

The FOUNDATION

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Missionary Correspondence

Book Reviews

October, 1940

DR. STEWART'S DREAM

More than fifty years ago Dr. William Fletcher Stewart had a dream of a redeemed Africa. Fired by the burning zeal of Bishop William Taylor he determined to do something for missions even though he could not go as a missionary. It was then that he dreamed that land in America might bring forth abundantly enough to provide money for the training of Negro American recruits for the dark continent. His proposal to Bishop Taylor to use part of the land for a training school was not acted upon. Bishop Taylor was too much on the move to be tied down anywhere. Then it was that to Gammon came the bequest that ever since 1894 has been known as the Stewart Missionary Foundation. The proceeds from this Foundation have been used to inform and inspire the students at Gammon and Clark in particular. A secretary of this Foundation who is also a professor of Missions has been at Gammon most of the time. Students here and at various other colleges in the South have been urged to find a place of usefulness in the mission fields of Africa. In the past several have gone as missionaries. For the past fifteen years, however, not a single recruit has gone out from Gammon to the mission fields. This calls for some searching of heart but does not necessarily lead us to despair. While Gammon might not have sent recruits others have been inspired to go. One of our Gammon graduates is at the present time under appointment of the Board of Missions for Liberia. We hope that he may sail soon.

There are reasons why recruits for the mission fields have been few. Tremendous pressure from our churches is brought to bear upon our graduates to become pastors at home. Educational standards are rising so rapidly that we cannot furnish preachers for the churches in the Central Jurisdiction as fast as they are needed. Still we must not neglect the missionary cause.

Dr. Stewart's dream also included the belief that God could make the wrath of men to please him in that the Negro forcibly brought to this country and held here could be used as an instrument of God to return to Africa and proclaim the Gospel that had made him free. He had a good reason for that dream. Had not a Negro, John Stewart, upon his conversion from a dissolute life, turned in his zeal to inspire the Methodist Church to open mission work among the American Indian? Could not other Negroes do the same for Africa?

The Gospel has not lost its power, it is still

drawing men to Him. The work of the Stewart Missionary Foundation is going on with still greater vigor. Young People's Societies are getting interested in Africa. College people are asking about opportunities in Africa. The other day after two services in which the Secretary of the Stewart Missionary Foundation told of the work being done in Africa and the tremendous need there a bright-eyed lad of twelve years came to him and said, "I am going to be a missionary to Africa." Woe to us as a group if we put in the path of that Colored lad a cause for stumbling. He may never go but we should so surround his life with missionary information in Church, in Sunday School and in Young People's meetings that if God has really called him he will have the culminating inspiration and information necessary to lead him to a missionary career. In about twelve years he will be graduating from Gammon and during these twelve years our church members, our laymen, our pastors, our bishops and our professors must present adequately both our home and foreign missionary work to him and to our other growing boys and girls in Methodism so that they may be able to choose wisely their career.

Dr. Stewart's dream was not only to help African Negroes but to awaken American Negroes to their great task of helping to win the world to Christ. Who is willing to help make his dream come true? To this task the Foundation is dedicating itself.

THE FOUNDATION

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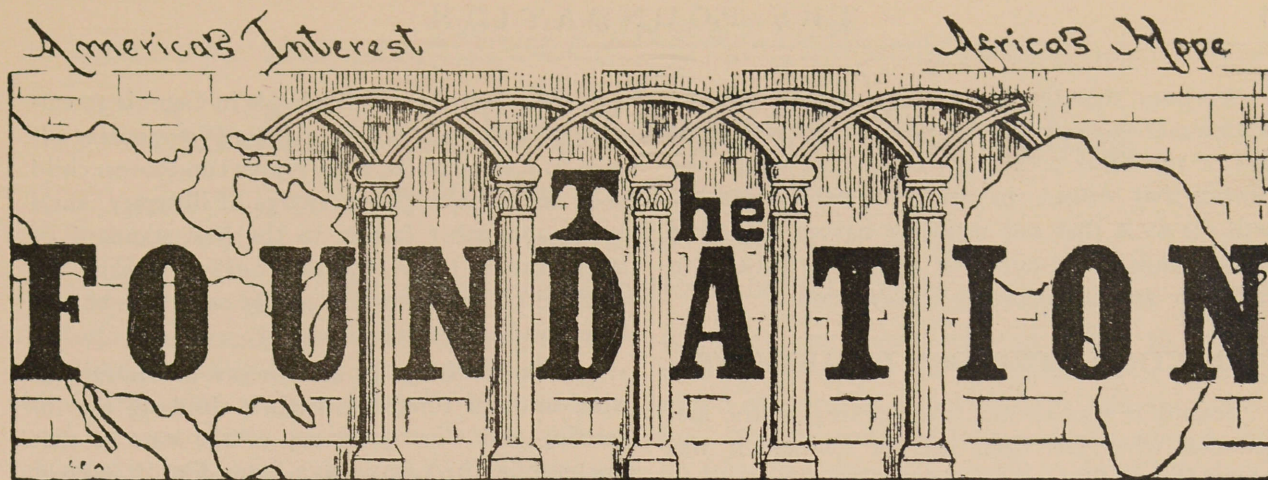
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Number 4

THE VACANT "CHAIR"

The pull of the pastorate, and the insistence on the part of the church leaders to fill Saint Mark's, Chicago, with the very best pastor possible has caused Gammon to lose one of her best loved professors, Dr. Matthew W. Clair, Jr. For four years Dr. Clair gave the young preachers at Gammon his best counsel and instruction. The people of Atlanta, too, have come to know Dr. Clair as a faithful friend, wise counsellor and cordial worker. Students and faculty alike feel the loss but wish him abundant success in his new field of labor.

Dr. Clair has always been a pastor at heart. He came to Gammon from Simpson Church, in Indianapolis. For nearly a year he was acting pastor at Warren Memorial in Atlanta. Now he has gone to one of the greatest churches in the Central Jurisdiction. It will not be long before that section of Chicago in which Dr. Clair has gone will learn that a big, brotherly pastor has come among them. Dr. Clair leaves more than a vacant professorship, he leaves a lonely feeling in the hearts of us all.

DOCTOR M. S. DAVAGE

Doctor Matthew S. Davage, who has been the president of Clark College for a number of years, has been chosen by the Board of Education of the Methodist Church as Executive Secretary of Negro Institutions of the Methodist Church. This choice gives us once more a representative of our race as leader of the Negro educational forces in the Methodist Church. Dr. Davage was the unanimous choice of the Central Jurisdiction and of the Board of Education.

We are certain to have a sympathetic leader among us when he visits the colleges and has counsel with the leaders. His great achievement in

shaping the destinies of the new Clark College already being built on the campus of Atlanta University stamps him as one who will not be satisfied with things as they are. He will have as his aim the forward movement of all of our Negro institutions.

Dr. Davage is a layman who has commended himself to laymen and preachers alike. He will need our prayers and our sympathetic cooperation.

DR. EDGAR A. LOVE

A comparatively young preacher has become the leader of our department of Negro work in the Board of Missions and Church Extension. Doctor Edgar A. Love, rich in pastoral experience, left the superintendency of the Washington District in the Washington Conference to assume the duties of Secretary.

The late Bishop Hughes laid a broad foundation for Dr. Love to build upon and we feel sure that he will make of his work the most important branch of the benevolent work in the Central Jurisdiction. He must not only have money available for Church buildings and for supplementing salaries but he must also seek to inspire the members of the churches throughout the jurisdiction with a new and more wholesome missionary zeal. He will have to make World Service a living, throbbing, vital thing and not merely "dollar money" as it is so often called. World Service must not much longer be a device by which a pastor can be promoted or demoted. God's missionary cause for our less favored brethren at home and abroad was never intended to be a political football. Our people must learn how to give intelligently and generously and to do this missions must be made real and full of human interest.

We hope that Dr. Love will make his pastors' conferences seasons of real refreshing and filled full of the desire to make benevolences vital. We predict that within the next few years Dr. Love will see to it that our members have a plenty of information about our great work. He believes in literature and in spreading information.

PRACTICAL THEOLOGY DEPARTMENT

Because it was so near the opening of the first semester when Dr. Clair left for Chicago it was impossible to fill his place with a full-time teacher. But in order that the students might not miss any of the work a temporary arrangement has been made whereby four people are offering the courses. Dr. C. A. Talbert is teaching the course in "Making and Delivery of Sermons." Professor Guptill is teaching the course in "The Use of the Bible in Preaching." Rev. J. W. Thomas, the pastor of Warren Memorial Church in Atlanta, is teaching "Pastoral Office." Rev. H. J. C. Bowden, a local Episcopal pastor, is teaching "Homiletics."

REV. N. C. McPHERSON, JR.

For this year the students are having the special privilege of studying a course entitled, "God in Modern Life and Thought," under Rev. N. C. McPherson, Jr., pastor of the Peachtree Road Methodist Church. Dr. McPherson also delivered the Matriculation Day address that appears elsewhere in this paper.

GEORGIA PROBLEMS

Many pressing problems in Georgia challenge education. There are, to list only a few:

1. The challenge to country schools to enrich rural life, to save the small farmer and the tenant from threatened peasantry.
2. The challenge to schools in industrial centers to present group segregation and group sensitiveness—both of which are palpably undemocratic.
3. The challenge to schools for whites to develop an honest and fair-minded attitude toward the other large racial group, to sense the worth to the white race of adequate educational opportunities for Negroes, and, if for no other reason than enlightened selfishness, to commit the white race to a program of better health, better schools, and a better standard of living for Negroes.
4. The challenge to all schools in Georgia to make health paramount in their program and adequate public health service an important item in raising the standard of living in this state.

5. The challenge to all schools in Georgia to embody in their social science materials impartial studies of low wage scales, poor health conditions, child labor on farms, high percentage of illiteracy, rural slums, and other factors in the low standard of living, and to make clear that only by raising the standard of living for all groups can there be any widespread or lasting prosperity.

6. The challenge to all schools in Georgia to bring into the forefront of their thinking the interesting and worthy history of the state so that whatever in the past is significant for the present may be transmitted with pride and satisfaction, and provide inspiration for future action.

7. The challenge to all schools in Georgia to take account of the varied resources of the state in climate, forests, mines, streams, and people to the end that children may know what Georgia has, and may be able in years to come to develop these resources and preserve for themselves and their children this great natural heritage.

8. Race Relationship. The people of Georgia and other southern states have a difficult and delicate task in that here two totally diverse races must work out their social and economic destinies together, without fusion. No other people in the world perhaps have a task of just such difficulty and delicacy.

The Negro constitutes practically one-half of the population of the state. By no principal of economics can there be permanent prosperity for the state with half of the population idle, unskilled, shiftless, ignorant, criminal. Neglect of the Negro by the white man and indifference to his home life, his health, his education, his training for useful and gainful employment all have to be paid for. The Negro is either an economic asset or an economic liability—either a moral asset or a moral liability. He cannot be made an economically productive citizen or a morally desirably citizen without education. He cannot go very far along the road of progress without safe and sane leadership, and this can be provided for him in no way except through education and the sympathetic aid of the white race which has a thousand years the start of him and knows the path to culture and achievement.

The people of Georgia must set their faces steadfastly against the continued exploitation of the Negro and give enough attention to him and spend enough money on him to make him a contributor to the wealth of the state rather than a drain upon it; to make him a good citizen instead of a poor one; and to raise him in the scale of decent living to the place where he will not be a constant menace

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An Approach to Personal Counseling

The Matriculation Day Address Delivered in

Thirkield Chapel October 11

REV. NENIEN C. MCPHERSON, JR., B.D., Ph.D.

Rollo May describes personal counseling as "any deep understanding between persons which results in the changing of personality." The methods used by a particular counselor will be to a large extent his own and will vary with the person whom he seeks to aid and the situation which gives the setting for the counseling process. It may take place as one walks casually across a campus; it may be the result of a conference arranged in advance and in the quietness of the counselor's study; it may grow out of an address or a sermon by the counselor which leads another person to believe that here is an individual who would understand and help.

We ordinarily think of personal counseling as taking place when two individuals are alone together. It is possible, however, for a pastor to so cultivate the attitude and approach of a good counselor that his sermons may be the basis for such a searching self-examination by some member of the congregation as to result "in the changing of personality" in the direction of the individual's better self.

More important than the particular method or time or place is the attitude and purpose and approach of the counselor. What is the purpose of personal counseling?

The ministry of a good counselor must be "person-minded." He must seek to understand persons as such. Persons are the most mysterious, the most wonderful and the most baffling of all God's creatures. Dr. R. H. Edwards in *A Person-Minded Ministry* describes these strange two-legged animals that are more than animals: they are always in situations that make each of them unique . . . in infancy or adolescence or old age . . . in homes or factories or shops . . . in families or fraternities of friends or living alone. And the situations are forever changing, presenting new opportunities and new dangers, raising hopes and bringing sorrow, and always calling for new ways of behavior.

Not —only does the counselor seek to understand persons but he hopes to be able to help persons to understand themselves. The goal here is to get people to face life realistically and to meet difficult situations directly. In most crises of life nothing is quite so important as to face the facts and not run away or evade the issue. We find

people on every hand who are trying to drown their troubles in a sea of alcohol or a ceaseless round of activities that have little coherent meaning. Our purpose is to help men and women "to do what they think they ought to do and to stand what they must endure." As Bishop Watkins says, our job is to encourage people "to stand up in the world's weather because they cannot come in out of it."

A few years ago there appeared in the *Reader's Digest* an article entitled "I Refuse to Entertain Death" in which this young wife told of the awful sense of defeat that came into their home when the doctor informed them that her husband had not more than six months to live. For days they could think of nothing else. At the table, death occupied the chief seat. They had no desire to see their friends nor to carry on any of their usual activities. Then, they began to realize that they were allowing "Death" to cheat them out of the few weeks of "Life" that remained and they wisely determined not to "entertain death" any longer. That is what it means to face life realistically and courageously.

We need to help persons to develop in the direction of their best selves also. Most of us have something in common with Dr. Jekyll and Mr. Hyde. We know what it is to have high ideals and aspirations and yet to live petty, narrow selfish lives. We know something of the struggle between theory and practice in our own lives which makes real integration and unity impossible. The counselor must assist persons to find a new and higher center for their lives, to experience "the expulsive power of a new affection," and, thus, to move at least a few inches nearer to a realization of the potential "self" that is smothered and dwarfed in most of us.

The personal counselor must be intimately acquainted with all the available resources for achieving and maintaining personality health: interesting work; worthy hobbies; congenial friends and social groups; books, particularly biographies; and above all else the varied resources of the Christian religion. Men with a healthy outlook on life have usually discovered how and where to worship, not only in quiet personal meditation, for which there is no substitute, but also in a group where a common faith and a common hope may be shared.

Saving help comes from fellowship with the Christ-like God. Real prayer is indispensable also, but it must be more than a form of selfish "begging" . . . it must be prayer that reveals to an individual his dominant desires and evaluates them in the light of the true destiny of man that shines in the life and total personality of the Man of Galilee. How necessary, too, for each person to find an all absorbing, worthy, even if unpopular, cause which will release him and bring him into the "most abundant life."

The good counselor will keep these purposes and others before him constantly as he lives and works with men and women and little children. He will discover, too, that his own attitude and approach will largely determine his effectiveness in personal counseling, as in all else.

The counselor must have a healthy, wholesome personality himself. He must learn to keep his own poise and balance through a vital Christian faith which makes it possible for him to "live under the eyes and by the strength of the Eternal" day by day and to believe in man. Such faith causes one "to be eager to believe the best always," to believe that persons can be changed and that a Christian solution can be found to any individual or social problem which men face.

Sincere humility will mark the life of a good counselor. Not an assumed humility which is really a hidden form of pride, but the genuine article that causes one to be able to understand and appreciate one's real limitations and one's dependence upon others and upon the Living God. This means a sense of humor, an inquiring mind, true objectivity. It is at this point that so many of us who are Christian ministers are weak. A university student in explaining why he did not go to one of the local pastors with his questions and problems said that they always made a fellow feel like he was committing a crime if he dared to disagree with them and all of the ministers he had known acted like "they had it all in the sack." We do not have all the answers to all the questions and we had better let people know we do not.

Learn to transcend your moral judgment. Avoid the "holier-than-thou" attitude. Understand we are all sinners in need of help. Remember that our particular weaknesses are limiting us as another man's sins are holding him back. Above all, do not be shocked! If people can shock us, particularly young people, the satisfaction they derive from that will prevent them disclosing their real problem and giving us an opportunity to help them find themselves.

Be approachable. Be a good listener. Let peo-

ple talk it out. Do not jump to conclusions. Respect the personality of the person who seeks your help. Sometimes nothing can be done in a situation, but unburdening helps. A woman in one of our large cities has taken as her vocation the job of allowing people to talk with her or to her for fifteen minute periods. She sits and listens attentively and sympathetically, but she doesn't take the conversation away from them nor does she use the occasion to discuss her own problems or interests. Many of us have had the experience of finding the answer to our question for ourselves as we sat and talked to a friend or a counselor.

It is not our task to solve the other person's problem for him. Our function is to help him discover the answer to his own difficulty. That was Jesus' method which we sometimes refer to as the Socratic method of aiding an individual to discover the truth for himself by persistent seeking and a continued willingness to be exposed to the truth. Jesus usually answered a man's question by painting a word-picture, a parable, so clearly that the man could not fail to see the answer for himself; or he would ask the individual a question designed to bring out the answer; or he would merely turn a man back upon himself by asking him: "What think ye?"

Dr. Umphrey Lee reminds us that "light comes from without, from many sources, but the seeing is our job." We would do well, therefore, to be slow in giving advice. If we give a man the solution to his difficulty, it may be that he will be seeking elsewhere for the answer very soon; if he finds the answer for himself, it will be his and he will very likely act upon it. Rollo May, whose book on *The Art of Counseling* has many seeds of wisdom, urges us to remember: "Advice costs nothing, and is worth it."

Probe beneath the surface to real basic problems; do not be content with the apparent surface issue. At the same time, avoid the attitude of over-inquisitiveness, particularly with regard to sex problems. Some of us are in danger of finding the seat of all the difficulties of persons today in sexual maladjustment. Sex is only one of the factors which land people in "hot water" and we need to look for other causes as well. It is not enough to know that a man drinks, for example, we must go beyond this surface fact and ask why. It may be that a man drinks because he wants to stand in with a certain crowd or that he is afraid of being called a "sissy" or a "wet-blanket" or he may be merely "bored" and without a driving purpose or, of course, he may have acquired the habit and be bordering on a state of chronic alcoholism, in which case only an extended "cure" in

a suitable institution can be of any value. It is necessary for us to know enough about the normal and abnormal functioning of human personality to sense the real problems of those who come to us, otherwise we may play around on the surface and allow a man to continue to deceive himself or live under an illusion with regard to his basic needs.

One element in the attitude of a counselor who is a minister that must be lifted out for special consideration is the necessity for keeping confidences. Preachers are tempted beyond most people to use their counseling experiences as sermonic illustrations. We find ourselves in need of good live illustrations all the time and it would be so easy to disguise the situation a little and use the intimate experience of some person who has turned to us for help. It is dangerous and unwise for two reasons: we can never be sure we will not have in our congregation some individual who will either discover the identity of the person whose experience we are using or who will think they know and will begin that process of "gossiping" which will make trouble for some innocent individual. More important is the fact that people will not come to us for fear we may use them someday as an illustration. Mutual confidence is the secret of all good counseling and when that is destroyed one will find less and less opportunity to be of real service to others.

Develop sympathetic imagination. Have real "empathy." That is, learn to put yourself in the place of another person so sympathetically and completely that you feel each blow that falls upon his back, each sting whipped out by some unkind word, each real or imagined wrong will bring you pain as it does the other person. Empathy is the ability to look out on the world through the eyes of another person so completely that you can help that other person to find the answer to his question and to make that difficult decision which he faces.

Nothing a minister does will take more out of him but nothing else will be so rewarding as one comes to realize that his empathy has enabled him to be of real value to another who is in need. In the best sense of that word, therefore, a good counselor is a good friend. Not too sympathetic, else one loses his objectivity; not too aloof, else one treats a person as a thing. True friends are truly honest and frank; true friends help us to realize what and who we are.

"When a beloved hand is laid in ours,

.....
A bolt is shot back somewhere in our breast,
And a lost pulse of feeling stirs again."

And we know what we are and how we may climb up to that level where our friend believes we live. It is then, as Matthew Arnold says, "what we mean, we say, and what we would, we know."

A good counselor seeks to understand persons as such, to help persons to understand themselves and to face life unafraid, to discover their true destiny and to grow in that direction, and to learn to use all the available resources, particularly the varied resources of the Christian religion, in order to achieve and maintain a healthy outlook on life and to enter into right relationships with God and one's fellows.

A good counselor will keep his own personality healthy through vital faith in the Christ-like God and in his fellowmen. He will develop humility and a sense of humor, so as to be able to laugh at himself occasionally, when life would become too serious and tragic. He will hide his moral judgment, so that no man will be turned away by the counselor's shocked surprise at the evil thing told him. He will be approachable always and a good listener, knowing the healing value of speaking into a sympathetic ear. He will refrain from solving the other fellow's problem, conscious that the only permanent solution that anyone can find must be found by himself. He will probe beneath the surface and find the cause of the surface symptoms and treat the basic disease. He will learn the virtue of keeping confidences, so that many men will turn to him for help in time of trouble knowing that their secret is safe with him and securely locked away. He will strive always to have real empathy and to be a true friend, desiring the best interest of the other person and his true welfare as a good friend must.

There must be skills developed in the fine art of counseling, but they are within the reach of any man, especially any minister of Jesus Christ, who knows what he wants to do for persons and why—and is willing to develop the attitudes, without which no "Approach to Personal Counseling" can hope to succeed. In short, the best "Approach to Personal Counseling" is to follow in the footsteps of the Good Counselor, Jesus Christ.

The College of West Africa

By Maurice E. Persons

It has been said of Methodist missionaries that on the morning after their arrival on a new field they will have a school organized.

Melville B. Cox, the first foreign missionary of the Methodist Church was moved by this same passion for establishing schools when he went to Liberia in 1833. His Journal tells of his vision of a school in Liberia

that would give the youth of that newly established country the spiritual, mental and industrial training to enable them to build a worthy nation.

Though Cox died before he had spent a half a year in Africa and before he could establish the school of his dreams, yet the inspiration of his sacrifice and the challenge of his words, "Though thousands fall, Africa must not be given up," have borne fruit in the College of West Africa, which he founded. In November, 1939, it celebrated its Centennial.

The story of those 100 years of service is one of marked heroism and devotion. As Cox had foreseen they would, the students of our Methodist school have played a large part in the history of Liberia. Today in all departments of the Government, from the Chief Justice, members of the Cabinet and Congress, and down to office boys there are found former and present students of the College of West Africa.

Always Methodist—schools have sought to multiply their influence by the training of those who could go to the multitudes beyond the reach of the missionary. So today a large proportion of the teachers throughout Liberia are men and women who received their training in the College of West Africa. The leadership of the Methodist Church, and many of the leaders in other denominations, were fitted for service in the Bible and Theological Department of the College. Unfortunately the College has not been able to carry on the industrial training in as large a measure and as continuously as desired, and it is with regret that one has to say that today even the Bible School is closed. This, it is hoped, is only temporary—because of shortage of funds. Of course Bible courses are taught in connection with the regular academic work; but the lack of funds and staff has necessitated a temporary discontinuance of the Bible and Theological Department for the training of the Christian ministry. This is a crying need which must soon be met.

At present the College of West Africa, under the leadership of Prof. Gilbert R. Dale, has three divisions. The lower or elementary division includes the fourth, fifth and sixth grades; a Junior High School division includes the seventh, eighth and ninth grades; and the Senior High School division takes the students on through the twelfth grade. It will thus be seen that the College of West Africa is really a combined elementary and high school and that no college grade work is done. Those who graduate from the senior class are qualified to enter college or university in America, as several have done—in most cases making excellent records.

In the senior year the students are given a very good teacher-training course under Miss Susan S. Mitchell. Each year a number of the graduates take teaching positions in the recently reorganized and improved government school system. Special training is offered in bookkeeping and business arithmetic for those planning to enter the commercial world. The girls are given three years of training in home economics in which special emphasis is made to teach them to make more and better use of the local produce without depending so largely on imported foodstuffs. As a special project for the Centenary, this Department published a cook book with recipes giving new and tasty ways of preparing those foods which will grow in Liberia.

At the present time the enrollment in the College is

approximately 200. The College building is used by two private schools in the afternoon. These have about 300 youngsters in the first three grades. And in the evening another school for working boys has an enrollment of about 150.

It will be remembered that Liberia was founded as a colony for liberated slaves and other Negroes from America. It was in 1820 that the first emigrants went from America to Liberia. During the years since a total of some 25,000 have come to Liberia. The descendants of these colonists are spoken of as Americo-Liberians as distinct from the people of the native tribes of the country. To a large degree this division has been maintained, with the Americo-Liberians holding the majority of the positions of leadership. Happily this distinction is breaking down, and an increasing number of the native men and women are filling positions of prominence. Of course the native man or woman can hold such positions only when prepared by the necessary training. It is recognized that in order for Liberia to develop, the people of the native tribes must have the Christian Gospel to free them from the bondage of sin and darkness, and the opportunities of Christian education to break the power of superstition and fit them so that they can join with the Americo-Liberians in carrying their full share in the cultural and economic advance of the country. Both the Government and the Christian church are now continually increasing their efforts to give these people their opportunity.

The Methodist Church has three missionary enterprises in Liberia. The stations of Ganta and Barclayville are in the interior and serve the native people almost exclusively. The College of West Africa serves both the Americo-Liberian and the native group. The station schools at Barclayville and Ganta and the Government day schools give the children in the native villages an opportunity for the beginnings of an education; but in order to secure a more advanced training it is necessary for them to go to Monrovia. This is usually very difficult. The sacrifices that many of the students make to secure an education show character and faith. Youths come from their homes in the bush far from civilization and, with no financial help or much encouragement, grimly hang on until they have their diplomas. Frequently they have but one meal a day—and that of plain rice. The College is able to give a few of them help with janitor jobs, and there is a very dilapidated old house—which is really a menace and unhealthy and should have been torn down long ago—which gives shelter to some of them. Others find odd jobs about the town and a place of sorts to sleep. It is almost impossible for these boys to buy the books and other supplies needed. Scholarships of twenty dollars would help many who otherwise could not get an education; and amounts of \$5 and \$10 would provide others with books and would enable them to have a square meal now and then.

Liberia presents a unique challenge. It is the only country where the Negro has an opportunity to govern himself and work out his own destiny. The Methodist Church is interested in doing all it can to help the people of Liberia develop a country that will be Christian and one that will bring honor and respect to the Negro race. The College of West Africa has rendered a large service to this end, and it is Methodism's prayer that under God's blessing it may continue to do so.

The Significance of the Remnant for Our Day

PRESIDENT WILLIS J. KING, S.T.B., Ph.D.

Opening Chapel Address September 25, 1940

"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

ISAIAH 1:9

One of the greatest prophets of Ancient Israel was the Prophet Isaiah, son of Amoz. He is usually spoken of as the Prophet of Faith because of his dramatic representation of the need of faith in Jehovah, their God, as the hope of salvation for his people Israel. A second prominent feature of his teachings were his Messianic utterances, particularly those dealing with what he called "The Remnant."

The idea of the "Remnant" is that progress in the moral and religious realms has been made possible by a small group who have the vision of the true line of march for their day and generation, who are clear as to what is involved in any action they may be called to take, and who have the adventurous faith necessary to take whatever action they are convinced is necessary. It is this type of people, called by the Prophet the Remnant, who have been responsible for spiritual progress in Israel and in the world. Without them all Israel would have been like Sodom and Gomorrah. One has only to review, in the most casual way, the history of spiritual progress throughout the history of mankind to verify that fact.

Brief Sketch of the Remnant Idea

(1) Among the Hebrews themselves—

One of the most thrilling chapters in the New Testament is the eleventh chapter of Hebrews where the author of the Book calls the roll of the outstanding Exemplars of Faith. The two most prominent characters in that group are Abraham and Moses, both typical examples of what is meant by the Remnant: men who had vision as to the needs of their day, realized what was involved, and had the courage to take the action necessary to achieve their dream.

One notes this characteristic at every turn of the road in Hebrew history. Elijah and Elisha facing the challenge of the worship of the Tyrian Baal as over against the worship of Jehovah, God of Israel, sensed the supreme issues at stake, both political and religious, and so vigorously championed the cause of Jehovah, even at the peril of their lives.

This was true of all Israel's great prophets. Amos, the Prophet of the moral life defies Amaziah, the Priest of Bethel, on the basis of his conviction that he had a higher obligation than that to the royal house of Israel. Jeremiah dares to stand alone in his statement of the doom that was to be visited upon Israel because of sin. But the fact that he and prophetic spirits like him were willing to take their stand made them the Remnant which saved the nation when dark days came.

(2) In the History of the Christian Church.

One sees this same sort of development in the history of the Christian Church. For the first century of its existence, the Church had no serious cleavages, but as it grew stronger, particularly after the crushing of the Gnostic movement, there developed considerable differences of opinion as to what constituted genuine Christianity. The tendency to worldliness was one of the chief temptations, both to individual Christians and to the Church itself. Here again the Remnant idea asserted itself. Sometimes it was to be seen as a Separatist movement. At other times it was represented by small groups or "cells" within the Church, who hoped by "boring from within" to be able to leaven the whole lump. Examples of the Separatist movements were the Montanists of the second century and the Protestant Reformation of the sixteenth century.

The Montanist movement was begun by a Phrygian Christian leader by the name of Montanus, and was later espoused and promoted by the great North African Church leader, Tertullian. Montanus and his followers stood out against the centralization of power and control in the hands of the Church leadership. They insisted that revelation is progressive, culminating in the stage where God speaks directly to individual Christians, both ministers and laymen, instead of merely to the Church hierarchy.

Some of their views were amazingly liberal for their day. For example they believed that the sexes should be absolutely equal in all religious matters; all Church members should have the prophetic gift and be equally accessible to God; War was unqualifiedly wicked and should not be engaged in under any circumstances. Notwithstanding the strong support of men like Tertul-

lian, Montanism was never accepted by the great body of the Church. It, however, was an example of the Remnant which, despite some fanaticisms, helped to keep the Church from getting too far removed from the idealism of its Founder.

The Franciscan movement is one of the best examples of a group that sought to "bore from within." The leader of that movement was that marvelous little person who later became known as Saint Francis of Assisi. The story has been told many times of how this son of a rich merchant, himself a gay young man who lived a joyous life, was led to renounce, literally all material desires of life and devote himself wholly and completely to the life he was convinced Jesus Christ would live. He and his followers dedicated themselves to the practice of poverty. He became God's poor brother, possessing nothing he could call his own, wearing a rough coarse garment with a rope girdle, and going forth like the Apostles to preach the Good News.

Francis was convinced of the tremendous power of love as over against hate, and actually used it as a protection when he traveled among the Moslems who were, at that time, the bitter enemies of the Christians. In addition to his separate orders for men and women, Francis organized a third order made up of both sexes who were "to follow Christ in their ordinary ways of living." It was doubtless through them that the great Saint hoped to see his ideal for the Church realized.

Significance of the Remnant Idea For Our Day

There is, and always will be, the need for this Remnant growth among the spiritual leaders of mankind. Never was that need greater than in our own day. These are the days of the great outstanding, dominating personalities. The times in which we live seem to demand them. The Hitlers, the Stalins, the Mussolinis, and even in the democracies, the Churchills and Roosevelts are the order of the day. We talk about democracy and its gentle and more or less orderly processes, but in actual experience the situation seems to call for sterner stuff. For weal or woe we are going to have stronger personalities in the leadership of our political, economic and religious life. What is to be the character of these people?

The Prophet has set forth in this idea of the Remnant the qualities needed in this leadership. They must be people of vision; people with intelligent and balanced judgment; people with courageous faith. These are the qualities you men

who are to be the spokesmen for God will be expected to have if you are true to your calling.

Of these several requisites, I am of the opinion that the greatest single need of our day is for men of vision. "Where there is no vision the people perish." In these days we seem to have lost our sense of direction, spiritually. There is still an ample amount of physical and moral courage in the world. There are still men of balanced judgment, particularly in the economic and social areas. Our problem is in what direction shall our judgment and our courage be turned? To whom shall we go? We are all drifting; we need guidance.

Just one illustration will suffice in this connection. In his recent book, "Days of Our Years," Pierre Van Passen, the well known newspaper correspondent, describes a visit he made to his old home town in Holland after many years away. He visited many of the scenes of his boyhood, with keen anticipation, only to be greatly disappointed that there was so little left of the things that he had prized in his memory over the years. Finally he made his way to the cemetery in search of his uncle's grave. There was no name on it, but, after scraping off the moss, he did find the following inscription:

"I live and know not how long,
I die and know not when,
I travel and know not whither,
Strange that I am so cheerful."

These lines express the attitude of a great many people in these difficult days. What must be in the minds of the millions of innocent victims of Europe's bloody wars as they think in terms of their own relation to these wars? "I travel and know not whither" must be a constantly recurring refrain. These people need guidance; spiritual outlook. This can come only from men who themselves have seen the Vision.

Nor must this Vision be a one-sided pollyanna view that "God is in His Heaven and all's well with the world;" it must be thoroughly realistic, sensing the awfulness of sin, whether individual or national, and the terrible penalties attached to it. It must see Spiritual Verities challenged by forces of evil as never before. It must be able to discriminate between dangerous half-truths and popular slogans on the one hand, and prophetic vision, on the other. It must be able to help men believe that "The Eternal God is their refuge, and underneath are the everlasting arms."

Perhaps the most difficult achievement of our

day is adventurous and courageous faith, particularly in the possibility of the attainment of our Christian idealism. What a romantic and attractive figure Jesus of Nazareth was and is. What beautiful preachments he uttered. But how utterly impracticable. His was not the idealism of the Man of Vision, but of a Visionary. He dreamed beautiful, but impossible dreams.

And so it seems in the light of the achievements of our Christianity to date. With almost our whole world involved in war. With our so-called Christian nations striving desperately to destroy each other, what becomes of our beautiful preachments about loving your enemies, and doing good to those who spitefully use you? What hope is there for achieving a world neighborhood which is at the same time a world brotherhood? What chance has any country in the world which believes in a "Good Neighbor Policy," especially after the fate of the Scandinavian countries?

In the lines I quoted from Pierre Van Passen which he found carved on his uncle's tombstone were, as you may remember, the following: "Strange that I am so cheerful." Van Passen speaks of his uncle as a "cheerful pessimist." How many such people there are in the world. They have lost their faith but they are still cheerful. But it takes more than cheerful pessimism, or grim endurance, for the spiritual problems of our times. It takes adventurous faith; the faith of Jesus Christ himself to see beyond the temporalities of our day the fundamentals of the Eternal. Our little systems have their day and pass from the scene. God's truth is eternal. In Jesus, we believe, we have God's revelation of his will and purpose for mankind. His will must ultimately prevail in the world. He wills that men of all nations love each other; that we shall ultimately achieve a warless world.

This is the character of Remnant needed by the Church: Not separatists in the sense that we break away from the main body in a "holier than thou" attitude; not even "borers from within" after the external fashion of the Franciscans; but rather men who, while they keep their feet firmly planted on the ground in the midst of earth's realities, are, nevertheless, citizens of another world, and keep leading, with faith and courage, their followers to that better Country. This is the inimitable circle you are about to enter. Theirs is the adventurous faith you are challenged to achieve and to proclaim. God grant that you may not be disobedient to the Heavenly Vision.

MISSIONARY CORRESPONDENCE

With five quarterly Conferences in Jadotville District we work now with them much as you do with District Conferences. One of these at Zakeu's camp near the Junction of the Labito Bay and the Cape to Cairo R. R. is interesting. Out under the mangoes Sunday morning 24 were baptized. It was very much like a camp-meeting. There were 64 for the Lord's Supper, the little chapel being overpacked for that service.

Another conference that cheered us was at Lubudi, near Bukama where cement is made. Some months ago meetings were noisy but the last one was quiet, spiritual and orderly. War has reached that place, one of the officials having been called to Brazzaville, leaving his wife and two children. Our people took courage as ninety listened, "to the words of God." That conference as well as the other took a goal this year to double their membership.

Recently we dedicated the rebuilt chapel at Luichia Mine. The old one was falling down and a better site was given on a hill near the mine. It was our first dedication for years. When the collection time came, great interest was shown. A Welchman and his Australian wife brought Mrs. Hartzler down and he started off by offering three sacks of cement. Then Mrs. R. offered as much as one of the best givers had put in. Another promised a door, another a window, another 20 francs, a woman gave 6 francs and so it went until 700 francs had been given or promised, not counting the supplies. Then stray francs were asked for in the collection though we had already taken the regular collection and one for the poor, 100 francs were put in the basket. Dedication followed and the people were much encouraged and happy. Testimony and gifts went together.

C. C. Hartzler.

WITCH DOCTORS ARE ACTIVE

On one occasion a few years back, when I came to a village of one of the chiefs named Sayibwand, I tried to start a school there so as to teach his people. On arrival I found that his wife had just died a few hours before and the whole village was in mourning. They all slept out in the open that night and not one person dared to enter his own house. The chief had taken the roof off one house and he was sleeping under that since he also did not dare to enter his own house, fearing that he also might meet the spirit of his departed wife. It was a strange sight to see the chief sitting there in the night with his half-naked friends sitting

around and to hear their helpless, hopeless, pitiful wailing, for they were all mourning for the dead woman. If one person of that village was found not wailing he would immediately be suspected of being the one who had the witchcraft and thus was responsible for the recent death. The people informed me that they wanted me to take the teacher away. They did not want the school because they thought that it had brought the death to the village. I informed the people that I would grant their request if they wanted me to do that. I then told the teacher that he should go back to the Mission. After that I went to my tent and tried to get some sleep which was very difficult with so much confusion and wailing. The next morning I woke up to find that the witch doctors had arrived. They said that they had come to smell out the witch. The sight of the doctors was enough to scare anyone as they were painted with red and white all over their bodies. It did not take long for these deceivers and powers of darkness to draw a large crowd. The people came not because they wanted to, but because they feared that if they they did not they would be accused of being the sorcerer before these men.

I did not wait to see the decision of the witch doctor, for I knew that that would take two or three days. I never did find out if the school was accused of being the cause of the woman's death. I do know, however, that the village broke up into three separate villages and each an enemy of the other, as each felt that some one in their group had been accused unjustly of being the witch. Several years later I passed that former village site and there was not a single house left standing among the ruins except the school building. For some reason they had not touched that. I did not find a native within miles of that old site as they were all afraid to come near. I then went on further and visited the three villages that had resulted from this sad incident and I exchanged friendly greetings and tried to visit with them, but I did not mention the subject of a teacher. Instead I sent a native pastor teacher to a village 14 miles away. A few years later the chief of the former united village, but now a chief of one of the three villages, sent to me begging me to send a teacher to his village. He had seen what great changes had come about in that village where I had placed a teacher, through the power of the Gospel. At first I did not have a trained teacher to give him. This last Sunday, 14 years after the break up of that village, I visited this region and met in a central school representatives of those three villages. As we met together around the

Lord's table I could not help but notice the great changes that had taken place in the lives of these people during these years due to the power of the Gospel of our Lord Jesus Christ. Who can deny from this incident that the Gospel does not still have power to transform lives in Central Africa?

On Monday morning we went on 22 miles further and met another group of representative Christians from different villages. At the head of this circuit is a pastor who came to us when we first opened our mission site here at Sandoa. With joy in his heart and a smile on his face he introduced us to his people with the following words: "I came to the mission 18 years ago, an ignorant, superstitious, witchcraft fearing boy, and beginning as a common water carrier I came under the influence of the Gospel, was converted, and with the help of these missionaries who are with us here today I went through the mission school and I am now before you daily preaching this wonderful story of joy and light. I praise God that we have the opportunity of hearing them at this time, and I want you to listen to the true words that they are going to read and tell us about." This truly illustrates the verse found in Isaiah 12:3, "Therefore with joy shall ye draw water out of the wells of salvation."

T. B. Brinton.

ELISABETHVILLE REVIVED

It seems impossible to write this letter now or to even go about one's work. We have just received news of the surrender of the Dutch Army and of thousands of airplanes ready to bomb Belgium, but after all this means that it is even more essential to plant the love of God in the lives of His people and pray for the power of the Holy Spirit.

That prayer for the Spirit has been the central thing in our work these last weeks. It has always seemed to me that the Church has let the Pentecostal Season pass with too little notice and too little appropriation of its deep value, so that this year our Church at Elisabethville decided to give themselves to the prayer for power as the Disciples of old did after the ascension of Jesus. It started at one of the finest Official Board meetings which I have ever attended here or at home. The people really gave themselves to planning, without waiting for the pastor to hand out the program. The theme they suggested was a simple one, "Things That Help Us to Pray for the Holy Spirit." Then they broke down the theme into ten points as the subjects for the ten successive nights of prayer. Repentance was seen to be the

first necessity followed by Faith. Then the conquering of those things that hinder us in receiving the Spirit—laziness, tribal prejudices, jealousy, fear and anxiety and self centeredness. Then there was the desire to seek truth always no matter the cost, to trust in one another and to be bound together by love to God and to man. The Official Board decided that many valuable things would be attained if our own people brought the messages who knew our problems, rather than have some one from outside. The result was that ten of our class leaders and eight of the assistant class leaders were asked to lead the week-day meetings, the latter group leading the services in the chapel at Lubumbashi. These eighteen met, planned the meetings, and distributed the different subjects.

Right after Ascension Day, which is a legal holiday here, we began the services and continued them through the two Sundays to the final service the afternoon of Pentecost Sunday. The services were of increasing meaning to the people. The attendance was very gratifying, with a total attendance of nearly two thousand in the week-day meetings and the two on the Sundays.

The earnestness of the people was particularly felt on Saturday night and then Sunday afternoon at the close of a splendid sermon by one of the class leaders, the people came forward to kneel at the altar completely filling it once, then making a double row and a triple until there were 160 kneeling in prayer for the gift of the Holy Spirit. In silent prayer, in prayer from several of those kneeling and in conversation together there came the assurance of the presence of the Spirit and the definite consecration of the task of Christ. With one voice they all agreed to enlist for the duration in the army of Christ.

What it may mean in the lives of the people themselves and for the Church we cannot yet know or ever fully realize, but that the Spirit is still a burning fire was evidenced by one man, long a faithful member of the Church, who stopped his class leader and another elder to pray with him as the others left. Nearly an hour later the class leader called me to come and pray with them. When that man received the Spirit into his life there was something that had to be burned out. He had never confessed his use, ten years before, of native witchcraft while he was a professing Christian. He knew that he could not go on without lifting that burden which had been troubling him through the years. I shall never forget the light in his face as at the close he said, "Now all is right and I can work for Christ."

Newell Booth.

AN EVANGELISTIC SCHOOL

One outstanding department of our work is the one which we usually speak of as the Evangelist School. All of the men are married and, as you know, study here as families. Whether it is in my agricultural work, general studies, or local evangelistic effort, this group is our real pride and joy.

Today I sat for two and a half hours and listened to their reports of personal evangelism as they carry it on in the outlying heathen sections west and north of Kambini. One man reported personal contact with fifty families. This is not haphazard but well organized and wisely supervised work. The other day the big chief of one of these sections died. He was a heathen, but there were over 100 of his people, together with their student evangelist leaders, who gathered in his kraal for prayers.

It was this same evangelist group and their wives who made the largest contribution toward the Kambini Fair just held. The men put on a play bringing out our famine prevention teaching. I outlined the plot but they developed it and carried it out in their brilliant fashion. Mrs. Rea helped the women plan their health drama. The women with their African gifts of mimicry and acting put on some clever sketches that won many a laugh and drove home the teachings. About half of the thousand articles entered in the exhibit came from these same families. There were fruits, vegetables, grains, roots, sewing, cooking, knitting, weaving (basket work) pottery, carving, etc.

JULIAN REA.

EDUCATION OF AN ADULT

We have been witnessing the education of an adult. My father arrived in April and brought along a supercilious attitude toward everything "native." He thought of the missionary as a noble soul condescending to those of low estate. The first night here, he practically barricaded his room and prepared for thieves or even a general uprising. Gradually the smiles and hearty greetings of the people thawed him. He quit referring to them as "Jim" and "old chap." He was surprised at the "good order" preserved at the Sunday service. He was jealous when he saw the midweek service surpass anything he had before experienced in joyful devotion. He admitted Samuel is a fine carpenter and was delighted with the wash stand Samuel made for him. He saw the "people had a mind to work" and weren't lazy as he had heard from prejudiced persons. He addressed them

through an interpreter and claimed he had never before had such an attentive audience. Now he is thoroughly appreciative of the people, their character and various abilities.

We said nothing to change his ideas but let the weight of several weeks of experience bear their own testimony. Recently while walking in the garden, Dad turned and asked, "Why don't you describe all this so people can understand what the mission is doing?" That's what we labor to do, but words are poor windows and figures lie heavily on the spirit. The truth sounds so much like wild exaggeration that we can only say "those who see, believe. But blessed are ye who have not seen, but believe anyway."

LESLIE SARAH.

A CHURCH SERVICE

Sunday afternoon, after lunch, I "boarded a burro," and took an eight mile jaunt into the Brush, where I had the privilege of preaching to a congregation of about 35, all in one family. Two old brothers, their sons, their families, including uncountable children, sat on the split log pews in an out-door church. Not Christians, they want to learn about Christ, and have prepared the spot for occasional services. They hung on every word said or sung. Returning after a roasting trip out, I shivered on the burro as we threaded our way by moonlight over sandy paths to our house, arriving in time for the Missionary prayer meeting. Incidentally, in the morning, I had had the privilege of assisting in the baptism of fifteen young men and women, an impressive sight. However, while I was baptizing the next to the last candidate, Carlinhos called out: "Daddy, come carry baby and put Agua (water) on head." Afterward he apologetically said to the native minister: "I naughty boy, make noise in church!" The pastor had preached a wonderful message to his huge congregation (over 300) using as his text Luke 4:18. We think much of this energetic, bright minister.

Ed Fuller.

AFRICAN DRAMATICS

Another Christmas has passed, and now we are well into the new year. A happy new year to you all. This Christmas has meant very much to me, for it is the first that I have spent at home for almost fourteen years. Some may say that Christmas is the same anywhere, but Christmas at In-

hambane is somehow different. For a week before, everyone has the feeling that there is something momentous approaching, and the climax is reached with the Christmas Pageant on Christmas Eve. You would all really enjoy watching this, I know. Probably you have often heard about it in other Christmas letters from Kambini, but it was much more interesting than I had ever imagined. (I had very often heard of it, but we were always away.) The native just love acting, and they put all they have got into their parts. Too, I think that it is made much more interesting by the touches of local colour which the native unconsciously give to the pageant. Herod's soldier, for instance, is dressed in the uniform of a native Portuguese policeman, and he gets a lot of fun out of bullying the populace including Joseph and Mary, into line for the census, just as the native soldiers do in this country when the natives line up for the hut-tax.

Once in a while the producer will improvise a scene of his own, but these are strictly logical. Then suddenly the angel, clad in a sheet, and looking very much like a ghost, appears to the shepherds, watching imaginary flocks by night. These are immediately terror-stricken, and fall to the ground with their feet kicking, and other members of their body spasmodically twitching. Next appear the three wise men riding on donkeys, and searching the heavens for the star. One was peering through what looked like an old dilapidated telescope. Eventually they sight their objective, which is two colored electric light bulbs, and they make their way to the manger. (A palm-leaf shelter.) An interesting point is that they have no one to take the part of the infant Christ. Perhaps they feel that this would not be quite right. After about an hour and half it is over. It is really quite wonderful when you consider that the natives get the whole thing up themselves with almost no help from any of the missionaries.

There are services both on Christmas Eve, and on Christmas Day. Daddy preached once, and the next day the native assistant pastor preached very earnestly. Christmas is a big day here, even for the heathen, for it is a holiday, and often they choose to have their big dances and beer-drinks on Christmas or New Years Day. We always appreciate your cards depicting snow scenes, for the weather here is really hot. We seldom wear a jacket, even to church, and even so, our clothes get soaked. I wish we had a bit of your snow. Still, I should like Inhambane, even if it were twice

as hot. On the afternoon of Christmas Day there is another big event. That is the Christmas tree. It really isn't a Christmas tree at all, but just an ordinary tree, but everyone is just as happy as if it were the nicest evergreen in the world. We had tried to wrap up a bar of soap for each of the evangelist families, and these were tied to the tree, as well as gifts that people were giving each other. Here and there was a live chicken. After singing a few hymns, everyone opened their presents and you couldn't have imagined a happier bunch of people. It takes so little to make their poor starved hearts sing.

Lynn Keys.

(This young man, a missionary's son, is studying in the Capetown University for his doctor's degree.)

ALUMNI NEWS

1893. George W. Lewis, member of several General Conferences and Superintendent of the Nashville District of the Tennessee Conference, died August 6, 1940. He has been an active figure in his conference for many years.

1902. Edward H. Forrest, for twenty-five years pastor of the Methodist Church in Bristol, Va., retired at the recent session of the East Tennessee Conference. Many kind words of sincere affection were spoken by leaders of the church at the conference.

1905. J. W. Warren, for a term the Superintendent of the Austin District in the West Texas Conference, was appointed to Simpson Tabernacle in Austin at the recent Conference.

1914. Robert G. Morris, of the Lexington Conference, has made an outstanding record during the past seven years at Centenary Church, Youngstown, Ohio. Always a "live wire" even in school days, Dr. Morris has so encouraged his people to give that a debt of \$26,000 has been raised and the mortgage burned on September 8, 1940.

1916. Julius C. Johnson, of the Tennessee Conference, and author of the Gammon Hymn, always a versatile man, showed his skill by assuming in addition to his other duties the unexpired term of Dr. Lewis on the Nashville District. He was honored at the conference session with the treasurership of the conference, a task he will fill with honor.

1922. B. J. Phoenix, who retired from the Superintendency of the San Antonio District of the West Texas Conference, has been appointed to Jacob's Chapel, San Antonio.

1933. Hubert C. Jones is one of the hustling

pastors in the East Tennessee Conference. Recently in a thirty-day drive he raised a thousand dollars for the work of the church. He is back for his fifth year.

1935. C. E. Whitiker, after an exceptionally fruitful pastorate at Wesley Chapel in Austin, Texas, has been appointed Superintendent of the Austin District.

1944. No this is not a mistake. Alumni of Gammon this class of 1944 has not yet come to Gammon they are coming next fall. What are you planning to do to make this class one of the best? We want you to speak to college seniors and recommend Gammon to them and then write to the President of Gammon for further information. Gammon has the equipment, the faculty and the spirit that will train and challenge these young men to go out and fulfill the ministry to which they have been called. Speak a good word for Gammon.

(Continued from Page 4)

to the health of the community, a constant threat to its peace and security, and a constant cause of and excuse for the retarded progress of the other race.

Such a view of the problem of the races involves a change of front toward the Negro. It means not merely an attitude to tolerance and forbearance but one of active interest in him to make him what he should be, and that as quickly as possible, since years of neglect have cost untold millions of dollars and other losses more important than money. The schools can be an important agency in bringing about the changed attitudes necessary to a solution of this difficult and delicate problem.

The curriculum may properly contain experiences whose expected outcomes would be a proper appreciation of the Negro by the white and a proper appreciation of the white by the Negro, an attitude of helpfulness and interest on the part of both, and a mutual effort to remedy whatever is wrong and to bring to pass whatever wisdom suggests as right. There are certain definite precedures for both white and colored schools that will make for this and these should have a place in the curriculums of the schools. They should be worked out with great care for they involve controversial issues, but the problem is too vital to the well-being of all the people of Georgia and the school is too appropriate an agency for effective help in this matter for prejudice and short-sightedness to bar the way to a sensible course of action.

(From Georgia Program for Improvement of Instruction 1938)



PRESIDENT WILLIS J. KING
FACULTY OF GAMMON
TWENTY MATRICULANTS
MATRICULATION DAY 1940

Books We Recommend

A FAITH TO AFFIRM

By James Gordon Gilkey

New York: Macmillan Co. 1940. Price \$1.75

The author of this vigorous volume has been for many years the minister of the South Congregational Church in Springfield, Mass. He speaks for the "Liberals" as opposed to the "Conservatives" within American Protestantism. Both divisions cut across nearly every denomination so that he writes not for one denomination but for the liberal view-point in every denomination for there are more similarities between Liberals within all the denominations than between the Liberals and Conservatives within the same denomination. Dr. Gilkey does not deal with those beliefs in which Liberals and Conservatives agree but with those on which they most definitely differ.

The contents of the Liberal's new gospel, in the author's words, is:

"There is at the heart-of-things an Unseen God who loves all human beings dearly, and who is always ready to give them His comradeship and His help. The only conditions He imposes are that the individuals who turn to Him start living at their best, and then try honestly and steadily to do right. When human beings—any human beings—fulfill these conditions, God surrounds them with His love and help, and enables them to meet victoriously the hardships of life and the adventure of death. Whatever happens to these human beings during life or at death, they are always safe in the divine care.

"The first religious teacher who gave humanity this knowledge of God's love, and this understanding of the way in which all men should live, was Jesus of Nazareth. From Him Liberal Protestantism derives the core of its teachings, and for this reason it can rightly claim to be "Christian." But with the parts of its teaching which it thus takes from Jesus, Liberal Protestantism

deliberately combines many new elements taken from men who have lived since Jesus' time, and who have discovered truths unknown in his day. Because it thus includes in its teaching these frankly new elements Liberal Protestantism must also be termed 'new'."

Following his new picture of Jesus, new interpretation of the Christian message, and new conception of a Christian's duties, Dr. Gilkey discusses such questions as: How can we discover what is right? Questions about sin and sinners; does God intervene in human affairs? God's care, daily life with God, the social program of liberal Protestantism, and leading our children into the world of religion. All in all, this is a forthright, clear and concise putting of those views of Liberal traditional conservatism. We urge all who are not Protestants which differ most clearly from those of afraid of new ideas courageously stated to read and ponder the message of this challenging book.

—Frank W. Clelland.

CHRISTIAN SYMBOLS IN A WORLD COMMUNITY

By Daniel J. Fleming

New York, Friendship Press, 1940. Price: \$2.00.

Dr. Fleming here presents to us a companion volume to his "Each With His Own Brush." He is seeking to set forth for Christians at home and especially for national Christians in mission lands the value of symbols in worship and in decorations for churches. He candidly points out the dangers, too, and suggests ways to safeguard the growing churches on the fields. To weave Christianity into the cultural tapestry of these people he says, "Each country has its own artistic language, as well as its verbal tongue; each people has traditional forms in which religious feeling has been embodied. Christianity, therefore, while still remaining catholic, must speak a language that men accustomed to these old forms can understand. Hence it is not alone the Scriptures that must be translated, but Christian thought and aspiration must find expression in meaningful art forms."

To make clear his explanation of "Things Visible" he has described the symbols in Riverside Church, New York, those in the chapel of the University of Chicago, in the chapel of Peiping Union Bible School, in China and in the crest of the United Missionary Girls' School of Calcutta, India.

Dr. Fleming feels that we should do all in our power to adapt the symbols already known and use them in our national Christian churches. He quotes India's writer, Sadhu Sundar Singh, who said, "The water of life must be offered to India in an Indian cup." Fully realizing the dangers and suggesting that we go slowly where there is need, he feels that we can help the national church to express itself in its own way and at the same time fill these symbols full of Christian meaning. To bear out his belief he says, "We have to remember that many Christian forms were taken over from Judaism, and that many of the religious symbols of the ancient Hebrews were in turn derived from the polytheistic religions of their neighbors. In the successive transfers, however, the fire of purification is manifest. Our Easter had pagan associations;

nevertheless, it has become for us one of the most spiritual and soul-inspiring days of the Christian year."

The remaining part of the book is almost entirely devoted to illustrations of different sorts of symbols found in various mission fields. There are over two hundred illustrations, thus making the book very valuable.

—R. S. Guphill.

THE FAITH WE LIVE

By Albert Edward Day

Nashville, Cokesbury, 1940. Price: \$2.00.

When a successful and brilliant pastor is also a great theologian we expect that he will write a book that is different, especially when he writes on theology. Dr. Day has not disappointed any one. He gives his readers the conviction that he knows what he believes and that his God is no weakling. He believes that the God of the Christian Church is able to guide and counsel and correct. He believes that if man wants a faith to live by he must have a God in whom he can place absolute confidence. In the first part of the book he discusses the Stranger God, The Seeking God, The Conquering God, and God Our Ally. Here are just a few samples of his wisdom: "Unless your faith is God connects you with the force of God it needs revision. It is little use to say, 'God is light,' if you are walking in darkness; or 'God is love,' if your heart is full of hatred; or, 'God is Father,' if you go through life like an orphan."

"There is a Divine Prosecutor forever accusing us at the bar of moral intelligence. His accusations are born not out of hatred but out of love. Because of that they are the more fearful. Nothing can probe so deep or prod so hard as love that seeks to awaken and redeem."

"If the resurrection be true, we have in Jesus the one scientist who knows the chemistry of character, the one physician who knows what is food and what is poison for your manhood, the one teacher who can tell you how to master the concerto of life and sing songs which will never die."

Part two of the book deals with the Faith We Live. He discusses in a very practical way Faith as Technique, as Attitude, as Dedication and as Flexibility. Then he discusses Faith and the Deeper Self, Faith and Health, Faith and Money, Faith and Human Relationships, Faith and Sin and Faith and Some Questions. At the close of some of these chapters he gives a series of practical suggestions of how to obtain that faith. Possibly the heart of his whole book might be expressed in the following quotation from the book: "There are literally multitudes in the churches today who have a faith that is regulative of conduct but not a release of power. They are missing something, too. They are good people, but their God is afar off. They are arduous in labors, but their moral energies are always in the state of semi-exhaustion. They are heroes many times, but their heroism is often pathetic because it is the grim determination of a set jaw rather than the triumph of a radiant soul."

The preacher who owns this book will have many passages underscored and will have many helpful suggestions for sermons.

—R. S. Guphill.

ARCTIC GATEWAY

By Florence Hayes

New York, Friendship Press, 1940. Price: \$1.00 & 50c.

Alaska seems a long way off, therefore, as Americans we are quite likely to be poorly posted on what is happening in that land. As Christians we should have a vital interest in the penetration of the Gospel among the people. This interest can be aroused and sustained by reading the mission study book on Alaska for this current year. We are told here of the history of Alaska and of the early attempts to place religious work on a worthwhile scale. Here we will discover how well our various missionary societies cooperate and by using common sense occupy more of the territory for the Christian Church. There are great obstacles and some of them are being surmounted by courageous workers. There are great needs and Alaska stands as a challenge to us.

Alaska is not a good place to get away from because when the Alaskan students come to the United States for higher education they eagerly return to help their friends who have not had their opportunities. Surely this is a real test of sincerity of purpose. This book will cheer one's heart tremendously.

—R. S. Guptill.

TARBELL'S TEACHERS GUIDE FOR 1941

By Martha Tarbell

New York, Fleming Revell and Co., 1940. Price: \$2.00.

The teacher of a Sunday school class today needs all the fresh and interesting material that can be obtained. In Tarbell's Teachers Guide many practical suggestions are found for the alert teacher. At least seven pages of materials are given for each lesson. The lesson illustrations are secured from various books and magazines. The commentary on the lesson verses is very clear and concise. At the close of each lesson are questions so stated that one will have to do quite a bit of studying to answer them, which is beneficial to teacher and pupil alike.

The lessons for 1941 are in three groups. The first group concludes the study of Jesus as found in the Gospel of Luke. Six months are given to the study of the Acts of the Apostles and Revelation. The last quarter has discussions on some of the great Christian teachings. One who purchases this Guide will have a very practical book of suggestions not only for the lessons but a valuable book to keep as a commentary on these parts of the Bible.

—R. S. Guptill.

HOW TO READ THE BIBLE

By Julian Price Love

New York: Macmillan Co. 1940. Price \$2.00

In "How To Read The Bible," the professor of English Bible and Biblical Theology at Louisville Presbyterian Seminary presents a different sort of guide to the understanding of the Bible. The author has sought, first of all, to be practical in meeting the needs of the untutored and uncritical but devout reader of the Bible.

"The occasion for this book," says the author, "is a series of convictions, many of them trite, but all of them compelling in their importance. These are the

convictions: that the Bible is the world's greatest book of religion; that its religion is taught informally in relation to national and individual experiences; that its varying literary styles and religious points of view grow out of differing experiences; that the thought and method of the Bible are world-wide in their scope and appeal; that in spite of orientalisms of dress the body of its religion is readily understood and appreciated everywhere; that the periodic cry of the people's lack of a reading interest in the Bible finds its justification not so much in popular disinterest as in the awkward and unintelligible way in which the English versions of Protestantism reach the people; that simple and effective helps can and should be furnished for the reading of the Bible that will release its delights to many who long to know it and think they cannot."

The author has furnished some of these "simple and effective helps" so badly needed. His central insistence is "that the Bible must be read by units of thought," and so, to this end, he has suggested many useful schemes for units of reading, such as: reading a book as a book; reading a book according to its story divisions; reading books together (books with the same themes, with similar themes, with contrasting themes, etc.). Other chapters offer helps for reading the Bible with children and for interpreting the various kinds of literature in the Bible. A brief bibliography is appended.

This guide will render large service to beginners and lay readers who have not had the guidance of careful and critical class room instruction and to ministers who have become addicted to the habit of using their Bibles primarily for the purpose of finding texts for sermons. The critical views of the author where they appear are conservative.

—Frank W. Clelland.

THE CARPENTER AT PRAYER

By Charles W. Briggs

New York: Fortuny's, 1940

Here is a most interesting and suggestive study of the Lord's Prayer. The author's thesis, as the basis of his study, is that "Jesus prayed as a man, not as a God. He prayed because he was a member of the human race.—Prayer was the secret of Jesus' life. The Lord's Prayer is his masterpiece.—It fits life because it was born out of life." In other words, "the thesis of this book is that Jesus was the product of His Nazareth home. There His fame, His mind, His personality and His soul grew into their symmetry.—The Gospels picture Him as a peasant, a carpenter, a layman and rural. His approach to life and to all questions of the soul is original and practical, and bears the imprint of His home background.—He has no part with the scholar, philosopher, or dogmatist. None of these has ever understood Him, nor shall."

The author, who calls himself "a rural follower of the great rural teacher," seeks to interpret Jesus, as did the great Tolstoy, "in the light of common rural experience.—We can understand Jesus if we learn as we work at the production of daily bread for loved dependents, if we face productive work with joy and in the sweat of our brow; if our school be the muscle-wearying production of daily bread."

Following two chapters dealing with the original text of the Lord's prayer and with the Carpenter as a

person, the author devotes six chapters to a careful examination of the petitions of the Prayer, and concludes with three unusually suggestive and provocative discussions of "The Carpenter's Keen Logic," "The Carpenter's School," and "How to Learn the Lord's Prayer." Here is a small volume full of wise and helpful observations by a devout mind who says he spent sixty years learning the real secret of genuine prayer. His keen observations and pointed suggestions, if heeded, would help correct a multitude of errors and weaknesses in the prayers, private and public, of clergy and laymen alike. —Frank W. Clelland.

MORE MISSIONARY STORIES TO TELL

By The Children's Committee

New York, Friendship Press.

This compilation of Missionary Stories is a very valuable book for missionary programs and study groups.

A glance at the table of contents gives the assurance that there are stories for every phase of missionary work. Particularly challenging are the stories listed under the American group. No doubt, a number of our missionary groups are not yet conscious of the large task on our home field. This group of stories makes one more home missionary-minded by making us cognizant of the work which is being done here and the great appreciation shown by the migrants, The Chinese in America, The Negro American, The Southern Mountainers and the city children. All of whom are served by great missionary societies here in America.

The book goes further and gives us a peep into the actual study of home life, religion and recreations of our foreign friends, as they work with our missionaries who have dared to cross the seas. No clearer and more natural picture of this work could be found than in these Missionary Stories. A book which is truly worth reading and worth using in the promotion of better Missionary programs. —Clara E. Stanley.

CREATIVE PERSONALITIES

Edited by Philip Henry Lotz

Volume I. Vocations and Professions.

Volume II. Women Leaders.

New York, Associated Press. 1940. Price: \$1.25 each.

Dr. Lotz, the editor with wide experience in the field of religious education, has projected a series of brief volumes for young people under the general title: CREATIVE PERSONALITIES to which invited authors have contributed short character-biographies of distinguished leaders, most of them contemporaries and many of them still living. Volumes I and II contain a wealth of materials, ideas and ideals at work in human lives, with which to inspire and lead youth. These biographies are written by men and women well-known in the field of religious education who know the requirements of materials and methods in this field.

"Vocations and Professions" contains the biographies of Luther Burbank, The Mayo Brothers, Julian Rosenwald, Jacob Riis, Eugene V. Debs, John Sebastian Bach, John Dewey, David Livingstone, Charles A. Lindberg, Thomas A. Edison, Robert A. Millikan, E. Stanley Jones, and Harry Emerson Fosdick.

"Women Leaders" contains the biographies of Jane Addams, Evangeline Booth, Edith Cavell, Marie Curie, Amelia Earhart, Helen Keller, Muriel Lester, Jenny Lind, Florence Nightingale, Alice Freeman Palmer, Maude Royden, Harriet Beecher Stowe, Susannah Wesley, Frances E. Willard, Mary E. Woolley. Each volume has thirteen units, enough for a quarter's lessons in young people's study groups, each unit being equipped with "questions for discussion" and suggested "Further Reading."

Here is the best sort of materials with which to inspire and challenge young people and adults alike whether used as a study course or as illustrations in sermons. Ministers and teachers will do well to introduce these volumes to their young people both in and out of church. —Frank W. Clelland.

THE MEDIEVAL PAPACY IN ACTION

By Marshall W. Baldwin

New York: The MacMillan Company, 1940.

Pages vii—113

The author surveys a very important period in the history of the papacy. The period under consideration has to do with the activities of the popes from 1049 to 1254. He gives the high lights of the work and achievements of the popes who ruled during this time. Among the most outstanding of these popes were Gregory VII, Alexander III, Innocent III, Gregory IX and Innocent IV.

The Medieval papacy represented an ideal toward which all strove. Many exerted untold energy to reach the ideal. They attempted to create the ideal religious society. But since all men are endowed differently the ideal was never reached. In the historical background the author establishes the fact that "the political, social, and economic conditions of early Medieval feudalism seriously hindered the church's work by causing widespread decentralization of ecclesiastical authority." At no time in the Middle Ages did the Roman Church exist independent of the secular princes. There were any number of attempts. The ideal was to be supreme over secular princes and kingdoms of the world. This is plainly seen in the works of Gregory VII and Innocent III. That whole fight was a fight to make the church supreme over the world.

In establishing itself as a permanent machine the papacy set about to organize itself into a monarchy. To do this as a religious body it created the papal court or Curia, and formed separate departments such as chancery and the department of finance. This department of finance collected fees of different sorts, from inheritance tax to property tax. Both ecclesiastical and canon law was developed as the foundation of its monarchy.

A number of methods adopted or used by the papacy in action remain to be questioned, as to the type of ethics used. The author tells the story about how the papacy set out objectively to save souls and permeate all human institutions and he also tells about the Inquisition. In an attempt to reunite Christendom the crusades were developed. From the Crusades the papacy adopted the method of teaching and persuasion.

The author has done a creditable piece of work in that he has developed the side of the papacy which

has been left out by the majority of historians of this period. Although he states the limits and stays within the stated limits he might have mentioned such men

as Gregory I and Nicholas I who established the foundations of the papacy upon which the successors builded.
—C. A. Talbert.

Doctor Versus Witch Doctor

As I follow father (Dr. C. J. Stauffacher) through the wards, day after day, listening to his reasoning, watching his alertness for new symptoms, and following up the history of cured patients, it has dawned upon me that I am poking my finger into a hot-bed of mystery. I see that medicine can be far more tantalizing than the most exciting detective story. Here the doctor is the detective, the germs are the criminals, and, most thrilling of all, the patient is the potential corpse that can be saved!

Silasi was brought in from Panda in a critical condition. Panda—the very name conjured up a picture of witchcraft! Silasi had lived in the district where death is never considered a natural phenomenon! He had lived a quiet life in a small village. Some days ago a strange woman had come to the kraal and had been made welcome. After several days the stranger had offered to prepare the noon meal, she cooked the traditional meal of corn meal mush, peanut gravy and casava greens. The whole family partook of the food and enjoyed it. Three hours later Silasi was in a death-like coma, and had to be rushed to our mission hospital many miles away. The detective bent over the man, ran his sensitive fingers over the patient's abdomen, and watched him carefully. That night he went over the case thoroughly. The evidence pointed to an unnatural cause. His library was carefully consulted, the verdict was given, the sentence of death was passed on the criminal germs. The detective, who was also the judge, had come to the conclusion that the patient had been poisoned, probably accidentally. Treatment followed, and Silasi was soon a cheerful convalescent, having no idea of what he had been cured. The natives were purposely kept in ignorance. Witchcraft was too large a menace to tamper with.

A knocking was heard at the door one night. A little black nurse stood terrified upon our doorstep, her blue cotton uniform fluttered against her lantern making weird sounds, and fantastic shadows. Silasi had gone crazy; this was her message. We hurried up to the hospital and looked into Silasi's room. The lanterns threw an uncanny light upon a huddle of women relatives cowering in the corner. The patient was standing on his head. In a series of wild contortions he threw

himself across the room. An injection of Hyacine did its duty, and when we left Silasi was fast asleep. This became a nightly occurrence. The detective must now become a psychologist. It was hard to say whether this was a fake performance or not. In the sane hours of daylight we talked to him. The psychologist became a clown, he joked and teased his patient until there were only smiles where sullenness had lurked. It was a case for delicate handling.

All this time Silasi had been learning about Jesus. Our Bible woman, dear, dumpy, little Rakeli with her silver-rimmed spectacles that look so odd on any black face, had paid her daily visit with the most wonderful book of all in her arms. The man who had played the parts of detective, judge, psychologist and clown was after all only a humble missionary who found many odd moments to talk to his patients about his best Friend, and who had often knelt hand in hand with Silasi to talk to the King who in his Fatherhood has made us all brothers. These little seeds began to grow, and where they grew there was no room for darkness. Superstition crept out of his mind and heart. I am glad to say that Silasi has gone back to Panda, well in mind and body, carrying a torch into the darkness.

H. Joy Stauffacher.

THE CALL

They left the known familiar ways;
Their trade, their craft beside the sea;
Took up new duties, lived new days,
Because a Man said "Follow Me."

Simple as that, their tale is told;
Dull lives transmuted, ages past;
Touched into vital permanence,
Wielding an influence that shall last.

The import of the Saviour's call,
Its magnitude, how shall they guess?
Unquestioning, they gave their all,
Their names long centuries confess.

Still, still today in many a guise
The Master calls humanity,
Fortunate heart, that swift replies
To that glad summons. "Follow Me."