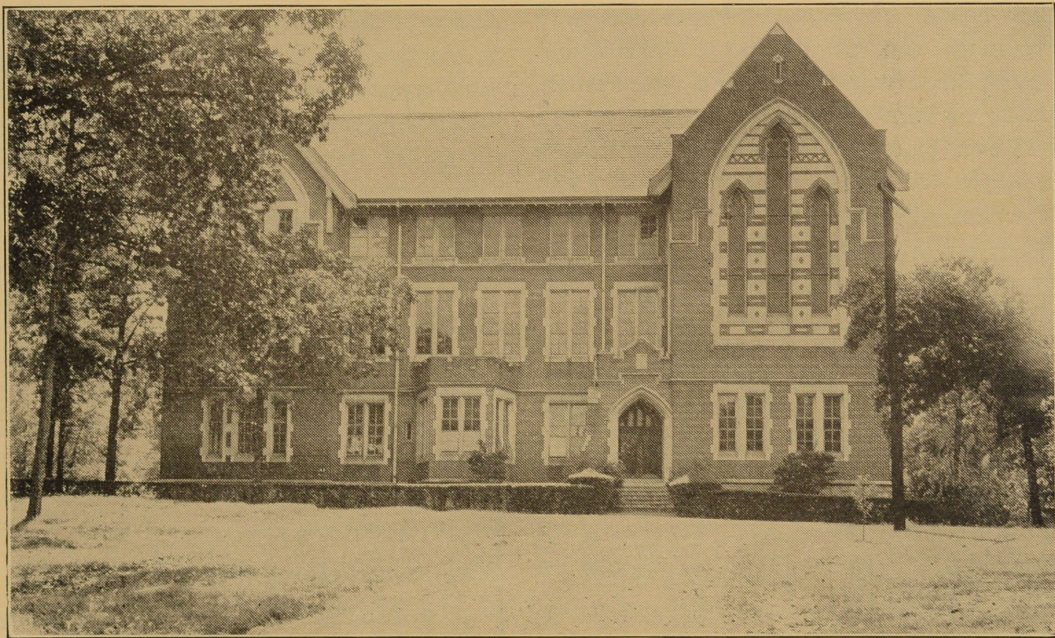


The FOUNDATION

Gammon in the Central Jurisdiction



Thirkield Hall, Gammon Theological Seminary

January 1940

Bishop Eben S. Johnson

Eben S. Johnson, Bishop of the Methodist Episcopal Church in Africa from 1916-1936 passed away December 9, 1939, in Portland, Oregon. He gave twenty full years of service to Africa. He was not a publicity seeker and one can search the files of his favorite Advocate during these years and find very little material about Bishop Johnson.

Bishop Taylor made publicity and wrote books about himself and his work. He was not the least bit bashful in telling of his exploits.

Bishop Hartzell managed several times to get a two page spread of publicity in the Advocates. But Bishop Johnson whose exploits and feats were not as spectacular, merely stayed by his folks on the field. Once for a whole quadrennium he never came home. He learned two dialects well enough to enable him to carry on a conversation. He did fairly well with Portuguese and French. He stayed by his men when they needed him. The editor will ever gratefully remember how Bishop Johnson stayed by him in Cape Town in 1925 when he was in the hospital.

The Bishop's great feat of walking across our mission territory in 1919 was told in these pages in the January, 1939, issue of the Foundation.

God can use a man who is consecrated and Bishop Johnson was greatly used. It is to be regretted that he did not seek more publicity for the work that he was doing for Africa. But we are not all cast in the same mould and the Lord has a service for every one.

On another page is a tribute to the Bishop by his daughter, Dorothea.

The Thirkield Lectures

Dr. Ralph E. Diffendorfer, Secretary of the Board of Foreign Missions of the Methodist Church will be in Atlanta to deliver the Thirkield Lectures from Tuesday, February 13, to Friday, February 16. The subjects of the lectures are:

1. The Universal Christian Community.
2. The Power to Become.
3. Allah and His Prophet.
4. Two Things That Matter.

In addition to the lectures Dr. Diffendorfer will conduct a Seminar for the pastors of Atlanta and a few invited guests from nearby states. This will start on Tuesday morning and carry through to Wednesday afternoon. The subject for discussion will be the reports of the Madras Conference. This will give the brethren an opportunity to

discuss this material first hand with one who was at the conference. The professors at Gammon will also assist in the Seminar by discussing the various reports somewhat in detail.

Dr. Van Pelt to Visit

Dr. John R. Van Pelt, Professor Emeritus of Gammon, is to return to Gammon again for a few days in March and will lecture to the student body on March 26, 27 and 28. A cordial welcome awaits this very popular professor.

A Local Missionary Conference

A week-end Missionary Conference of unusual interest will be held March 29, 30, and 31 at Gammon when Akiki K. Nyabongo, a graduate of Gammon and a native African Chief will be one of the speakers. Students and residents of Atlanta will have an opportunity to participate in several interesting services.

Leave of Absence

Miss Constance Arnold who is professor in the Women's Department at Gammon has been granted a leave of absence for this semester to enable her to complete her residence work at Boston University. She is working for the Ph. D. degree. Her classes are being cared for by the various professors.

THE FOUNDATION

R. S. GUPTILL, M.A., Editor and Manager

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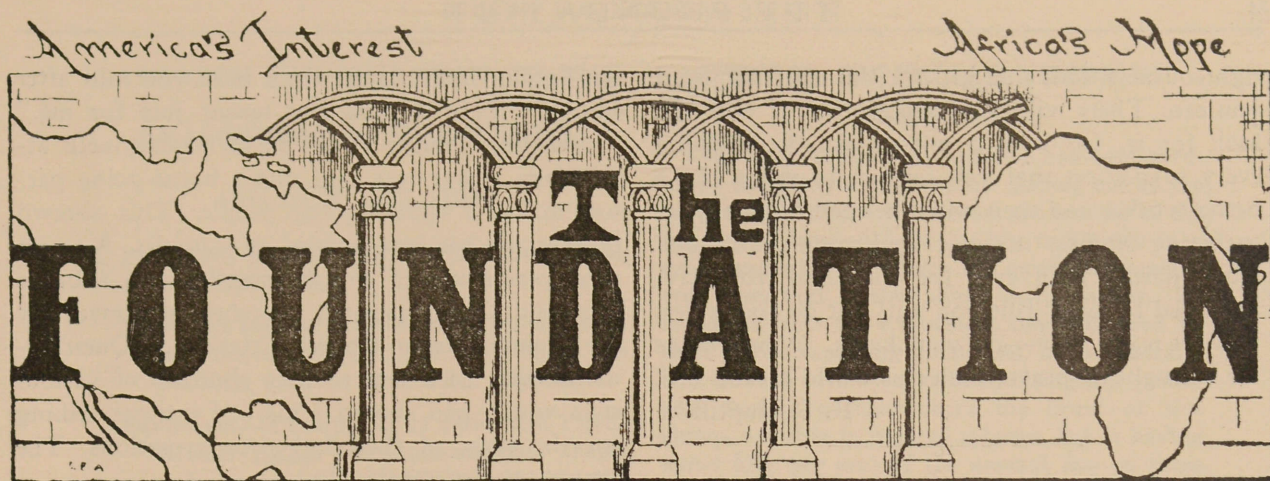
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VOL. XXX

ATLANTA, GEORGIA, JANUARY, 1940

NUMBER 1

Getting Ready

Whether we like to think of it or not we must start getting ready for the Central Jurisdictional Conference. I am fully aware that the General Conference will come first and that they are likely to change several things that concern us in our Jurisdiction. But don't worry about that; for our biggest problem is not whether we are to have three Bishops. Who knows but that it may be changed to allow us five instead of four? How about Liberia? Are we always to have a white Bishop there? Then why not now let it be a part of our Jurisdiction with a Bishop there half of the time and the other half here in the United States? Let's not worry over much about the General Conference. For most of us our thoughts must be on Saint Louis in June.

There are at least three ways in which the delegates will be getting ready. First, there will be those who have pet speeches that must be delivered. They have been in your systems so long that now of all times they must appear. So you will be practicing them up, making sure of your stories, climaxes and I can hear some of you even now practicing how to yell, "Mr. Chairman" so that you can be the first to gain the floor. Speak Brethren, by all means, but in your preparation why not plan a speech pleading for a way to provide our Jurisdiction with a better trained ministry. Think up a speech in behalf of a better paid ministry to enable men to give all of their time to the ministry. Urge the other delegates to insist that our missionary enterprises be so well presented to our people that it will be a pleasure to support our benevolences. Cooperate with others in making our group conscious of the fact that our Jurisdictional Lay Leader is to be a great blessing. Yes, speak but keep the unnecessary remarks at a minimum,

remembering that even General Conference is not yet air-conditioned.

Second, there will be those who will start scheming to see how much they can get the Conference to give them. There is no use denying that the Conference will have some very desirable gifts to present to some of the brethren, and some may not go to those who scheme the hardest. But those who receive the gifts must remember that "to whom much is given, of him much is required." Include in your desires for these gifts a lot of praying that God will keep you humble, teachable and energetic. Then recall all that you have ever said about the lack of leadership on the part of Church officials and prepare to do all those things you have criticized other leaders for not doing. You must lead us into that victory God expects us to have.

Third, there will be those who will prepare themselves by doing a lot of careful thinking about the real work of the church. They will not be swept off their feet by the oratory at St. Louis. They will examine all that is proposed in the light of what must be done after "the tumult and the shouting dies." They will be fully aware of the work that must be done back home. Who is going to inspire the preachers to study more, to preach better sermons and to be better pastors? Who will preach the Gospel so effectively that sinners will be converted and that the men who now rarely ever darken the doors of the church will be there? Who will put new life into the Church School and train the teachers so that they may properly instruct the children? Brother delegate, preacher and layman, that is your task and this conference did not give it to you. You had it before you came up and to it you must return. Therefore think of this conference in that light. Go to St. Louis as hungry as one thirsting after

righteousness can and get all the spiritual food you can. There will be a plenty there, if you will look for it. Go with a note-book. Write down every suggestion that you can get to make you a better worker and then with the spell of that great gathering singing in your soul come home and work harder than ever for the Lord you have promised to serve. But you will not do this unless you get ready now—on your knees. "More things are wrought by prayer than this world dreams of."

R. S. Guptill.

WHY THE MINISTER CALLS

By DEAN VAUGHAN DABNEY

Chairman, The Commission on Evangelism and Devotional Life

Ministers still believe in ringing door-bells. Pastoral calling is not out-of-date. Present day conditions require a close contact between pastor and people. Some form of systematic parish visitation is essential to the spiritual health of modern Christians.

Many churches are committed to a fall visitation of all the homes in the parish. An accurate list of members and adherents is carefully prepared. Letters are sent out announcing the plan. Literature is distributed advertising coming church events. In some cases special workers are chosen to help the pastor. The fall parish visitation is growing in favor with the churches because the results justify the labor expended.

Whatever plan is used and at whatever time in the year the minister may ring your door-bell, the success of the visit depends much upon the members themselves. Better results may be obtained if the lofty purposes of pastoral calling are thoroughly understood.

Just Why Does the Pastor Ring Door-Bells?

Because he wants to see people where they live! Some pastors are able to call more than others. Many ministers confine their visits to the sick, the aged and the needy, leaving social calls to special committees. Others are available at stated hours in their studies for personal conferences. Yet even the busiest ministers knows that nothing can quite take the place of social intercourse with his people in their homes. As a true shepherd he is reminded of the word of Jesus that the sheep must be known by name.

Faithful pastoral calling adds the personal touch to preaching. Knowledge of actual life situations enables the preacher to wing his words straight to

the human heart. How often have you said after church, "That sermon was meant just for me."

Moreover, parish visitation increases church attendance. It has been said that a house-going parson makes a church-going people. This shrewd observation has been verified by statistics. A recent three-year study of church attendance in about a thousand Congregational churches was made by the Commission on Church Attendance. Questionnaires were then sent to fifty churches of various sizes which had shown a marked increase, asking for the cause of their larger congregations. The answer was pastoral calling.

Calling is not a chore hurriedly and painfully done by tired ministers anxious to get through with a disagreeable task. Calling is a noble enterprise, a vital element in the strategy of the Kingdom. For the faithful pastor it is a spiritual undertaking of the highest order. It makes heavy demands upon his time and strength; at the close of a long afternoon the servant of God knows that power has gone out of him. Yet he is ready and willing to pay the price.

When the Pastor Rings Your Door-Bell He Calls As a Friend

Ordinarily your modern parson is a very human and likeable person who is as fond of folks as he is of books. He may be a saint but when he calls he leaves his halo at home. He wants to see the new baby and have a quiet word with grandmother. He is interested in the pets of the youngsters and the hobbies of the adults. He may surprise the boy of ten by his knowledge of baseball. If Mary is at college or if Jack has a new job, that's good news to the minister. He is a "regular fellow."

So treat your minister as you do your other friends. Forget that he is young and inexperienced, or that he has an honorary degree and wears a robe in the pulpit. Do your share of the talking. A monologue is not conversation. Avoid unkind gossip. Don't criticize the church music and the kind of food served at the last supper of the Ladies' Aid. Tell him about the young couple he married a few months ago. Show him Junior's home-made radio set. Don't remind him that he has never called before. Give him such a good time that he can hardly wait to come again. In short, meet the pastor on the high level of genuine friendship.

When the Pastor Rings Your Door-Bell He Enters As a Church Friend

His call is a symbol of Christian fellowship. His visit shows that the church cares for you. The pro-

(Please turn to Page 16)

GAMMON'S CONTRIBUTION TO THE LEADERSHIP OF THE NEGRO

CHURCH 1883 - 1940

1. PRESENT STAFF, EQUIPMENT, COURSES, AND STUDENTS.

Staff—Six regular full-time and two part-time teachers with three Ph.D., five M.A., five Divinity, and one M.Mus.Ed. degrees.

Equipment—A campus of 17 acres with THIRKIELD HALL for administration, chapel and classrooms; GAMMON HALL, the men's dormitory; BOWEN HALL, the refectory; HAVEN LIBRARY; six residences for faculty and ten cottages for married students.

Courses—(1) A standard three years graduate theological course leading to the B.D. degree. (2) A two years Senior College course in Religious Education for women leading to the Bachelor of Religious Education degree. (3) Stewart Missionary Foundation for Africa.

Students—Enrollment for 1938-39, Divinity students, 63, of whom 32 were college graduates; Women's Department, 11; Total 74. Seven denominations and nineteen states were represented.

Gammon is the only Negro Theological Seminary in America accredited by the American Association of Theological Schools.

2. ALUMNI AND FORMER STUDENTS:

The vast majority of the alumni were members of the former Methodist Episcopal Church but at least eight other denominations are represented; the African Methodist Episcopal Church has the largest number.

Ministerial Record of Gammon Alumni—7 Bishops; 235 District Superintendents and Presiding Elders; 836 Pastors (Graduates); 847 Pastors (non graduates); 16 Secretaries and General Church Officers; 14 College Presidents; 13 College Professors; 9 Missionaries; 3 Bible Society Secretaries; 4 Editors of Church Periodicals.

3. GAMMON'S NEEDS FOR LARGER SERVICE IN THE NEW SET-UP:

A. Endowment for Educational Task:

- (1) For increased salaries of staff.
- (2) For two additional full-time teachers.
- (3) For a trained librarian, books and supplies.
- (4) For scholarships and student aid.

B. Funds for Needed Repairs on Seminary Buildings and Faculty Residences.

SPECIAL FINANCIAL NEEDS OF GAMMON

Like most institutions, Gammon has been hard-hit by the financial depression. During one of the earlier years of the depression, the income of the institution dropped from \$42,000 to \$28,000 in a single year. The Seminary has never quite recovered from that sudden slump in its income. Its resources from the endowment funds dropped almost to the vanishing point, and, as is generally true in such instances, self-sacrificing and poorly paid faculty members bore the brunt of this slump, not only in reduced salaries, but in having about fifty per cent of the amount due on these salaries cancelled because of the drop in income.

One of the results of the depression was the development of an accumulated debt over a period of years which now amounts to approximately six thousand (\$6,000) dollars. The present financial campaign is an effort to clear off this debt by the end of the fiscal year, June 3, 1940. Contributions made to this cause on Race Relations Day, February 11, and designated to Gammon Theological Seminary, will receive World Service Credit. Send contributions to:

BOARD OF EDUCATION,
METHODIST CHURCH
740 Rush Street
Chicago, Illinois

or
PRESIDENT WILLIS J. KING
Gammon Theological Seminary
Atlanta, Georgia

THIRTY-TWO MILLIONS FOR COLLEGES AND MEDICINE; NOT TEN THOUSAND FOR THEOLOGY

The recent report of the General Education Board, which makes no appropriations for theological education, shows that since the beginning of the organization, in 1902, a total of more than 32 millions have been spent in advancing Negro education. During the year 1931-2, despite financial stress, \$1,416,293 was appropriated to Negro institutions and to programs of advancement.

In startling contrast, practically no additional provision in a large way has been made for the equipment of preachers and church leaders through the endowment of theological seminaries during the last forty years.

THE NEED FOR TRAINED NEGRO MINISTERS

1. RAPID INCREASE IN NUMBER OF GRADUATES FROM NEGRO COLLEGES:

From 1820 to 1909 inclusive, a period of eighty-nine years, 3,856 Negroes were graduated from American colleges with A.B. degrees. By the end of 1925 the total was 10,000. Between 1926 and 1931 inclusive, 9,257 Negro men and women were added to that total. In other words, from 1909 to 1931, a period of twenty-two years, 15,401 were graduated from college as compared to 3,856 during the eighty-nine years prior to 1909—four

times as many in one-fourth the time! For the past decade Negroes have been graduating from American colleges at the rate of about 4,000 a year.

The long-time supremacy of the Negro minister as a community leader is seriously challenged by better educated leaders in law, medicine, dentistry, social service, teaching, business, and journalism. "The Negro minister is now required to take his place along with men of other professions and win leadership by achievement, and not by virtue of his profession." (Mays, p. 51.)

2. THE PRESENT STATUS OF NEGRO MINISTERS:

In 1933, the Institute of Social and Religious Research published "The Negro's Church" by Mays and Nicholson "based chiefly on a first-hand study of 609 urban and 185 rural churches widely distributed in twelve cities and four country areas." The academic and theological training of the 591 urban and the 134 rural ministers serving these churches of eight denominations was as follows:

I. URBAN: A. Academic Training

	Number	Per Cent
A.B. Degree or equivalent.....	118	20
Some College	90	15.2
Normal School	22	3.7
High School	202	34.2
Grades	159	26.9
	591	100.0

Only 20 per cent had the A.B. degree or its equivalent while more than 61 per cent had a high school course or less.

B. Theological Training

B.D. or S.T.B. degree.....	79	13.4
B.Th. degree (undergraduate).....	30	5.0
Without Seminary degree.....	482	81.6
	591	100.0

Only 13.4 per cent had the B.D. degree or its equivalent while more than 81 per cent were without a seminary degree.

80 per cent without a college degree and more than 81 per cent without a seminary degree.

II. RURAL: Academic and Theological

A.B. degree	3	2.2
Some college	2	1.5
Normal School	7	5.2
High School	45	33.6
Grades	77	57.5

Only 3 with a college degree, 1 of whom has a seminary degree, and more than 91 per cent with high school or less!

"The Negro Church has the potentialities to become possibly the greatest spiritual force in the United States. What the Negro Church

does and will do with these potentialities will depend in large measure upon the leadership as expressed in the Negro Pulpit." (Mays, p. 292.)

COMMENDATIONS

"To Gammon is committed one of the most strategic tasks of our Church. Providing a trained ministry for the colored churches, not only of our own but also of other branches of the Christian Church, it does a work on which a large part of our other service must depend.

"Our colored folks, above all else, need leaders, intellectually and spiritually lifting up their race, and Gammon is the only school of approved rating doing this work. It should have a preferred place in our benevolent giving."

(Bishop Charles Wesley Flint, Syracuse Area, December 12, 1939.)

"It may be questioned whether any single institution under the care of the Methodist Episcopal Church holds a place of importance and responsibility equal to that which is possible to the Gammon Theological Seminary. To state the thought otherwise, the Methodist Episcopal Church could better afford to lose 'Drew' than 'Gammon.' Looking at the matter in another light, it may well be questioned whether any single institution in the southern states could not be better spared. I think I may say, without exaggeration, that Gammon Theological Seminary is in many respects the most important single experiment made by Protestantism in this country—so far as I know, in any country—in the momentous matter of teaching and training colored preachers."

(Bishop Atticus G. Haygood, M. E. Church, South, Matriculation Address at Gammon in 1886.)

"... And Gammon is in the lead in great earnestness. Gammon is the outgrowth of an idea of a great church. It is at the heart of a great body of Methodists, the pride of three million southerners and four and a half million northerners. Gammon brings you to the heart of the South."

(Bishop John M. Moore, retired, Founders' Day Address, October 31, 1938.)

"In conclusion, let me state my sense of the great importance of Gammon Theological Seminary. The training of preachers is something that the state simply cannot do. And this large body of young men in the hands of cultured, enlightened and spiritually minded professors, represents a potency for power and usefulness in the South that is enormous. The opportunity of addressing them morning after morning was a very great and challenging privilege."

(Dr. Rollin H. Walker, Ohio Wesleyan University, 1938.)

"Gammon Theological Seminary occupies a place of major importance in the educational life of the Church and the nation. It is only a highly trained and devoted leadership that can present the religion of Jesus to the American Negro, whose amazing advances in the last fifty years constitute one of the extraordinary achievements of the Western world. The Negro who has been basically religious is being sought by the forces of materialism. Gammon Theological Seminary, ably led by its highly trained and scholarly President, maintaining a splendid faculty and reaching a strong student body, deserves the full support of the people called Methodists and of all who are interested in giving to the American Negro a religious leadership qualified to win the mind and the heart of a great people."

(Bishop G. Bromley Oxnam, Boston Area, December 18, 1939.)

THE CENTRAL JURISDICTION

1. NATURE AND ORGANIZATION

The Central Jurisdiction comprises the Negro Annual Conferences, the Negro Mission Conferences, and Missions in the United States. It has the same type of organization as the other Jurisdictions in the matter of bishops and other church leaders. Its ministers must meet the same minimum standards for admission into the Annual Conference as the ministers of other Jurisdictions. Its educational institutions are under the supervision of the Board of Education of the whole Church, and its theological school, like the other theological schools of the Church, is the responsibility of the whole Church.

2. THE CHURCHES AND MINISTERS

Number of charges	1796
Number of preaching places	3320
Number of ministers, full members	1757
Number of ministers, on trial	73
Accepted supply pastors	354

3. CHURCH MEMBERSHIP

Number of full members	316,775
Number enrolled in Sunday School	175,454

4. SOCIAL AND ECONOMIC STATUS

In income the Negro group is one of the lowest social and economic groups in the country. In 95% of the urban churches "the overwhelming majority of members are domestic servants or laborers or a combination of the two." In the rural churches, renters and share-croppers far outnumber farm owners, but these together would probably be a very small percentage of the total rural Negro population if the number of farm day laborers was known.

Revival Fires Burn in Angola

Word has recently come of continued success in revivals held at Luanda in Angola. This letter from Rev. August Klebsattel, the missionary there, will give you the story of the early part of this revival.

"As Luanda is the seat of the Central Government, and as the various Mission Societies have always had dealings here, the Missionary in Luanda has a double portion of work, besides supervision of the station, schools and out schools, District work and various 'social functions.'

"Fortunately, there are many willing workers here. In our day school are four professors, with government diplomas, teaching the 320 children in day school, also two helpers to keep the flock straight. Our native preacher, Amarel Pio Gourgel is busy seven days a week, from early morning to late each night. We also have in our 14 classes about 18 class leaders, each class having a song leader, a secretary and a treasurer and reserve class leader. The villages surround the city like a ring surrounds the moon—every evening one can hear hymns sung by our people, and the influence of our Methodist Mission is felt greatly in this city and colony.

"Some of our classes have good, well built chapels, all without any expense to the Mission Society, and range from groups of 60 natives to groups of about 300. The Central Church in the town is crowded twice every Sunday.

"Despite our good meetings in the churches our natives feel the great need of special meetings. A few weeks before Christmas last year the elders of the congregation and the class leaders had a joint meeting and it was resolved to ask for meetings in order to receive the Christ Child in a proper way.

"Emphasis was laid on the theme: 'The Christ Child and its place in the African heart.' Some classes held joint meetings two weeks before Christmas and there was a wonderful manifestation of divine power. Hundreds came to the altar in order to receive a clean heart—that the Christ Child could enter. We often wish our friends at home could witness these altar services, many souls seeking peace and rest for their weary hearts. Our native brethren have continued with their meetings until Easter. Also during this season special emphasis was laid on surrender to our Master. We could feel the presence of God's Spirit and many a native was refreshed in his spiritual life, others brought back from indifference to a distinct experience.

"Amongst the many who came forward was a young man who had a heavy struggle as he tried to pray. The young man seemed to be in great

trouble. He was once a member of a church and as he confessed, converted, but turned away from the Gospel. These natives sometimes turning their backs on God, become possessed with seven evil spirits. He commenced to ask the Lord and confessed one ugly sin after another. Then we realized how far away these people are from God (and sometimes they go to Church) and how unhappy they can be. So was this young man. After confessing he was visibly shaken and turned so weak in body that he had no power even to kneel. But he finally received the promise of forgiveness. Then how different a man he was. Only such understand right—that God is love. We like to share some of these experiences with you and only wish you could share them with us here. During the Easter meetings, besides many others, about 30 young girls came to the altar, age 12-20 years. They are a fine group of promising young people.

“On March 19 from one of our classes at Boa Vista, 26 young boys and girls were presented for Holy Baptism, and afterwards received as members on probation. On Sunday, March 26, from another class 35 adults were baptized and received as members. Our Sundays are always very happy and greatly blessed. During our year of furlough a friend mentioned something like ‘poor missionaries’ and ‘hard life’ to us—however we asked him kindly not to shed any tears. There are wonderful blessings to be had in the mission field, especially seeing so many natives appreciating the Gospel and coming into the fullness of a new life.”

Ariel Bowen Methodist Church

Ariel Bowen Methodist Church of Atlanta began a building program in July, 1933, during the pastorate of Rev. E. G. Newton. Interest and enthusiasm were manifest on the part of every member and friend of the church. A building committee was raised, the chairman of which was the late W. L. Parks. A number of building clubs were formed. Each of them worked incessantly until the results of their efforts can be seen in the newly erected structure.

In December, 1936, Rev. J. H. Bridges, the present pastor, was appointed by Bishop C. W. Flint. Rev. Bridges went to work immediately and began looking forward to the day when there would be a new Ariel Bowen. He found in the building fund treasury \$1,383.87. Keeping before him and before the members the idea of a new church building he kept planning and raising funds for the building. Within three years there has been raised \$4,066.13. Together with the re-

sults of the work of those who preceded him there had been raised \$5,450.

At this time the Board of Home Missions and Church Extension became interested in the project. They sent Dr. E. J. Hammond, special representative, to study the situation and make the necessary recommendations. His own interest was inspired by the work of the membership and pastor. He saw the need of a new building. So he urged upon the Board to support the program. This they did. Plans were drawn and accepted by the Board. They made available for the building \$3,078. Dr. Hammond took full charge of the building. So with \$8,478 he began the work of construction September 11, 1939.

Too much cannot be said about the work of Rev. J. H. Bridges, his family, Dr. Hammond and the loyal members. For these people gave themselves sacrificially to build this church. By the untiring efforts of all those who gave themselves the structure was completed and ready for dedication January 14, 1940, a period of four months.

Bishop M. W. Clair, the resident Bishop of the Atlanta Area of the Central Jurisdiction, had full charge for the day. At the 11:00 o'clock hour he preached the sermon and at 3:00 P. M. the service of dedication took place. Dr. C. A. Talbert of Gammon Theological Seminary delivered the address from the subject, “Upon this rock I will build my church.” Then Mrs. E. B. Parks presented the building to Bishop Clair who in turn dedicated it to the worship and service of the Living God.

Ariel Bowen Church is strategically located in the heart of the Pittsburg section, a section of the city of Atlanta predominantly colored in its population. The building is well equipped to render a service to the community, the value of which cannot be estimated.

A Gammon Visitor

Dr. John Hillman, former president of Simpson College, was an official visitor to our campus from the Iowa Conference. He and Mrs. Hillman arrived December 12. There was a good attendance at the service in Clark Chapel. The students were very grateful for his message. Dr. Hillman also spoke at a special Gammon Chapel. Several opportunities were given students and faculty to meet Dr. Hillman and have friendly conferences. We hope he can come again.

The Pastoral Prayer

MATTHEW W. CLAIR, JR.

My work gives me the opportunity to visit churches of different denominations, and as a worshipper observe the worship services and the manner in which the pastor leads the congregation in an experience of worship. From these observations it is quite evident to me that the average pastor does not know or is not in the least concerned about the spiritual significance of worship. It is too often just an opportunity to work on the emotions of the people so that while under the influence of the "arousement" they may be urged to give more liberally in the collection.

Or, on the other hand, the service is a mixture of discordant elements, which likewise, because of the confusion, serves as an excitant. The entire service of worship is a disjointed conglomerate of songs, prayers, jokes, announcements and collections without purpose or direction.

There is still another factor causing this condition. Most ministers boast of the fact that they are prophets and not priests, preachers and not pastors. It is true that the vital phase of the work of the minister is preaching, but in actual practice the minister serves more often as the priest. And the effectiveness of the message of the prophet is dependent upon the consecration and sympathetic understanding of the priest or pastor.

It is as a priest that the minister leads in worship. And the moment of greatest significance, the moment which should give greater potency to the sermon and the other elements of worship, is when he (the priest) stands or kneels to lead his congregation in the Pastoral Prayer — The Pastor's Prayer.

In the Roman Catholic Church the high point in the mass is the elevation of the host—the symbolic moment of communion with the divine. In the Protestant Church the Pastoral Prayer should be this moment of communion with the divine—a symbolic moment of communion nobler and of greater potency because of the impact of personality. The person (the minister as priest) lifts his people on the wings of a soul-stirring experience into a consciousness of the Presence and creates the atmosphere for direct communion and fellowship. It should be a moment when in the deep silence of this experience with the Eternal the souls quiver in symphonic harmony with the soul of the Over Soul of the Universe.

The practice of many pastors of calling upon a deacon or a layman to offer the pastoral prayer is to me a very serious mistake. How can a deacon,

who has not lived with the people, who is not sensibly conscious of their varied needs, who has not spent quiet moments in the secret closet, lead a congregation yearning for God into an experience which for them becomes the high point of the worship service? This is the Pastor's Prayer. It gives him the opportunity, as he stands before the altar, to gather up the varied needs and wants of his people and in a glorious fellowship lift them to God.

Such a responsibility requires the best of the pastor. And it is quite evident that there must be no levity and no irrelevance on his part. It is not the time for flashy clothes. The dress must be conservative lending itself to the dignity and solemnity of the pulpit. Some years ago a professor in one of our Theological Seminaries would always tell his students that no pastor should enter his pulpit unless formally attired. And that they would commit a sacrilege if they conducted the Holy Communion informally. We may not wish to go that far today, but it is certainly true that the dress has a very definite psychological reaction. If that reaction is unfavorable it creates a setting in which it is difficult to get people to pray with the pastor; and unless they do pray in spirit and purpose the effect of the pastoral prayer is lost.

It follows also that the pastor's manner and bearing must be reverent and sincere. Flippancy, inattention and an approach to prayer which gives the impression that the pastor has stumbled up on the prayer or that the task is an ordeal for which he has no liking, have no place. And the pastor who resorts to such tricks as naturally go with flippancy or who does not like to pray has no business in the pastorate. Prayer is the heart and soul of worship. It is the source of dynamic power and potency in a religious experience and no pastor can truly help people and lead them in a creative experience with reality when his soul is not warmed by his own prayer life and when there is no deep yearning for communion with God and fellowship with people.

But the effectiveness and power of the pastoral prayer depends upon certain basic factors.

First, a good pastoral prayer is rooted in a deep sense of the reality of God. As Dr. Palmer suggests, it is the conviction of the particular God which conditions prayer rather than the correctness of the conception of God. Still if the conception is noble and adequate it is better, for a prayer has great emotional power when God is real and per-

sonal. Thus the pastor as he waits before God the supreme Personality of the universe must have a spirit hushed and devout.

Second, as the pastor gathers the varied needs of the congregation he must do so with sympathetic understanding. The world and its needs, the problems and confusions which today produce fears as agonizing in their black despair as one hundred and twenty midnights in a sypress swamp, the hopes and aspirations of people everywhere must quicken the beat of his heart. Before him sit the troubled and bereaved, the lonely and hopeless, the disillusioned and superficial, the harassed business man, the unemployed, the mistreated and injured, the tempted and the sinning, the stranger—all yearning for God and release. Also the joyful, youth with dreams and hopes, maturity with its feeling of mastery and achievement, will with these others expectantly wait to experience a sense of the presence of God. Out of the richness of his pastoral experience in living with people the pastor will be able to make religion a consolation and comfort, yea and more, a challenge and a trumpet sound in the dawn.

Third, a good pastoral prayer will depend upon what precedes it. The mood must be created. It is well, therefore, to precede the prayer by a brief call to prayer, such as:

O come, let us worship and bow down;
Let us kneel before the Lord, our Maker.
For He is the Lord, our God:
And we are the people of His Pasture, and
sheep of His hand.

Let us pray.

Or read the Scripture before offering the prayer followed by "Let us pray" and a moment of silence during which some familiar and suitable strain is played on the organ. Dr. Patrick Fairbairn of Free Church College, Glasgow, claimed it enables the pastor to use parts of the Scripture read at least for suggestions for the petitions.

The prayer must not be too brief nor too long. It must be sufficiently comprehensive and inclusive to meet the needs, but also direct and to the point. There must be no attempt at oratory, but in simple language and with controlled emotions the pastor lifts the soul to God that the congregation may feel the glow and warmth of the Presence.

In our Methodist churches most pastoral prayers are extempore prayers. This should not imply that there is no preparation. From what has been said it must be quite obvious that we do not think in terms of an impromptu prayer. The spirit is

wrought out on the anvil of experience and tempered by the communion of the closet. It must come forth as the culmination of a week in living, studying, meditating, and observing. The cosmic sweep of life and reality becomes the wings of the flight to the heights while searching the distant horizons the pastor beholds the rainbow of hope and in faith hears the still small voice of God.

The whole man prays. The posture, the voice, the inflections, the language, become the vehicles of the spirit. And when a pastor lets the spirit speak through his personality men will know that God speaks.

Men may praise the eloquence of a pastor. They may wonder at the power of his oratory. They may shed tears as he brings the sunshine of heaven into the black pit of doubt. But when a simple soul falteringly whispers a word of gratitude for the help received from a prayer, the pastor receives praise that brings into his soul the music of the angels.

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Bishop Springer

Bishop John M. Springer and Mrs. Springer arrived in America on January 4. They had to arrive for General Conference when they could. War time does not make the Foreign Bishop's travel problems any easier.

We at Gammon are hoping that the Bishop has a number of places where he can use trained Negro's in Africa for the Stewart Missionary Foundation has its eyes on one or two who want to go.

The Missionary's Corner

To you who knew Bishop Johnson best why not send in to me any interesting materials you may have—amusing incidents—helpful things he did—kindnesses he saw that you received. Send them in and if I can get enough I will feature a Bishop Johnson number. I want to feature also a Bishop Hartzell number. You old-timers scratch your memories and send in some Hartzell materials too. Bishop's grandson who is here in Georgia Tech as a professor is planning to write a life of Bishop Hartzell so your materials will aid him. I cannot hope that many will help me with a Bishop Taylor number. But I can use that material. Yes we will have a Bishop Springer number, too. Get your memories in high gear now and help make the Foundation Missionary.

—The Editor.

Admitting Women Into Full Membership In Annual Conferences

W. SCOTT CHINN

(Rev. W. Scott Chinn is a graduate of Gammon in the class of 1896. He is a member of the Louisiana Conference and Area Evangelist.—Editor.)

The 1939 Discipline, page 89, paragraph 292 tells of the provisions in the Church whereby women may be licensed as Local Preachers. Once that, ordained or un-ordained, they may be used by the District Superintendent as Accepted Supply pastors and as such, are eligible to receive at the conference, an appointment by the Bishop presiding. They must then answer roll call, with the right to speak, but not to vote and to report in open conference. Serving as Accepted Supply pastors, they are the regular pastors and are in full charge, and the Discipline states that they are "authorized to administer the sacraments of baptism and the Lord's Supper" and to perform the marriage ceremony unless prohibited from doing so by the laws of the state. After serving, either as Local Preacher or Accepted Supply pastors, the required number of years and passing the examination, women along with the men associated with them become eligible for Deacon's Orders and are ordained. Serving acceptably thereafter, there arises a natural and holy ambition in women to become FULL MEMBERS of the Annual Conference, and upon completing the Conference Course of Study be made elders. The men, thus qualifying are admitted, but the women are not allowed to do so, although able to meet the requirements, both educationally and physically if necessary. WHY? When it comes to serving and working in the Christian Church, there should not be any objections to women satisfying such holy ambitions.

Answering the call to preach and receiving the ordination of Deacon, it is but natural that women should want to continue and be admitted as FULL MEMBERS into Annual Conferences. By their persistency and work, they have proven their metal in church and state and won out solely upon merit. Fair play, equity and justice upon the part of the brethren demands that they be admitted into FULL MEMBERSHIP into Annual Conferences. By a close margin, 384 as against 371, the Uniting Conference defeated their efforts to secure this privilege, but it is our hope and prayer that the approaching General Conference will VOTE to grant their request. If those directing

affairs have an ardent desire to *serve the whole Church*, they should heed the logical and unanswerable arguments for admitting women into FULL MEMBERSHIP in the Annual Conference. Prejudice, short-sightedness, bigotry and the fear of competition upon the part of unthinking brethren seems to be the chief obstacles that hinder them from being admitted. The brethren's VOTES which heretofore has kept them out should now be changed.

The fact that women constitute upward to 60% of the church membership, which means that they, by far are the largest number supporting the many obligations, over which these good brethren fret, worry and are more or less greatly disturbed, is a good reason why every privilege within the gift of the Church should be extended to them. Reverse conditions, and we state without hesitation, that the men would be clamoring most vociferously for said recognition. Failing to get it, who knows, but what they would try to split, divide, strike or break up the Church? Truly, "Consistency thou art a jewel!"

It is useless to try to extol the work of Christian women, whether in the home, church or state. It is a never-ending story and one of which to be proud. The brethren, themselves are loud in declaring for them a rightful place in every department of the Church, and they do not hesitate in saying, that "Without women, that would not be done" and other fine catch phrases. This being true, we should not hesitate to crown her chosen life's work in the Church by admitting her into the Annual Conference. Have no fears as to her crowding out the men, for the number of appointments will largely determine that question. Being admitted and receiving an appointment and measuring up to the requirements, she should be given every consideration in the matter of future appointments, that is given to men. Be sure to keep in mind the fact that, in every Annual Conference there are men that are hard to place!

As to her marital relation, with or without families that will always be an *open question* subject to healthy arguments pro and con. Possessing such qualifications as an education, consecra-

tion, affability; ability to get along with people, studious habits and other Godly traits are elements that should be found in all who seek admittance into the Annual Conference. There should be no hesitancy whatever in accepting women applicants possessing these qualities.

For the Negro Annual Conferences in their Central Jurisdiction, as we work to cultivate the field, admitting Negro women into our Annual Conferences will be a *forward step* and in the right direction. Already, as preachers and evangelists they are doing a work approved of God in our sister Negro denominations and from now on, we must be in a position to send forth our fully ordained women pastors and evangelists, consecrated and trained to do similar Christian work. Our Negro Methodist group has already waited too long to use our preacher-minded women, and we should welcome the opportunity to admit them into the Annual Conference, and let them help in carrying on the mighty work of Kingdom building as only consecrated Christian women can.

Unhesitatingly, we VOTE "YES" to admitting women into the Annual Conference upon a parity with the men, subject to all the appointments, "re-appointments" and "dis-appointments" attached to the same. Verily, God does call and "choose" women to serve as well as men and it should not be ours to hinder that call.

Alumni News

1896—Dr. W. Scott Chinn has been appointed District Superintendent of the Shreveport-Monroe District of the Louisiana Conference, to succeed the late Rev. W. H. Gray.

1920—Rev. L. A. Greenwood, pastor of the St. James Methodist Church in Hosuton, Texas, has been leading his members signally during the past months in giving aid to the needy people of his church and community. This is what they were able to do during one year:

Nine hundred pounds of groceries; 6 baskets of toys, fruit, candy and nuts for Christmas; 53 copies of the Upper Room; flowers to 55 shut-in members, and to 32 non-members; transportation for two non-members; flowers for 35 patients in hospitals; 76 pairs of ladies' shoes; 46 dresses and 6 coats for women; 6 suits, 6 shirts, 2 hats for men; 18 pairs of shoes, 42 dresses, 16 pairs of socks, 14 pairs of trousers, 16 shirts for children; clothing for 10 infants. All of this material was donated by members and friends.

1925—Rev. Simon P. Jenkins, pastor of the Wiley Methodist Church of Springfield, Ohio, has recently celebrated the seventy-second anniversary of their church with appropriate ceremonies. Brother Jenkins is a wide-awake leader and has some plans that are working well.

"A Long, Long Trail A-Winding"

In a big ward of a great London hospital, a lad lay flat on his back. For six weeks he was not allowed to move, while a fractured leg slowly knitted together again. In the lad's hand was a well-worn book: he had read it through and through, and in his eyes was a light of great determination. The book was Moffat's *Life of Livingstone*, and it had fired this youth in the great London hospital with a great ambition for Africa.

* * * *

Years passed. A young man stood amidst the shadowed quiet of Westminster Abbey before a simple tablet in the floor. In the stillness of that holy place, surrounded by the mighty dead, the young man made his vow to God, that if it be His will, he would give himself to darkest Africa.

* * * *

In the city of London, the young schoolmaster went his daily way and awaited the opening up of the way. The call came—but not to Africa. After prayerful consideration with his helpmate, he came into the ministry in the United States, in the Northwest Iowa Conference, as he believed this to be the Divine Will for his life.

The years passed by in fruitful service, and Africa was treasured as a dream unfulfilled. Unfulfilled—until suddenly the way opened up with meteoric swiftness. In pursuance of his regular duties the minister was attending General Conference in 1916, when the question was put to him—

"Would you be willing to go to Africa as Missionary Bishop?"

The minister from Northwest Iowa remembered the lad in a London hospital; the young man in Westminster Abbey and his vow before the grave of David Livingstone: and remembering this there was but one reply he could make.

"If God sends me, by the voice of this General Conference, I will go."

The voice of the Conference spoke decisively, and Bishop Johnson came at last to the land of his youthful dreams and his heart's first love. Truly, "it's a long, long trail a-winding—"

—Dorothea Botha.

The Methodist Advance

The New Methodist Advance will be in Atlanta on February 9. There are three meetings scheduled. At 9:30 there will be an ordination service in Gammon Chapel followed by a regular session with the Advance Movement speakers. In the afternoon the group will meet at Central Church and in the evening at Warren Memorial. We hope for great inspiration.

His Kingdom Spread

Kanene, Kamina, The Belgian Congo.—The first national pastor to administer the sacrament of the Lord's Supper in the Katanga section of the Belgian Congo did so here on Good Friday of this year. He was the Rev. Luther Mashind, co-pastor of the church in Kanene, a product of the Methodist mission in the Congo.

Nyadiri, Salisbury, Southern Rhodesia.—Can you have an orphanage without a building? Yes is the answer, and the Nyadiri Mission proves it. Many African mothers in the village die in childbirth, and the mission has made a practice of taking the little ones to its hospital to care for them. The motherless babies remain until they are two years old, and then they return home. Last year the hospital became too crowded, and the youngsters were moved to a big kitchen nearby. They cannot be cared for inside the institution, however, and so they can be seen frequently wandering about the huts of the village, the friends of everyone. They quickly learn to look after themselves and will run like rabbits at the sound of a cough. A few months ago the infants were exposed to smallpox, and the nurse said they must have a building. By close figuring, it was decided to build for about \$1,000. Less than a third of the money was in hand, but the builders started. The missionaries wrote home for gifts. Some answers were received, but not enough. The building is taking shape, a hedge has been planted to enclose the youngsters' playground, and the beds are screened for protection from insects. The rest cannot be done for the orphans of Nyadiri until friends in America help.

Malange, Angola.—The Rev. Alexander H. Kemp is statistician for the Angola Mission Conference and announced recently that during the past year the Methodist membership in Angola had gone up from 4,600 to 5,700. Preparatory members increased from 3,900 to 6,000, a startling increase, largely the result of special meetings in Loanda last January. Sunday school enrollment jumped from 11,000 to 18,000. Work was opened in some twenty new villages, mostly on a self-supporting basis.

Monrovia, Liberia.—The College of West Africa here, through its home economics department, is preparing a cookbook for native Liberian dishes. The young men and women in school here come with a disdain for native foods. They think breadfruit is the food of a "bushman." It is to combat such ideas among the Liberians that the book is being published. It is particularly intended to invent clever ways for preparing native foods.

Oldest-In-Active Service

Again the "Foundation" comes, reminding me that I ought to send a word of thanks for the paper. You have succeeded in making it more "African" than it ever was, no doubt to the delight and benefit of the Africans you reach through it. I should have answered your call for material, but the fact is that I have so many calls on me for that sort of thing that I am like a squeezed orange. For the last few years I have been editing a quarterly for Africa in the Scandinavian tongues, besides the editorial work I have as a missionary, and this year the Bishop very thoughtfully saddled me with the *Missionary Advocate*, at least as long as Gillet is home on furlough. So you will pardon if I turn a deaf ear to your request.

You must remember that I am not as young as I was: I have just completed my 32nd year in Africa and if I am not mistaken I am the oldest in active service in our missions here, with the exception of the Springers. I was appointed to Africa before my 19th birthday, but even so I am beginning to feel the years.

I am still at the same old task. The *Mission Press* is still my favorite. They have made me D. S., Treasurer and given me other offices which should rejoice my heart, but after all, I am most happy when I get time to potter about in the press room: no perfume can compare with the smell of printers' ink. My great regret is that because of so many other duties my language work has suffered, (I have about twenty books to my credit or discredit, including the revision of the N. T.) but lately my efforts have been confined to advising and encouraging natives to produce M. S. fit to print.

I am enclosing a catalogue of books which might give an idea what we have accomplished. And for 25 years we have had no grant or designated gifts to help us. Self-supporting, including the salary of the young Swedish assistant I have to run our composing machine. And our entire work in the Transvaal is also self-supporting, not a penny beside my salary. Then we have to contribute to the work at Inhambane in addition, so we have our hands full.

Sweden and the other Scandinavian countries have taken a keener interest in Africa during the last years. We have just had a new recruit from Sweden in the Rev. Per Knutsson, and shortly we expect a young minister from Norway for Rhodesia. (Knutsson was appointed to Inhambane.) Then we have several nurses and others are

(Please turn to Page 16)

Boy Meets Girl

A lithe, little brown Luban girl of fourteen years was kneeling on one knee and patting the ground with her hands and singing a song the Lubans have sung for generations.

Katumba tu tu tu

Tutulanga linyinu

Twende kwenu ku nkombe.

Literally translated this means, "Katumba tu tu tu (name of a beetle) let us go along home with you and dance."

A huge beetle was trying to get along home but every time the girl patted the ground it would stop and jitterbug up and down pounding the ground with the underside of its body following exactly the rythm of her hands. But Naluanga was unconscious of the fact that she was singing her way into the heart of a tall Luban boy who had just entered the enclosure. He had been on a trading trip and this was his first look at his master's new slave. He was delighted to see the beautiful girl but his heart overflowed with joy as his ears caught the words of the song, for they were in his mother's language, the Luba of Central Congo. It was to be the same old, old story but even more interesting since the principals were slaves, several years after the African slave trade was officially "killed." Slave trading, and its misery went on for quit a while in Central Africa, but was conducted by the natives themselves. Governments tried to stop it whenever they found out about it.

In 1917 my wife and I reached the village of Kabongo in the Belgian Congo to open Missionary work at that powerful chieftain's village. It was in the cannibal country as well. We found already there waiting for us a group of ex-slaves who had returned from Angola, to the west of Kabongo. They were searching for their old homes and for a chance to settle near a mission station. It was there that we met the Boy and the Girl now many years older.

The boy, Mulomba, was a tall, stalkily built Luban, well over forty years of age but eager to work, to preach or to go hunting. He had already found his home village in the few weeks that he had been waiting at Kabongo for us to travel on foot from Bukama at the south. He was born in Kavongo village only a few miles away from Kabongo. He was but twelve years old when Kason-go Niembo came to wage war against his village. This was another of those inter-tribal warfares that the Belgians were able to stop completely about 1907. But this one was not stopped and in the mop-up that followed the raid Mulomba was

found and carried away as a prisoner. For a year he was held until a group of Umbundu native traders from Angola happened along, then he was "exchanged" for muzzle-loading guns, gunpowder and cloth.

He was now a part of a slave trading caravan and roamed about with his masters until they had secured all the slaves they felt that they could handle. They finally set out on the long journey to Angola — more than two months of travelling. One day Mulomba described that journey to me in great detail. The trip was one of great suffering and cruel treatment. He saw crying babies torn from their mothers' arms and thrown far into the bush without allowing a single one in the caravan to stop. He was present on two occasions when in the wee hours of the morning mutineers were decapitated for even thinking that they could free themselves from the clutches of these raiders. He saw people drop from exhaustion and then their masters cut knee muscles and ankle tenons and left them to "rest" beside the road.

He finally arrived in Angola and was sold to one of the paramount chiefs by the name of Chiungi and was placed by him in his profitable rubber business in Angola. Mulomba would trade cloth for rubber in remote villages and then take the rubber to Bihe and sell it and return with the money to his master.

When the American Board missionaries came they found a group of eager slaves who wanted to hear the Gospel message. Mulomba's master even allowed him to attend school now and then. One day in church Mulomba saw a vision of what it would mean to the folks in his village in far away Congo if they only had a church and school and teachers like these.

Then one day some new slaves from Central Africa were purchased by Chief Chiungi. Among them was a shy little girl in her teens. She it was who was singing this snatch of a Luban song that Mulomba understood. As soon as he dared, he spoke to her. Boy and Girl met, but they were both slaves. How it came about I was not told, but I was told that Chiungi was kind and that one day he suggested to Mulomba that he would be rewarded for his good work as a trader with a wife and the kind eyes of the chieftan picked out young Maluangu for the young man. The two Lubans were married, for love knows no barriers. They were fully aware that they were both slaves and if they had children they would be the property of the chieftan and not theirs but they were happy.

Naluangu had been born in Mwanza, a village situated on the Congo River. She was taken a captive when but ten years of age and carried to a cannibal village along with a number of other people. They were held for some time and finally when a group of roaming Umbundu traders reached that village Naluangu was the only captive left to sell, all the others had been eaten. She was sold for the usual price, guns, gunpowder and cloth. In due time she arrived at the village of Chiungi.

The young bride had plenty of work to do for she was a farmer. Her days during the growing season were spent in the fields with the crops. But her Sundays were in the little Mission Church. She heard the Gospel gladly and like her husband became a member of the church. But she wanted to learn to read, oh so much. But who would believe that a woman could do that? Even her young husband was not that modern. So they lived and grew. Five children were born and four of them were alive with them in Kabongo when we first saw them.

Then one day a white man came into the village with unbelievable news. They were already hearing about the great war in the Portuguese country's world. At first the news was not believed. Then one day in 1915 Chief Chiungi called all of his slaves together and announced that he had been ordered by the Portuguese rulers in Angola to release all of his slaves and give them their freedom and in addition to allow them to return to their former homes in the Congo if they so desired. Had not Mulomba and Naluangu talked with Kayeka many an evening about carrying the gospel back to the Congo if they ever got a chance? Had they not prayed many times that a way would open up? And now they were free!

As soon as they could they made a caravan of several families and started a long journey eastward to the Congo. Almost 800 miles they were to travel. They first reached our mission station at Kapanga where they found Kayeka who had preceded them by a few years. There they met Dr. (now Bishop) Springer who told them of the new mission opening at Kabongo and they set out on another leg of the journey, the last 300 miles of the long trek. Thus they were at Kabongo before we were but not by many weeks. We waited for the Springers to arrive in Elisabethville and then Mrs. Guptill and I and our three month's old boy, Stillman, set out for the Cannibal country. When we left Bukama we had twelve long, hot, hard days of traveling to reach Kabongo. Now a motor road is there and only a few hours is spent in going that distance.

During our stay at Kabongo Mulomba was a power. After we left, for a time he was a great help but finally he was overcome in sin and for several years the missionaries tried to help him to get back the glow that had formerly been his. The last I heard of him he had become again an active Christian. His wife never lost her faith, nor her desire to read but was too old and had to work too hard to really make such progress. But she saw to it that her children all learned to read.

Kabongo mission is now the property of the Pentecostal Mission. We found that with lessened staff and less money that we could not properly care for all of our scattered Congo work and we transferred Kabongo and a number of outstations to this wide awake group of Christians who were already near neighbors to Kabongo. Both Boy and Girl may now be dead, but for me, at least, it was one of my bright memories of missionary labor in the Belgian Congo, to have known them.

Giving—A Sacrament

A sacrament has been defined as "the outward and visible sign of an inward and spiritual reality." We think of Baptism and Holy Communion as sacraments, the outward act representing what takes place in the soul.

In the same sense the giving of money is a sacrament. We make offering in the church service a part of the service of worship, accompanied by prayer and sacred music, to emphasize its spiritual significance.

Money may be used in the service of God, or in the service of Mammon. The purposes for which money is expended are as important and significant as the use of time, talent, and energy. When one uses money he is using something of himself, of his very life.

Money can be used to bring to self pleasures and luxuries that are impossible without it. With money one can indulge his worst self and destroy his own soul, as well as the souls of others. With money one can identify himself with that which works oppression and suffering to others. All sorts of rackets and villainies are associated with money.

With money, also, one can have a part in many ways in the service of God and of his fellowmen. By means of your money you may go into places of sorrow and trouble and need with Christlike ministry. With your money you can glorify the worship of God in architecture and music and ritual service. With money you can go to underprivileged people, in neglected parts of the city, in the mountains of the south, to migrant groups, in

all places where there is need for help.

With money you can travel across the seas carrying the gospel of love and goodwill to the peoples of the earth to whom this gospel has not come. With money you can help to build and support colleges, hospitals, and homes for children and the aged. You can in a thousand ways with your money bless and enrich the lives of others.

Are we making the giving of our money a sacrament, expressing the love in our hearts for others, and a supreme purpose to give ourselves in service in the name of Christ?

Blackburn.

(Continued from Page 4)

gress of the Kingdom will engage your minds and talk will naturally turn to church affairs. Perhaps more church school teachers are needed, or leaders are wanted for the fall institute on missions. How may you help? Perhaps you may speak of some particular department of church work that interests you. Often the visit affords a rare opportunity to ask the minister how best to use the Old Testament with children. The sermon of last Sunday may be discussed. Suggestions for reaching some young person may be made. The pastor may tell of recent conventions, new religious books and the broader reach of the church throughout the world. Before he goes assure the pastor of your interest and loyalty. Often he returns home from his calls fired with new enthusiasm.

***When the Pastor Rings Your Door-Bell He Calls
As a Church Friend Who Is Your Spiritual
Helper and Guide***

He is a specialist in the cure of souls. He has the will and the skill to help solve your problems. No pastor cares to force confidences. Yet his bearing and inquiring look invite discussion of the secret things of the inner life. Invalids may be led to

speak of their battle with pain. Men may reveal glimpses of their struggle with business discouragements. Through the aid of the minister you may banish cares and fears and become reconciled to bitter disappointments. It is something just to have talked these things over with one who understands.

The presence of a beloved minister in the home is a benediction. It may be his very humanity or the mantle of humility that he wears. Perhaps it is the sincerity of his belief and the reality of his Christian life. Sometimes it is the brief word of Scripture and the softly spoken prayer with which he closes his call. It may be only the warm hand clasp at the door and the final word of encouragement in parting. But whatever it is, we know that a man of God has passed our way.

Life is hard these days. Nerves are jumpy. Minds are bewildered. Hearts are faint. God seems far away from the strange, mysterious world in which we live. Yet there is a victory that overcometh, a love that never faileth and a peace that passeth understanding. Blessed is that church whose minister is a good shepherd.

—Exchange.

(Continued from Page 13)

coming. The Scandinavian countries are now given the right to use their missionary contributions where they like and Africa has been getting the larger portion. This is one reason why I never have had the time to visit the States, that is a pleasure still in store. Last time I was home the Board obtained a grant for me to visit and see some of the Educational work in the South but I had to give up that, because of the calls on me in Scandinavia, I only had eight months furlough as it was.

J. A. Persson,

Books We Recommend

TODAY IN MANCHURIA

By T. Ralph Morton

New York, Friendship Press, 1939, \$0.50

If one doubts the power of the gospel in other lands he should read this book. If one really wishes to know what suffering has been endured by the Christians in Manchuria at the hands of the Japanese conquerors let him read this little volume.

It is equal to the story of Paul in The Acts of The Apostles. This is a modern added chapter to The Acts of the Apostles. But it is a radiant—cheerful book for its theme is how the Manchurian Church loves its enemies.

—R. S. G.

FAR AROUND THE WORLD

By Grace W. McGavran, Friendship Press, 1939.

Price cloth \$1.00, paper \$0.50.

Who doesn't enjoy a story? Especially when it is a good one. This little book for Juniors has several splendid stories of achievement that are more than missionary stories. They take us to lands far away—to Ceylon—to the weavers in Nanking factories—to Japan where we see Mr. Homma start a marble quarry for released prisoners. We can see Missionary Frank Laubach in the Philippine Islands as he works on his new method of teaching people to read. Floods in one China village are overcome by a quick witted teacher. India—Africa—South America and other places have their share of stories. These stories make worthwhile missionary illustrations for sermons.

—R. S. Gupitill.

TO EVERY CREATURE

By Dean Henry B. Trimble

Nashville, Cokesbury Press, 1939, \$1.00

Dean Trimble of Candler School of Theology, Emory University, has given us in this book some very sound and practical advice about Evangelism.

He clearly states the case for evangelism, supports it by citing instances where a community has been changed when an evangelistic program has been instituted.

He states the basic beliefs in evangelism and then examines the three types of evangelism in vogue today; mass evangelism, educational evangelism and personal evangelism. His conclusions are that all three types need to be utilized if Methodism is to remain an evangelistic church.

In his chapter, "The Church the Hope of the World," one detects a prophet. He sees beyond the years. He must have used that for the students in the School of Theology but the pastor who reads this chapter and heeds it won't preach a little gospel again.

—R. S. Guptill.

HOW TO INCREASE YOUR BRAIN POWER

By Donald A. Laird

New York, Thomas Y. Crowell Co., Price \$2.00.

Dr. Laird, a famous experimental psychologist, and for fourteen years Director of the Psychological Laboratory at Colgate University, in this very readable and practical volume has presented the results of the work of himself and numerous colleagues in discovering and teaching others the ways and means of increasing one's mental powers.

"You are in a contest of brain power against circumstances every hour of your life. This book should make you the winner in more of these inevitable conflicts." To this end he discusses and shows methods and techniques of increasing the brain power under such chapter headings as: "The Seven Cylinders of Your Mental Motor"; "How to Double Memory by the Four R's"; "How to Increase Your Verbal Fluency"; "How to Speed Up Your Perceptions"; "How to Add to Your Visualizing Ability"; "How to Improve Your Reasoning"; "Hunches and Inspiration"; "Secrets of Relaxing."

Dr. Laird works chiefly from the biological and chemical avenues and so deals directly with the practical aspects and problems of brain development. No doubt an immense good can be gained for their self-improvement by those who follow his instructions and apply his very simple and practical tests and exercises.

—Frank W. Clelland.

WILLIAM PENN AS SOCIAL PHILOSOPHER

By E. C. O. Beatty, New York. Columbia University Press, 1939, 338 pages. Price \$3.50.

Among the Biographies of William Penn this stands out very definitely clear as a new and different interpretation of the man. Dr. Beatty has taken letters and papers of William Penn as well as other printed sources and unveiled the many-sided character of the man. It will be discovered that fundamentally there is the spirit of consistency in his character. Although there are times when Penn has seemed inconsistent.

William Penn as Social Philosopher is a study in the history of social philosophy. Generally it is concerned with the theories of Penn concerning the complex relationships of individuals in society. William Penn was concerned about politics, economics. Socially he was an idealist and humanitarian.

Politically Penn set forth his ideas and theories in the establishment of a vast empire in America. Economically he was the head of a great domain and was endowed with power and wealth. As a social idealist and humanitarian Penn provides a wide variety of material to analyze. Here is a study of his views on such matters as the family, charity, crime and punishment, racial equality and others.

Religiously he believed in universal toleration. He was always led by that "inner light" of Quakerism.

Dr. Beatty has taken the man Penn and placed him over against his background and has shown how he as an individual has helped to bring to pass a Utopia.

—C. A. Talbert.

WITH THE TWELVE

By Carl A. Glover, Nashville, Cokesbury Press.

Price \$2.00.

"The purpose of this book is to explain, interpret, and portray the disciples in terms of their relationship to Jesus Christ." So says the author of this interesting and valuable study who is also pastor of Walnut Hills Congregational Church, Cincinnati, Ohio.

The book is in two parts: Part One presenting a rapidly and vividly drawn sketch of Jesus living and working with his disciples and Part Two presenting separate sketches of each of the Twelve. The author in Part One follows closely, yet critically, the text of the four Gospels, according to the chronology of Mark, in the successful effort to produce an "all-inclusive photograph" of Jesus and the Twelve, while in Part Two he "uses the technique of the artist" by drawing upon "history, tradition, and legend—to make the Apostles stand out more vividly."

The author combines, happily and successfully, his thorough familiarity with the critical apparatus and viewpoint and the warmth and fervor of his evangelical emphasis as a preacher of the Gospel so that the result is a volume at once generally satisfying to the critical student and thoroughly fascinating and useful to the general reader. As a tool for further study in the life and teaching of Jesus as well as in the biographies of the Twelve Apostles this book is equipped with numerous "Notes and References" to sources and with a well selected Bibliography and a useful Index.

—Frank W. Clelland.

THE MESSAGE OF JESUS CHRIST

By Martin Dibelius, Translated by F. C. Grant, New York, Charles Scribner's Sons. Price \$2.00.

"The Message of Jesus Christ" by the world renowned Heidelberg University professor of New Testament is a volume in "The International Library of Christian Knowledge" edited by Dr. William Adams Brown and Dr. Bertram Lee Woolf. Dr. Dibelius is one of the leading exponents of the "Form Criticism" method of Gospel interpretation, which seeks to set the Gospel before the Gospels, the original material, stories about Jesus and sayings from his life, which

were circulated orally and in writing for a generation or two before the evangelists wrote our present Gospels.

The author's fundamental aim is "to set forth this old tradition, restored and translated for modern readers. Its controlling purpose is to recover the original form, style, and meaning of the individual pieces of tradition."

As the translator, Dr. F. C. Grant, says, "No small part of the effect is due to Doctor Dibelius' fresh translation of his texts from the Greek of the Gospels." Because the Greek of the New Testament is the 'common' Greek of that century, its appropriate vehicle is neither the classical German of Luther nor the Bible-English of Tyndale and the King James Revisers but "the fresh, vivid, gripping, idiomatic style Dibelius had adopted for the purpose—and which I have tried to match, and not to spoil, in English."

The volume is in two parts: one contains Dibelius's translation of "Texts,"—"The Old Stories," "Parables," "Sayings," "The Great Miracle Tales," and "Legends"; the other contains his "Explanation" of each group of texts. The reader, critical student or lay, unacquainted with the methods and results of "Form Criticism" will find here a richly suggestive presentation of Gospel materials.

—Frank W. Clelland.

THE MESSAGE OF THE BOOK OF REVELATION

By Cady H. Allen, Nashville, Cokesbury Press.

Price \$1.50.

In all the Bible no literature is more confusing and difficult to understand than the apocalyptic and the Book of Revelation, the one great Christian apocalypse, is perhaps the most difficult and confusing of all. Surely, the most mistaken and, for the well-being of most Christians, the most injurious interpretation of this vivid and picturesque Book is that which uses it as a historical "road-map" of the future and the end of the world. The rank and file of Protestant Christians pathetically need to be saved from such misguided and misleading teachings. "The Message of the Book of Revelation" is just the sort of salvation these people need.

The author, who combines in an admirable manner the discipline and knowledge of the critical scholar with the fervor and practical aims of the preacher and missionary, interprets this profusely symbolical Book so clearly and simply that the wayfaring man—even the unscholarly layman cannot err in his understanding of the central message and purpose of the Book. The simplicity and scope of his study may be judged by the chapter titles: Introduction; Rome in the First Century; The Church of the First Century; The Christian Assurance of Victory; The Content of the Victory; The Ground of the Assurance of Victory. Supplementing and implementing this discussion, the author has provided a detailed outline of the Book of Revelation, an excellent Bibliography and two useful Indexes, the entire task complete in 180 pages.

If only wholesome, intelligent, morally and religiously decent books like this little volume could be sown broadcast, the Christian Church might be saved from an enormous lot of immoral and irrational vagaries now sapping its emotional and moral strength. Millenialism, pre-post-, or putrid, needs a tremendous lot

more intelligence and common sense than it now exhibits in most sects and cults before it can offer the moral aid to men so sadly needed for their salvation. Allen's sane and inspiring message about and from the Book of Revelation ought to have its chance in a cheaper edition for "the poor and needy" in this respect.

—Frank W. Clelland.

RELIGIOUS TRENDS IN ENGLISH POETRY— VOLUME I. 1700-1740-PROTESTANTISM AND THE CULT OF SENTIMENT

By Hoxie Neale Fairchild, New York. Columbia

University Press, 1939, 612 pages. Price \$5.00.

This is the first volume in a series dealing with poets and religion and religion and poets. The author has very carefully catalogued a long list of poets and let them speak for themselves through their own poems. Protestantism and the cult of sentimentalism are compared in the study. The work is interesting to both the student of English poetry and the student of religion. In as much as religion is poetic the author has the poets listed representing religion as it expressed itself in their environment.

—C. A. Talbert.

A HISTORY OF THE EXPANSION OF CHRISTIANITY, VOLUME III.

THREE CENTURIES OF ADVANCE

By Kenneth Scott Latourette, New York and London. Harper and Brothers, 1939. 503 pages. Price \$3.50.

In the two previous volumes Dr. Latourette told the story of how Christianity began, spreading from the narrow confines of Palestine to the broad territories of the European nations. Volume I gives the description of the gains made in the Greco-Roman society and culture; how the movement grew into its doctrinal forms and finally converting the ancient world to the faith of the lowly Nazarene. Volume II tells the story of the Christian conquest of the nations of Europe with its gains and losses.

Volume III—Three Centuries of Advance, A.D. 1500-A.D.1800 tells how Christendom became divided; how it stood still for a number of years due to the rise of new movements and wars resultant of the Reformation.

The division of Christianity caused its expansion to be in three types—Roman Catholic, Greek Catholic and Protestant. The territorial gains were those regions newly discovered by various countries of Europe. Full and complete attention is given to Spanish America, French America, Portuguese America and the British Colonies. A complete narrative is given of Christianity's entrance into China, Japan, Russia and the East Indies.

Dr. Latourette focuses attention upon the kind of Christianity which spread, how it spread, how it affected its new environment and how it was affected by its new environment. Societies and individuals come in for their share in the expansion of the Movement. The story of the rise of the societies, giving cause, effect and results, is clearly portrayed. A large number of individuals gave themselves for the cause.

Dr. Latourette tells the story of the rise of Protestantism and how it gathered momentum to do a really

vital work in capturing the cultures of the world for Christianity. Between A.D. 1500 and A.D. 1800 Protestantism was shaping itself within the lands of its origin rather than going out into the world. However, it did begin to plant itself in various parts of the world. Particularly did it get a firm hold on North America.

Dr. Latourette is making a lasting contribution to the study of civilization and religion.

—C. A. Talbert.

YOUTH AND THE WAY OF JESUS

By Roy A. Burkhardt

New York, Round Table Press, Inc., 1939. Price \$2.00.

A book which can be read with profit by young people and by all who have their interests at heart is "Youth and the Way of Jesus" by Roy A. Burkhardt. On all sides we hear youth asking if it is possible there is a God of love and power who cares for the universe and its creatures when all around us evil and destruction prevail. Dr. Burkhardt's treatment of this one problem assures the worth of the book.

In addition to the discussion on the problems of faith in God and the universe, the first part of the book deals with faith in prayer, immortality and the spiritual resources of life. The second section is devoted to a study of principles of living. Here the author presents personality problems of young people and suggests possible solutions for those who choose Jesus as their leader.

—Constance Arnold.

THE OPENING DOORS OF CHILDHOOD

By Lewis Joseph Sherrill

New York, The Macmillan Company, 1939. Price \$1.75.

"The Opening Doors of Childhood" by Lewis Joseph Sherrill comes in response to the present need for suggestions for meeting the problems which confront parents and teachers as they strive to help children lay firm foundations in Christian character.

In answer to the question, "How shall we teach children about God?" Dr. Sherrill suggests beginning with Jesus. After a consideration of stories which will make Jesus real to the little child he discusses the growing ability to conceive of the character of God and outlines material for increasing the child's religious experience.

The problem of sin, death, calamity as they are reflected in the life of the child are dealt with in some detail with illustrations from life situations. The chapters on prayer, hymns and worship in the home and in the church are especially pertinent with their emphasis on the fact that "a living theology grows" and there is no end to the growth possible for the child.

This book could well be in the library of every parent and teacher.

—Constance Arnold.

THE CONTEMPORARY CHRIST

By Richard Roberts

New York, Macmillan Company. Price \$2.00.

The brilliant, scholarly and justly popular Canadian preacher, Dr. Richard Roberts, is the author of this

inspiring volume, the second in the "Great Issues of Life Series" edited by the beloved and famous American Quaker philosopher, Dr. Rufus M. Jones, who has written an introduction to this volume.

The author holds the belief that God has, in the past, answered the great need of each age by some special message given through a Paul, a Luther or a Calvin. Today we are not only in need of but getting ready for such a noteworthy message because we are recovering our faith in Divine initiative and are swinging definitely away from the individualism and secretarianism of traditional Protestantism toward the concept and practice of community and cooperation. The former is expressed in our increasing belief in Revelation and the practice of Prayer, as the author quotes John Oman: "The divine order is always ready to break into the world when men are ready to let it break into their hearts." The latter is expressed in "our mutual and reciprocal relations with God and our fellowship relations with each other in those intimate matters which most deeply concern the human soul." The author's "persistent theme is the living Christ, the Eternal Presence, the contemporary Christ."

Part One discusses the "Signs of Our Time"; Part Two "God in Christ"; and Part Three "Communion and Community in Christ." Here is a small but meaty and inspiring book that will stimulate the thought and challenge the courage of all who are fortunate to read it.

—Frank W. Clelland.

MISSIONARY HANDBOOKS

The Friendship Press in New York has issued several helpful handbooks. They are inexpensive (only 25 cents each) and very practical. They can be used in various ways in Church groups.

"People Who Made A Difference"—tells the stories of seven Christian workers and none are famous missionaries.

"How Did It Happen"—for Junior High groups has plans for six of those meetings from which young folks just won't absent themselves.

"Spanning A Continent" is as interesting as LIFE and the pictures tell of worthwhile Christian movements all over America.

"Suggestions for Program Meetings" is a handbook designed to aid leaders of meetings in discussing the book, "Through Tragedy to Triumph" by Basil

"Through Tragedy to Triumph" by Basil Matthews.

The Friendship Press is wide awake to the needs of the mission field and wider awake to the needs of the members of our missionary societies here in America.

—R. S. Guptill.

A COMPLETE INDEX

By W. S. Harris, 191 pages, Cokesbury Press, 1939.

Price \$1.50.

This is a handbook on the thought and teachings of Christ. A dictionary—numerous topics on the teachings of Christ with Bible References — a preachers and teachers help—not a crutch—nor a book of ready made outlines. A helpful book for preachers.

—R.S.G.

Bishop Eben S. Johnson—Prophet of the Long Trail

The Prophet Pitches Camp

So it chances, after months of trekking the long trail through Angola, Belgian Congo, Rhodesia, the Transvaal, and Portuguese East, there comes the rainy season when travel on the path is foolhardy, and the Prophet pitches his summer camp in the beautiful city of Capetown. Although Capetown is far from his usual travelled route, it is the most accessible to all parts of the field, and even in camp, the Prophet never loses touch with the trail.

In a beautiful little house on the top street on Signal Hill the Bishop's wife keeps the camp fires burning through the year. Up a hundred and thirty steps from the tram line, with a view of all Capetown, the Bay, and the mountains far up-country, it is as if the camp site had been chosen that he might see as far as possible towards those trails where his heart is always travelling.

Here he comes, after his months on the field, tired and dirty from the long train journey from the North, or tired from the sea and Angola, very often struggling against fever. It is a day of rejoicing for the homefolks and for the home-loving wayfarer. Bobby, the collie, nearly goes wild with joy at the sight of his master, and the tabby cat purrs a greeting as she rubs affectionately against his trousers leg, leaving a trail of fluff behind her. Weary, the Prophet of the long trail sinks into the great armchair with a sigh of relief. Home. He has earned his rest.

Rest? For an hour, perhaps. Then to the letters that have gathered from other parts of the field while he has been returning from the last. The next day he and the secretary start work in earnest, for the summer camp is not a holiday. Every mail brings new problems—tangles from the field; threatened cuts in appropriations from the Board; requests for this and inquiries for that. Then there is the personal news, births, marriages, and deaths—things that vitally concern this man, for to him all his missionaries are as his children and their welfare is dear to his heart. No one but the Bishop and his secretary know all the joys and sorrows hiding in those prosaic envelopes that arrive day after day, but the Bishop's peace of mind is a barometer indicating infallibly whether matters on the trail are well or ill.

Some mornings long before sun-up, when the dawn is just stealing over the distant hills, you will find him pacing the stoop and lifting his eyes unto the hills. Then you will know that he cannot sleep for some matter that troubles him sorely,

and you will be safe in guessing that it is probably the personal troubles of some of his missionaries. For the problems of the field are not all Native problems.

Here is a day of 1922. There is a telegram in the Bishop's hand and a look of anxiety on his face as he paces the hall, up and down. Another telegram arrives. With a shake of his head he passes the news to his sympathizing helpmate of the years and retires alone to his study. The wife of one of his missionaries is dangerously ill in Johannesburg. They are keeping him posted as the hours go by. It is a time when the only help he can render is in prayer, but his heart is with those watching anxious hearts in the "golden city," and it is he who meets the telegraph boy with outstretched hand on the doorstep. It is these individual griefs, and the individual troubles and petty disagreements that touch the Prophet and age him. Problems of the Natives and administration he can fight standing.

Then just as the family are getting used to believing that he is really at home for a while comes a bomb—plop into the midst of things. He must be off to Rhodesia to settle this matter, or to the Congo to see about that, or to Johannesburg to settle the other thing. He likes to be on the spot when decisions are to be made, and the dismay of the home folks is simply a matter that must be put up with and dismissed. Sometimes things can be fixed up all right; otherwise—off on the trail again.

Soon he will be far away to the States, the first time off the field since 1920, to attend the General Conference. We wonder if he will want to pack up again and hurry back to Africa in the midst of that august body's debates if things get tangled up and need his attention out here. But wherever he may go, or how long he may stay, we know that the Prophet's heart will never for a moment leave his long African trail.

December 15, 1923.

Dear Mr. Guptill,

When you were in Capetown for the Central Conference in October, you requested me to write something for you in connection with an idea you had for making up an issue of the *Missionary Advocate* centering around the "Prophet of the Long Trail." I trust they are what you wanted.

Dorothea Botha.