up the Dark Continent to the eyes of the world that any systematic effort was made to evangelize the people, so that the bulk of missionary history has been made within the last fifty years. Let a circle of white paper with a radius of one inch represent the parish of the average American pastor—500 persons, and let a circle of black paper represent the field of the average missionary to Africa—82,000 persons, and then think that of the missionaries who have gone from America, 190 have died from the effect of the fatal climate, many of them within a few months after reaching the country. Do not the figures of the foot note on pp. 39–41 mean much?

6. Reflex influences of the country, pp. 7, 8; his mail, p. 27; his sufferings, p. 29; his hour of disillusionment, p. 34. Weekends and feeling of inadequacy for the task laid upon him, see leaflet, "The Call of the Dark Forest."
7. Pray that more workers may be thrust forth into these fruitful fields; that the workers already there may be upheld and strengthened; that while the traders are carrying many of the evil things of civilization, the people of God may meet these evils by spreading the restraining influence of the Gospel.

Program II
The Bulu

"Gain and women and fetish—it is the old triology of the world, the flesh and the devil."
1. Map Study.
2. Reading: "How the First Missionaries Learned the Language." (Leaflet.)
3. The Bulu Man. "In every tribal relation he is, or he purposes to be, a master."
4. The Bulu Woman. "A girl is goods."
5. Women of Liberia. (Leaflet.)
6. Common Bonds. "Man and woman, master and slave—every person is a son of man born to a common lot."
7. Reading: "Vanity Fair." (Leaflet.)
8. Intercession. "This is his problem—how to acquire 'Enying,' or life. ... And to that thrilling Bulu cry, 'I desire life,'—Christ alone answers, 'I have come to give you life and to give it more abundantly.'"

Suggestions for Program II
1. On outline map indicate religious divisions, also distribution and migration of Bantu race. See pamphlet, "How to Use."
3. See picture p. 96, notice fine physique; describe characteristics, pp. 53, 54; what becoming a Christian means to him, pp. 57, 58.
4. See pictures pp. 32 and 184; the Bulu woman a slave in every experience of her life, pp. 59-62, also leaflet, "Brass Rods and Beads."
5. Notice distinctions made between the sexes, pp. 64, 65, then show how both are slaves of fear, pp. 66-68.

Program III
The Bulu and God

"About the little candle of his fortune he puts the two hands of his religious effort; one of the hands is fetish, the other is taboo."
1. Traditions of a Creator. "However much he may be without God in the world, he is not without God in tradition."
2. The Things of Fear. "In these dim forests every son of man is born to fear."
3. Reading: "A Love Tragedy." (Leaflet.)
4. A Gateway for the King of Glory. "For this amenity to a supernatural law, and this knowledge of an august creator, and this sense of an immanent spirit presence in the world—these are the gates to the Bulu mind by the which, when they be lifted up, the King of Glory shall come in."
5. God's "Medicine" for the Things of Fear.
6. Intercession. "And there in the smoke and the firelight of the palaver house there will be one and another head lifted, one and another face struck with the light of supernatural truth, one and another ear strained to catch a faint call that has an echo in the soul, not articulate as yet, no more than vibration."
AFRICAN ADVENTURERS

Chapter I

The Family of Akulu Mejo


2. His Country. Let each member tell something about Africa, its geography, history, animals, products, etc. Illustrate each with pictures or maps if possible.


Chapter II

White Men and their Adventures

1. Bible Story—Some adventurers of Long Ago. Num. 13. (Selected verses.)


*Note.*—While Livingstone may be mentioned briefly, make his adventures the feature of Chapter III.

Chapter III

Assam Tells More About Livingstone

1. Bible Story—Paul’s Adventures. 2 Cor. 11: 23-33.

2. Livingstone’s Trail. Make a copy of Assam’s map upon blackboard or paper, or better still of sand or pulp showing mountains, as well as rivers and lakes.