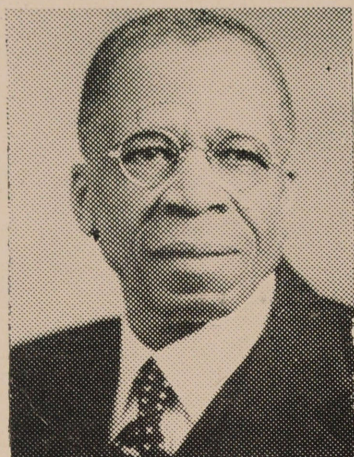


# *The* **FOUNDATION**



JANUARY 1946





**DR. FREDERICK J. HANDY**

Among the new faces to be seen on the campus this year is that of Dr. Frederick J. Handy who has come to take the professorship of Homiletics. Dr. Handy is well known throughout the central Jurisdiction as a very efficient minister in the Delaware conference. Dr. Handy received his Ph.B. degree from New York University and also won his Master of Arts degree from the same institution in Philosophy. He was awarded his B.D. degree by Union Theological Seminary and Morgan College gave him the D.D. degree. He has always been a thorough student even when loaded with other pressing duties so it is no surprise to learn that he has taken graduate work in Columbia University in Religious Education; in the University of Pennsylvania in Philosophy, Sociology and Education; in Drew University in theology and N.T. Exegesis; in the Philadelphia Divinity School (Protestant Episcopal) in Religion and in Philosophy.

The interest aroused in his classes is sufficient indication of the type of work he is attempting to have the students do. Dr. Handy is also presenting one course in Clark College.

The Handy household now contains Mrs. Handy, her daughter and the two grand children. We are glad that they are on the campus and thus make a substantial addition to the Gammon Family.

**ELLEN WARREN VAN PELT**

Members of the present Gammon family whose association began prior to the past ten years, and former members scattered throughout the United States, have been saddened recently by the news of Mrs. Van Pelt's death.

Her acquaintance and close association with Gammon Theological Seminary began in her girl-

hood when as Ellen Warren she lived in Atlanta with her father, Bishop Warren, while he was Bishop of the area and did his great work in connection with the early years of Clark University and the founding of Gammon Theological Seminary.

Years later she was to return to the campus as the wife of Professor John R. Van Pelt, and those of us who knew her during this long sojourn can never forget her gentle, unobtrusive, but far-reaching service. The Van Pelt home was always open, and the simple, genuine hospitality offered, in an atmosphere of rare culture, enriched all who entered their door.

Mrs. Van Pelt was a gifted painter and their home was filled with her own paintings and those of artist friends. She had a keen intellect and a wide acquaintance with the best in literature, and the books which filled every nook and corner of the library were indeed well read. She was a delightful conversationalist and kept pace with her brilliant husband in any conversation. Her gentle humor was never unkind, but always enlivening.

Since Dr. Van Pelt became professor emeritus, Mrs. Van Pelt has been happy in the campus circle of Hartford Theological Seminary, and has kept up her interests in the church and Sunday-school there. She went to her reward on January 26, after an illness of only a few days.

Eleanor Smith

**THE FOUNDATION**

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# The FOUNDATION

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NUMBER 1

## LIBERIA

News from Liberia has not been too encouraging of late. There has been an epidemic of strikes in Monrovia over differences in wages paid to non Liberian workers on the new harbor installations. Unfortunately the news items have been censored and we are not aware of the full facts, but remember Liberia is a sovereign nation and is almost a hundred years old as an independent country and has many problems that she must settle. We must not be too quick to condemn or to criticize. The facts will be ours before long and then we will see that this little nation, the only entirely free spot in all Africa, is handling her affairs very well indeed. President Tubman is a wise leader and we know that those in office with him are honestly trying to do the best they possibly can. It is true that powerful agencies from the outside are exerting undue pressure to gain concessions in Liberia and some already have them, but on the whole the country is aware of their wealth and hope that they can explore it themselves.

What will happen during the next ten years no one can tell but of one thing we can be certain, her place in the commercial world will be of great importance. Liberia is the place where one end of the great trans-Atlantic air bridge must be anchored. On her air fields for the past years hundreds if not thousands of planes from the U. S. A. via Natal Brazil have landed only to go on to other parts of Africa, Europe and Asia. Her fisherman's Lake near Cape Mount is the place where the trans-Atlantic clippers land with their cargoes of people and freight for all over the world. It is just an over night fly from Liberia

to Brazil, either way. Many who read these lines will be taking this route to see the world.

The new harbor at Monrovia will be the equal of any on the coast of Africa and ships will be loading valuable cargo. Will the American Negro be interested in investing his money there? Why cannot Liberia produce the cocoa bean? Why cannot a group of Negro business men have a rubber plantation? Do rubber trees only grow for the Firestone Co.? What of coffee? Liberia once produced the highest priced coffee on the market. Negro business men might enter that field.

But our interest is primarily in the mission work in Liberia. The Central Jurisdiction owes a debt of loyalty to Bishop Willis J. King. He needs Negro workers, he needs more than we can supply but there are young men and women in our colleges who should be as proud to prepare for work in Liberia as others are to prepare for medicine or law. So let us waste no more time but apply ourselves toward recruiting a new group for Africa. The need is greater than you think. Ask the Board of Missions of our church how many Negro missionaries we have in Liberia. Ask the Lutheran Church how many Negro missionaries they have in Liberia. The answer in both cases is none. Who is to blame? Why seek to place the blame on anyone? Isaiah said, "Here am I, send me." Not "Why on earth has not the synagogue here in Jerusalem done something about this matter."?

"Men gather themselves into groups, but God's finger penetrates down through the mass to single out this and that individual, and God's voice confronts this and that person with; 'Thou art the man'".



### INTERRACIAL GOOD-WILL AT WORK

My wife and I spent the Christmas Holidays just past, with our daughter who lives in Tulsa, Oklahoma. Her husband is a physician now in his sixth year of practice in Tulsa.

It happens that the Sinclair Oil Company has its headquarters in Tulsa. The foregoing is all staging, here comes the story. The Chief-surgeon of the Sinclair Oil Company is Dr. Frank L. Flack. His office and residence quite naturally, are in Tulsa. Dr. Flack, who does no private practice, being rather munificently paid by the Sinclair Oil Company, is doing something that needs wide publicity. He has taken our daughter's husband and another up-and-going young Negro doctor of Tulsa under his tutelage as surgeons. He gives them assigned readings, takes the time to discuss these readings with them. He collaborates with them in their operations at the Negro Hospital of the city. He has secured their admission (the first Negroes, I believe) into special Courses in Surgical Technic in one of the Chicago Medical Colleges. One period of study has already been spent, and a second will be pursued this spring. Dr. Flack proposes to push these two young Negro Doctors until they pass the examination of the American Board of Surgeons, and thus, be "top-notchers" in America as surgeons, without any qualifying epithets. This is interracial good-will at work in a way that is concrete and constructive. Better race relations will not come with public fanfare and mass whoopee. Human relations are individual things. They will only be good between man and man when the man who has advantages, whatever they may be, becomes willing to share those advantages where needed, rather than use them to oppress and dominate.

It was our privilege, while in Tulsa, to exchange informal visits with Dr. and Mrs. Flack. God made the Flacks out of his choice clay!

John W. Haywood

### MISS MARY ANDERSON

Miss Mary Anderson has joined the faculty at Gammon, taking the position of Director of Women's Work and Professor of Religious Education left vacant by the resignation of Miss Mary DeBardeleben. Miss Anderson has had an excellent preparation for her new work. She was born in Parsons, Kansas, has an A.B. degree from

Baker University which was won in 1934. She took post-graduate work in Kansas State Teacher's College. After a course in the Kansas City National Training School she was graduated in May, 1935. During the following summer she was in charge of the Bruce Neighborhood D. V. B. S. In the fall of 1935 she joined the staff at Brewster Hospital in Jacksonville, Fla. For two years she was the secretary to the Superintendent. Then for four years she was the Registered Medical Record Librarian of the Hospital. During this time she was active in the Jacksonville Methodist churches. After leaving Brewster Hospital she was working for a year at the Florida Methodist Children's Home at Enterprise, Fla. In the summer of 1942 she was a graduate student in Religious Education at Union Theological Seminary. In 1943 she won her Master of Arts degree in History at Columbia Teacher's College. During this time she was also active in Dr. Sockman's Church in New York City.



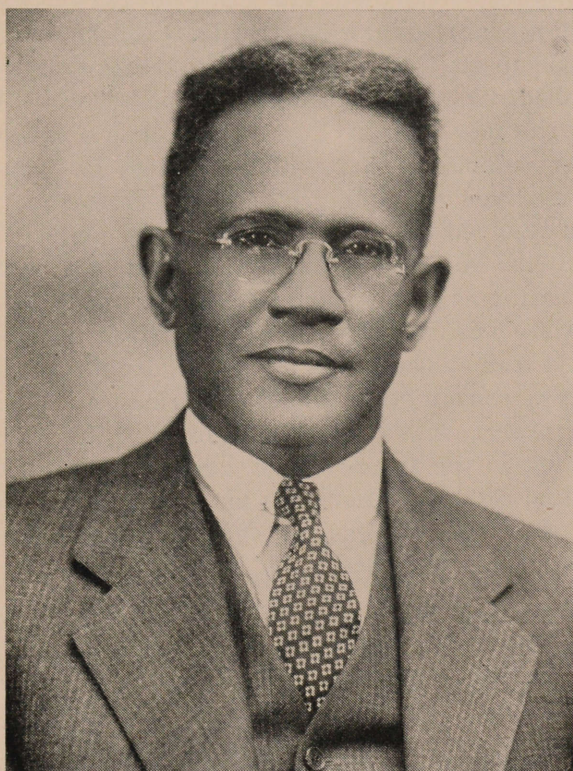
In the summer of 1943 she was graduate student in Religious Education in Garrett Biblical Institute. In September, 1943 she became the Director of Religious Education for the First Methodist Church in Birmingham, Michigan. She remained there until her appointment to Gammon in the fall of 1945.

Miss Anderson already has won a place for herself in the Gammon family and we feel sure she will prove to be a distinct addition to the Faculty of Gammon Theological Seminary.



## Devotional Address, at The Meeting of Teachers of Religious Education in Theological Schools, Cincinnati, Ohio, Nov. 20, 1945

By John W. Haywood



John W. Haywood

"If ye know these things, happy are ye, if ye do them." John 13:17.

You will, perhaps recall that this 13th chapter of John is the one that records the incident of the Last Supper, and of Jesus' washing His disciples feet. Recall in that connection also, that, when Jesus came to Peter to wash his feet, Peter, feeling that he could never let his Master thus degrade Himself, vehemently protested, saying, "Thou shalt never wash my feet." Jesus then took advantage of this occasion to say to Simon Peter and the other disciples: "This thing which I now do, this example of humility and self-abnegation which I now set, is the pattern for your lives. If you catch the point of it with all of its revolutionary implications, and then DO IT, blessed are ye! (Note that the word in the text is the same as that in Matthew in the beautitudes, and is therefore, correctly rendered, happy, fortunate, blessed). While the "things" Jesus here referred to are those contained in the context of His immediate situation, I think He has

announced a proposition, valid in its application to all the things contained in the context of our Christian Teaching. For this reason, this passage struck me as one exceedingly appropriate for us to think about, as people who are interested specially in Christian Teaching. May I then, lift up very briefly in our thinking, one or two of the relevant suggestions of the passage.

1. Knowledge of the content of our Christian Teaching, is indispensable to intelligent, effective Christian living.

We must all admit, however, reluctantly we do it, that the training program of our church lags tragically behind other aspects of our religious program. If one makes an honest, frank appraisal of the teaching one sees in our Church Schools, one is forced to say that it is little more than pious pantomime. Our Sunday Schools with their twenty, thirty, forty-minute teaching periods once in seven days, with their teaching staffs whose main qualification is "good intentions," these schools, are little more than caricature of real teaching, learning situations. Small wonder it is, then that we have grown a generation of people with high school diplomas, college and university degrees who are nothing more than veritable religious illiterates, people who know as little about the facts and principles of the religion they blindly profess as about the chemical symbols of the Post Toasties and Lamb Chops they eat for breakfast. This vigorous, persistent, all-out ubiquitous crusade on the part of the Local Church Division of our Board of Education, for a teaching program that, in the language of Uncle Joe Stalin, will "liquidate this illiteracy", we would all say is long over-due, and is one of the really prophetic things in our church life today. Even in religion, one cannot do what he doesn't know.

2. But there is a second suggestion in our passage, which comes as a sort of salutary caution. Jesus said to the disciples, "If ye know, blessed are ye if ye do! There are two implications here, first it is possible to know and no do; second, blessedness is connected, now with the knowing but with the doing. Shakespeare makes one of the characters in "The Merchant of Venice"



say: "If to do, were as easy as to know what were good to do, then, chapels had been churches and poor men's cottages princes' palaces. It's easier to teach twenty what were good to do, than to be one of the twenty to follow mine own instruction." If I dared risk the impiety, I would add to the Shakespearean dictum, "Be one of the twenty or get one of the twenty to follow mine own instruction." Knowing is necessary to doing, if you are going to do, but knowing by no means guarantees doing. Ignorance of Christian teaching among us is abysmal and abominable, but I have had the conviction for a long time that our knowing is vastly beyond our doing. I say more power to our teaching program, but suggest that somehow, there must be something in our teaching technic that will step-up performance. If Methodist people today would do just one tenth of what they know to do as Christians, I venture the proposition that the vitality and effectiveness of our religion would be increased ten fold. As I go through the city of Atlanta and notice the great number of churches, one on nearly every corner and sometimes two on a corner, as I note the tall imposing spires, the gorgeous Gothic windows, the lighted crosses, flashing their beams across the city, I often ask myself the question: "What would happen in Atlanta, if the people who claim to believe what these churches teach, would begin to act on what they profess to believe?" What religious knowledge we have, has resulted in a maximum of talk about what were good to do as Christians and a minimum of doing what we know we ought to be doing as Christians. We have substituted pious, elegant words for daring dangerous deeds. In our opening chapel service at Gammon this fall, I said to the young men and young women entering for study, that I am anxious to send out from Gammon men and women who are not going to be religious "walkie-talkies," people who go about exhibiting a new religious vocabulary; I want to send out, rather, religious "knowie-does," people who know the new, different things which the Christian Religion connotes, and who will dare to do them. In our Christian teaching, from the elementary Sunday School class up through the Theological Seminary, we need something that will get the "doing." Two weeks ago I was up in my Conference, the East Tennessee, attending Planning Conferences held by the Board of Christian Education of which I am chairman. The last Conference was held up

at Bluefield, Virginia. On my return, I stopped at a filling station in Bluefield, W. Virginia run by a young white man whom I have known through the years that I served as President of Morristown College in Tennessee. I drove up to one of the pumps, he came out and I pronounced the recently recaptured, glorious words: "Fill her up." He said to me, "Of course, you want the Ethyl." I replied, "Yes, to be sure." Then, he said, "I have the new Ethyl. You know it has a much higher octane, so that with much less gas consumption you will get much greater performance." I had received the letter inviting me to give this Devotional Address to this group and had been ruminating as I drove along, trying to find an appropriate brief word to say. The words of the gas station man struck fire in my mind. High octane, less gas consumption, more performance. Said I to myself, that's it. We want our Christian teaching in the future to get somehow, a higher spiritual octane so that with much less consumption of pedagogical gas, we shall get much more Christian performance.

"If ye know these things, blessed are ye, if ye do them." O, may it all my powers engage to DO my master's will."

#### VISITING NEGRO SOLDIERS & SAILORS IN THE PACIFIC

"More than 50,000 Negro Soldiers and Sailors heard Dr. W. H. Jernagin on his tour of the Pacific War areas," Chaplain Robert E. Penn, U.S.A., reported to the Washington Bureau of the National Fraternal Council of Negro Churches in America. Chaplain Penn was the elected aide appointed by the Army Chief of Chaplains to accompany Dr. Jernagin on his Pacific tour. The tour began October 2, 1945 at Washington, D. C., and ended at Tokio, November 23, 1945 where the party ate Thanksgiving dinner. Places visited included Ohua, Honolulu, T. H., New Caledonia, Guadalcanal, Kwajalien, Guam, Tinian, Saipan, Leyte, Luzon, Subic and ending at Tokio. The trip consisted of 30,000 miles by air, 1,800 miles by auto and jeep, and 200 miles by boat.

Dr. Jernagin addressed 40 formal assemblies of soldiers and sailors. The total number of men visited was more than 50,000. Dr. Jernagin held private conferences with Commanding Officers, Chaplains and Enlisted men.



The War and Navy Departments in November, 1944, extended an invitation to the National Fraternal Council of Negro Churches in America to nominate a man to visit the war theatres and to carry goodwill to the Negro enlisted men. In June, 1945, at the Annual Meeting of the Council, Dr. Jernagin was elected as that representative. In September, 1945, his nomination was approved by the Army and Navy Departments.

According to Chaplain Penn's statement, the Officers and enlisted men were grateful for Dr. Jernagin's coming and for the message of goodwill which he brought. He was at home among men of all ranks, and in spite of the hazardous journey, which many felt would impair his health he did a mammoth job. He accepted the mission he was sent to perform as a consignment of duty, he accepted every engagement arranged for him, and lost no opportunity to give comfort and understanding to the thousands who sought his counsel and guidance.

He informed the men of the work of the National Fraternal Council of Negro Churches in America. He pointed out the keen interest of the Council in their personal and group welfare emphasizing the very special interest of the Council's Washington Bureau which concerns itself with influencing legislation and which had in September, 1944, presented to the United States Congress a Manifesto promulgated by the United Negro Church and signed by 100 pastors of churches. He told the men that included in that Manifesto was a mandate from the Christian people which called upon the U. S. Government to abolish segregation in the U. S. Armed forces. He assured them that the Washington Bureau was continuing the fight to realize this goal. Dr. Jernagin emphasized the Bureau's numerous appearances before Hearing Committees of the House and Senate.

Dr. Jernagin alluded to the interest of the U. S. Government in the welfare of its returning service men as evidenced by the Passage of the G.I. Bill of Rights. He particularly emphasized here that the Negro Church was very anxious to insure that the provisions of this bill be administered without respect to any particular racial or nationality grouping. Dr. Jernagin did not paint a Utopia to the Veteran, but he told the men that there were at home both friends and enemies and

that the Negro Church was anxious for them to make good at any job to which they were assigned so that their good records would speak for themselves. His messages always ended with what he called a sermonette. This was an appeal for the men to change their thinking and make a decision for a better life after the pattern of Jesus Christ. "The only hope for our war torn world is Christ", the valient minister asserted. The only rule is the Golden Rule, 'Do unto others as you would them to do unto you'. "The only goodwill I can bring," he admonished, 'is the Goodwill from God in Christ, to men of Goodwill, which gives all men hope that there can be peace on earth'. "Don't let any man make you stoop so low as a cause you to hate him." "Give God a chance to take control of your life." This appeal resounded all over the Pacific from Ohua to Tokio wherever the valient minister travelled, often under impossible conditions. Some 2,000 enlisted men heard his call and were converted to Christ. These included Negroes, Philipinnoes and White service men. Commanding Officers and Chaplains marvelled at his great power and were grateful to the N. F. C. N. C. A. for having selected this many of God to come bringing love and understanding. His 76 years of life seem to have given him a slogan which the enlisted man might adopt. "Bet on God, Attempt great things for God, Expect great things of God."

He held a conference with General McArthur in Tokio, Thanksgiving day where he presented the Commander with a copy of the Manifesto. Abroad as well as at home Dr. Jernagin did not compromise the position of the Negro Church on matters of national policy.

"The enlisted men", Chaplain Penn continued, "were deeply impressed by this seeming interest manifested in their welfare by the Negro Church. They wanted to know more about the Washington Bureau, what it was and what it was doing, and expressed a great desire to see the great work carried forward. They welcomed the fact that the Negro Church is beginning to speak out before government. This coordinated effort on the part of 11 denominations is something every soldier can be proud of." When called upon directly for his own impressions of the trip, the Chaplain explained, "I am grateful to have shared the experiences of the journey with Dr. Jernagin. The fire he lit in the hearts of those men is un-



quenchable. There were evidences of hope and of faith in a living religion. Men saw the power of God operating through him. He preached God's word and they left their dice games and other pastimes and accepted the Call to Christ. The hope of the Church is in these men, he continued; they are willing and ready to do a big job and Dr. Jernagin was a great inspiration."

### THE CHURCH

Harold F. Carr

#### Outside

A young couple sat before me. She was a Catholic. He said, "I'm a Protestant." A member of what church?" I inquired. He answered with no sense of apology or of having missed anything, "Oh, I don't belong to any church." He thought he was a Protestant because he wasn't a Catholic. As well say a man is a good third baseman because he isn't a surgeon.

#### Against

War tension tempts many people to try to pin their troubles on someone. Our desire to do something about the ills of society draws some of us into some kind of anti group. Many Catholics think something should be done about the Protestants, and the other way around. Both are bothered by the activity of the "sects" in the hired halls and on the corners. It is difficult for anyone to know how to deal with bigotry, crass institutionalism and intolerance, especially when one of these cancerous growths gets started in a church.

And yet we can't be vital churchmen by staying outside or merely being against someone else. What shall we do?

#### A Word from the Master

In an American translation, the fifteenth chapter of the Gospel of John carries a fresh meaning of an old truth. Jesus said, "I am the true vine, and my Father is the cultivator . . . you are the branches. Anyone who remains united to me, with me united to him, will be very fruitful, for you cannot do anything apart from me." And that goes for churches. Any Catholic who thinks that there is something more important than the simple, majestic teaching of these sentences is missing the main point in the meaning of the church. Any Protestant who thinks that he can

be a Christian without being a part of the fellowship is also failing to achieve the experience about which the Master is talking.

Let us think of the denominations as branches of the true vine. We must be attached in mid-air. But the branches must be attached to the vine!

#### Sin and the Sinner

If any of the church groups see faults in each other let them hate the faults and love the people. One can't be true to himself and fail to note any wrong wherever it is. If any denomination makes people harsh, promotes undisciplined thinking, or uses methods of doubtful character, let us face the facts. Our spirit should be, "Here is a branch which needs some pruning and care.

### AFRICA: KEY TO THE FUTURE

By William Watkins Reid

"The last great reservoir of 'backward' colonial peoples is in Africa," says the author of "Look at Africa" (a "Headline Book" of the Foreign Policy Association). "Here dwell over 100 million black men, as yet unready for self-government in our modern industrial world. They will constitute a mighty challenge to the skill and good intentions of the white man. It will be his responsibility to help prepare these people to stand on their own feet, economically as well as politically. If he shirks or abuses this trust, he will forever forfeit the confidence of colored peoples everywhere . . . .

"The emergence—with unexampled rapidity—of Africa's peoples from isolation and tribalism into active participation in the complex life of the modern world presents an educational problem of the first magnitude. Almost overnight mines, factories, plantations and cities have sprung up where only villages, fields and hunting grounds had been before. Footpaths have become roads, and caravan trails railways; steamboats ply the rivers and air-planes course the sky."

Bishop Newell S. Booth, of Elizabethville, looks at the past and present in Africa, and tries to visualize the peoples' needs for tomorrow. He says:

"Our preferences have hurled Africa into the turmoil of the world current and have brought upon it these powerful elements of destruction.



We have wanted gold as a base for our economic life and as an ornament, so we have literally taken it from the flesh of the African laborer. We have desired diamonds, and rubber, and monopolies in cocoa.

"We wanted workers and drove them in slave gangs out of the villages—and now we take them out of those same villages to work in our cities and mines—still under control, and still working for us without proper compensation . . . .

"The African is losing that essential sense of vocation, that belief that work is a way to express the aesthetic feelings, the conviction that there is more than mere utility to be considered, that everything which is done ought to reveal something of the person doing it.

"The peculiarly African sense of social cohesion which gives status to each individual and weaves every member of society into a recognized system of mutual privileges and obligations is going, and is being replaced by social disunity and irresponsibility.

"The African is losing his usual respect for authority and his loyalty to accepted leadership.

"Africa is losing the idea of the religious significance of the soil, and the importance of the land as the home of a people and its utilization for the service of all.

"If we are to answer the call for healing that comes from Africa there must be reconstruction of these elements . . . . There is full ground for hope that the healing for Africa may be found. It is in the Gospel of Jesus Christ. It is in that Gospel that the fears of the African can be overcome. It is in the kind of life that Jesus gives that the threatened values of African cultural life can be found again on a higher level."

The challenge to the Christian missionary—to every Christian—is to help prepare the African for this new life; to prepare the African and to prepare the white man so that this vast continent does not become a breeding place for a third world war. Control of the continent was one of the causes of the conflict just ended.

#### A Continent of Colonies

There is another, an equally ominous, and still-to-be-decided aspect of the African question that now seriously affects the life of the people of the continent and the whole future of Christian

work there. It is the whole system and theory of colonization of Africa by European nations.

Look at the political map of Africa. Only three small countries—Egypt, Ethiopia, and Liberia—are more or less independent of some foreign power. European nations control 96% of the vast continental area. Most of the African governments are controlled as "colonies." Germany had a colony before World War I; England now controls it.

Let us admit that the system of colonization by Europeans brings some benefits to the people of Africa. It may give them a government that puts down inter-tribal war and some of the worst aspects of native life—it wipes out cannibalism, for example. It gives peace, organizes sometimes the economic life, puts the people in some touch with civilized behavior, and even may introduce certain creature comforts, or good roads, or opportunity for a cash market for their products, or new crops, or new industries. All these have their values for the individuals involved.

But the basic purpose of colonization in Africa (or elsewhere) is not the good of the people, but the enriching of the "mother countries" or powerful interests in the European nations. Any good that comes to the Africa is generally incidental.

In no other place in the world is so much labor to be had at so low a wage as in Africa. And it is that wealth of mineral resources and potential wealth of agriculture resources, plus almost unlimited cheap labor to work mines and fields that makes Africa the happy hunting-ground of European nations and industrialists after more raw materials, more wealth, more labor that is unorganized and unprotected—labor that need not be given union wages, or unemployment security or old-age pensions.

Let it be remembered that it was the Christian missionary who first roused the world to an abhorrence of the slave trade; and it is the Christian missionary, and groups he has gathered about him, who protest the robbing of the land from the African, the exploitation of his wealth and his person, and the continuance of the so-called colonial system as a means of further exploitation and control.

Just what the future of colonies—in Africa and elsewhere—is to be under new world proposals is not clear. But there is growing Christian conscience that colonies must eventually be prepared



for and given self-government; that meanwhile they must be administered (probably under international regulation or inspection) for the welfare of the inhabitants rather than for the aggrandizement of the controlling nation. That process of democracy and justice is necessary if the world wants permanent peace. To some nations it may entail sacrifice of questionable "rights".

### The Church's Task

The great task in Africa of the Christian Church—as a maker of that peace—is to help prepare the people for the democracy that is coming, for the development and control of their own industries and natural resources, for the giving of education, and Christian religion, and culture to a people naturally religious and eager to learn.

Methodist and other missionaries are already engaged in that task, conscious of the goal that is theirs.

Missionaries have recently introduced into Africa a widespread adult literacy campaign, augmenting a vast system of mission schools. And they are preparing new reading matter for new reading millions.

Missionaries are teaching industrial methods—training Africans to operate their own machines and factories, to use brain as well as brawn in the continent's expanding industrial life.

Missionaries regard medical work as one of the most valuable of their ministries. Largely through their efforts, private foundations have aided governments and missionary physicians in learning to control sleeping sickness, malaria, yellow fever, leprosy, and other epidemic and infectious diseases. The villages, in most colonies, depend largely upon missionaries for effective personal and public health services.

There is potential good and potential evil, potential war and potential peace on the continent of Africa. The development of good and peace will entail sacrifice by church people and by powerful interests and nations. It will cost the world something. But evil and war—in Africa, or from Africa—will cost far more. Do we "mean peace?"

### CAMPUS CHAT

Many changes have taken place recently on the campus. All of the faculty houses have been

painted white. New lights have been installed in the Library. Much needed repairing has been done to the heating system. The seminary office has been completely renovated and changed about. The entire building has been painted inside. The chapel has been redecorated making almost a hundred percent improvement. Even the old plan of the Gammon campus that hung under the clock has gone and on the floor just under where it once hung we now have the show cases with the African curios tastefully arranged by one of the students, Richard Daly. The old trophy room has been taken over for an office for Professor Taylor and a room built on the third floor to serve as a museum. We have really been doing some cleaning up. President Haywood has done a fine piece of work for us all.

### FLYING DOCTORS

Flying doctors in Australia's wide north-west are rushing urgent supplies of penicillin to combat a pneumonic influenza epidemic which is raging now among a tribe of aborigines. The outbreak was discovered by one of the flying doctors during a routine visit to the tribe's area. He says it is very similar to the epidemic which took such heavy toll of life shortly after World War One. The penicillin has been packed in ice for the journey into the hot interior and the doctors are confident that its use will result in the survival of most of the tribe.

### BOOK REVIEWS

#### CHRISTIANITY WHERE YOU LIVE

By Kenneth Underwood

Friendship Press, New York. \$1.00 & .60c

Seldom does a book come to grips with so many problems as we find in this meaty book. Every Negro preacher especially should own a copy of this book to use among his people. It can be used for discussion groups, for sermon material and for general information about some of our pressing everyday American problems. Many of these chapters deal with the Negro and some of his peculiar problems, though by no means are other minority groups neglected. Each problem is sympathetically treated and in some instances some sensible remedies are suggested.

Among other things the author tells of the preacher's conference held annually at Tuskegee. There is also a whole chapter telling about President McCoy and his leadership in Rust College.



He discusses the lot of the shipyard workers at Pascagoula, Miss. Both the white and the colored workers are discussed. A chapter on the new religious sects springing up in America is especially enlightening to us who see so many of them here in the South. The Mexicans in the country are dealt with sympathetically. In fact the whole book is just a cross section of what can be found in America today, and it reveals to us the America we know and feel. Actually this is a book of high grade stories from the pen of a reporter who can make others see what would generally be passed over as items of news value. But to the Christian nothing is foreign. We who preach and teach seeking to lead people aright had better pay more heed to what this author is saying. Truly Christianity is where you live.

R.S.G.

### A CHRISTIAN GLOBAL STRATEGY

By Walter Van Kirk

Willett, Clark & Company. 1945. \$2.00

Whether civilization has given itself the death blow is a question that will be answered in the next few years. And the answer, Dr. Van Kirk warns, will be "yes," unless Christianity once more comes to the rescue as it did two thousand years ago. That the world is physically one most people have learned. But unless Christianity can create everywhere a sense of spiritual oneness, the world's physical propinquity probably will mean greater and swifter destruction. The nations can live together in peace only under the law of love in Christ.

But if Christianity is once more to be the agency of the world's redemption, it must take to itself the lessons taught by the war. The democracies soon discovered that winning a global war required a global strategy. So they gave up some of their cherished national prerogatives and established an inter-Allied command which laid down a strategy that all bound themselves to follow. Christianity likewise must give up its "five-and-ten-cent conception of conquest in the name of Christ," and begin to operate as a unified enterprise on a global scale. That is to say, the denominations must make an end of their insistence on independent action and special rights, and learn to cooperate for the christianizing of the world.

Dr. Van Kirk is not content merely to point to the urgency of a "Geo-Christianity." He presents an over-all, top-to-bottom strategy. Already, he says, in the World Council of Churches, Protestantism has the nucleus of a unified command. He shows what other agencies must be set up at once. He indicates the steps that can be taken immediately in cooperation with non-Protestant Christian bodies. Most important of

all, he puts the situation squarely before the individual Christian and shows him his place in the grand plan.

Every step in Dr. Van Kirk's outline for a Christian global strategy is based on thorough familiarity with the present state of the churches. As executive secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ, he is in a position to know what is happening in the churches here and all over the world. The chapter on the Russian church, for example, offers a wealth of factual information as well as a hope for cooperation. The chapter on the churches of western Europe gives a thorough digest of all data now available concerning the effects of the war on Continental Christianity. The chapter on the American churches will reveal to most Christians in this country their own tragic shortsightedness.

Today the churches of the world hold the master key to the future. What doors will they unlock with it? Dr. Van Kirk challenges them to unlock the door of peace.

### THE TWO EDGED SWORD

By Norman F. Langford

The Westminster Press. 1945. \$2.00.

When a young preacher can dare to preach as rugged a gospel as is portrayed in these pages he shows that he feels keenly the importance of the task that has been given him to bring to his people the word of God. All the more wonderful is the fact that these great discourses were delivered to rural and small town churches. These pronouncements are worthy of being preached in the finest and largest churches. But the glory of it is that here is a shepherd of souls who realizes that he must give of his best to the Master. One could envy these people who hear this type of a message from week to week. He has some growing Christians in his group.

Taking the daily needs of his parishioners he seeks to lead them to a higher sense of duty to God and man through a keen analysis of some great bible characters and some great Bible themes. The sermons that appeal to me most are these: He Was Despised, Cain and Abel, (Theology and bloodshed), Cain and Abel, (Sin and Sanctification), The Woman of Samaria (Invitation, Judgment, Crisis) (3 separate sermons), Silent Victory and The Glory of Harvest.

These sermons will stimulate thought, drive the preacher to his knees in confession of his failures and encourage him to try harder in the place where he is to feed the people on the Word of God.

R.S.G.



## NURSE ROSATINA

By Charles J. Stauffacher, M. D.

I am at Bahuli, 150 miles from the Hospital at Gikuki. We have a little Dispensary here. Rosatina, an African nurse who was in charge of this Dispensary for many years, has been called to her eternal reward.

Shortly after we arrived, from all directions came men, boys and women with their babies. They all wanted to hear what Rosatina had said in her last days. We were glad we could report to them that she crossed the bar victoriously, without a fear. Her last request was, "Send someone to take care of my Dispensary and the people I love."

Rosatina was a large woman weighing 230 pounds, with big brown eyes and a jolly laugh. How the people loved this big mother, and how she loved them! For there was never a night too dark, that she could not find her way through the jungle paths, to a little brown hut, to help a "little fellow" into the world. She was never too tired day or night to help ease a pain—to say a prayer with a frightened soul—or help a wandering sinner homeward. So today in the audience, there were many sad hearts and many tears. They loved her while she lived, and now they will love her memory through all the tomorrows. They will teach the children about the mother of good works and deeds of mercy, who loved them with her whole strength and big heart.

As we were closing a group of women came forward, holding their babies high above their heads, saying "When will you send us a nurse?"

I looked to the man in charge of the meeting. He was very sad. For while Rosatina was five months in the Hospital, the white ants destroyed three of her four huts which constitute the group of huts for a Dispensary. Also we do not place a nurse until these four huts are built. It takes nearly a year for one man to build a good hut.

It was a pitiful scene. The mothers holding up their babies, pleading for a nurse. But the tension was broken when the heathen chief arose and stepped forward saying, "My men and I will build the biggest hut at once. We shall never forget what Rosatina did for us."

A preacher of the Anglican Church also arose and said, "My people will build one of the huts. We all know what Rosatina did for us—eternity alone will reveal the real results."

Here the Methodist pastor looked to his young men and said "We will build the third hut."

Then the women did something which you might call hilarious skipping—singing at the same time, "Praise God from whom all blessings flow."

You will never know what a nurse means to these young mothers—living far in the jungles surrounded by fear and witchcraft. These nurses save many from physical death, and many from a spiritual death. These little medical dispensaries are power-houses in pagan Africa, sending their rays of health, light and life far into the jungles.

Yes, Nurse Rosatina is just one of the many stars from Africa for the diadem of our Saviour, which your money and your prayers help us gather for him.

## THIS IS THE CHURCH

And so I arose to show Him the Church. We walked through the sanctuary where men and women gather to worship and through the rooms where children study God's Word. The man shook His head sadly. "This is not the Church," He said. I took the Man to the busy city and showed Him many Churches of hewn stone with towering steeples and again the Man shook His head. "This is not the Church," he said.

On the Sabbath Day I took the Man to the House of God. Still the Man shook His head. "This is not the Church," he said.

In despair I cried, "If this is not the Church, then can you show me the Church?" The Man showed me an old lady bending over a well-worn, tear-stained Bible. I heard her say, "I love the Book."

The Man showed me a market closed on the Sabbath Day. When I asked the owner why he closed his shop while others traded, he said, "I love the Lord, and the privilege of worship."

The Man showed me a young woman serving for a very small salary in a Chinese Mission, far from family and friends of her girl-hood days. I asked her why she was willing to accept a task that demanded such a sacrifice. She said, "I love the Lord and people—all people."

I saw a strong, wise man of mature years and discerning judgment bow at the altar of the Church. I heard him pray, "I love Thee, Lord".

The Man smiled, and He said, "This is the Church—not cathedrals of choirs, but those who love and serve God."

—Watchword.