

VOICE OF MISSIONS

(*The Church Owes Its Organic Origin and Growth Mainly to the Spirit of Missions*)
(*Both in the Home and Foreign Fields. - - JENIFER, A. M. E. CHURCH HISTORY.*)

Volume XXXXI

OCTOBER, 1939

No. 42

THOSE WHO DIE

By GUY S. WILLIAMS

"Where will Germany look for a new leader if Chancellor Hitler is killed in the war?" — Foreign News Dispatch.

* * *

What do you mean, "if Chancellor Hitler is killed in the war"?

There is about as much likelihood of Chancellor Hitler being killed in the war as there is of a private soldier, trapped by a box barrage in a tangled web of wire, NOT being killed.

It won't be the Chancellors, or the Prime Ministers, or the High Cabinet Officials, or the Distinguished Members of the Diplomatic Corps who will be killed in the war.

It will be the strong young son whose mother went down into the shadows to give him birth; who sang her maternal lullaby above the cradle; who taught him his prayers at her knee, and who proudly watched him ripen into manhood only to see him swallowed up in the insatiable maw of War.

It will be the college boy who, 20 years hence, might have been the pride of his nation or of the world — a Goethe, a Pasteur, a Lister, or a Thomas Mann.

It will be the youth torn ruthlessly from his home, his job, his sweetheart's side, just as he had begun to dream.

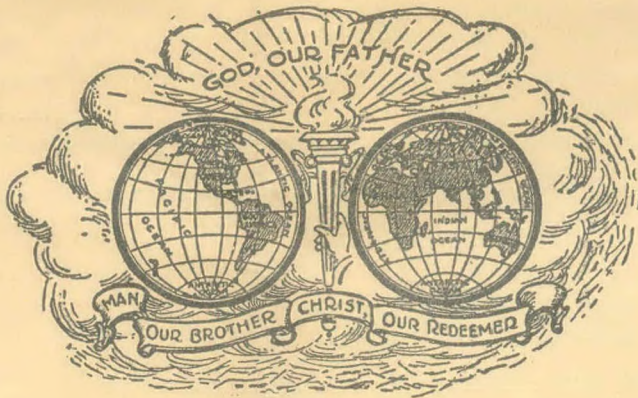
Their slaughtered bodies will be strewn along that same old blood-soaked line where six million men were slaughtered only two decades ago.

And as they lie rotting there in their shallow graves; and as the hideously mutilated "survivors" of the carnage — the armless, the legless, the eyeless; the men with mouths shot away, with gaping nostril-holes for noses; the pitiful wrecks with the crippled minds — as they hopelessly face the empty, pain-fraught years ahead, where will the Chancellors, and the Prime Ministers, and the High Cabinet Officials, and the Distinguished Members of the Diplomatic Corps be?

They will be — just as they have been at the end of every mad debauch of blood and tears — assembled in some august Hall of Mirrors, solemnly affixing their signatures and the Great Seals of their respective nations to a Treaty of Peace as they pontifically announce to a stricken world:

"IT MUST NOT BE AGAIN!"

VOICE OF MISSIONS



Published Monthly by

THE MISSIONARY DEPARTMENT OF THE AFRICAN
METHODIST EPISCOPAL CHURCH

112 West 120th Street, New York, N. Y.

REV. L. L. BERRY, D.D. Manager and Editor
Entered as Second Class Matter, September 16, 1930, at the
Post Office at New York, N. Y., under the Act of March 3, 1879.
Per Year \$1.00 - - - Single Copy 10c

VOL. XXXXI OCTOBER, 1939 No. 42

Advertising Rates Upon Application.
Articles accepted for Publication will not be returned.

CHANGE OF ADDRESS

Notify the Editor immediately of any change in mailing
address. This is important.

PARENT HOME AND FOREIGN MISSIONARY DEPARTMENT

BISHOP GEORGE B. YOUNG	President
REV. L. L. BERRY, D.D.	Secretary-Treasurer
Editor & Manager "Voice of Missions"	Rev. L. L. Berry
Assistant Editor	Walter F. Walker
First District	Rev. Hodson Waters
Second District	Rev. J. A. Young
Third District	Rev. C. J. Powell
Fourth District	Rev. J. A. Alexander
Fifth District	Rev. George F. Martin
Sixth District	Rev. A. P. Solomon
Seventh District	Rev. T. J. Miles
Eighth District	Rev. I. B. Granderson
Ninth District	Rev. G. R. Polk
Tenth District	Rev. H. A. Carr
Eleventh District	Rev. S. A. Harris
Twelfth District	Rev. O. Sherman
Thirteenth District	Prof. N. N. Reynolds
Fourteenth District	Rev. I. C. Steady
Fifteenth District	Rev. J. Y. Tantsi

WOMAN'S PARENT MITE MISSIONARY SOCIETY

Mrs. Christine S. Smith	President
Mrs. Minnie L. Gaines	1st Vice-President
Mrs. Cecelia A. Gregg	2nd Vice-President
Mrs. Clara E. Harris	Recording Secretary
Mrs. Mary Chase Beckett	Corresponding Secretary
Mrs. K. Bertha Hurst	Treasurer
Mrs. S. J. Anderson	Statistical Secretary
Mrs. Annie M. Wortham	Secretary-Treasurer, Sarah Tanner Memorial Fund
Mrs. Nettie Crews-Wood	Contingent Treasurer
Mrs. Esther B. Isaacs	Secretary, Young People's Department

WOMEN'S HOME & FOREIGN MISSIONARY SOCIETY

Mrs. L. M. Hughes	President
Mrs. Minnie S. Pearson	1st Vice-President
Mrs. R. C. Chappell	2nd Vice-President
Mrs. Agnes L. Hilderbrandth	Recording Secretary
Mrs. M. B. Davis	Corresponding Secretary
Mrs. J. A. Fountain	Treasurer
Mrs. S. A. Farrell	Statistical Secretary
Mrs. M. A. Carr	Contingent Treasurer
Mrs. E. M. Miller	Secretary, Young People's Department
Mrs. M. L. Ashford	Sec.-Treas., Eliza Turner Memorial Fund

Missionary Workers in the Foreign Field and Their Addresses

WEST AFRICAN WORKERS

SIERRA LEONE: Rev. H. M. Steady, Rev. I. C. Steady, Rev. G. A. John, Rev. W. A. Chinsman, Rev. S. D. Friday, Bro. T. S. King. VOLUNTARY WORKERS: P. G. Ingah, Gilbson Joseph, H. B. Steady, Annie Duncan, F. A. John, M. P. Morgan, R. C. Daring, A. A. Scale, Myzel Metzger, Moro Jones, Florence Hebron, Elizabeth Roberts.

(All the missionary workers in Sierra Leone can be reached at 13 Soldier Street, Freetown, W. Africa.)

LIBERIA: Monrovia District—J. L. Miller, G. T. Wilson, P. A. Hope, J. A. Q. Pappoe, A. J. Slight, J. W. Clarke, H. W. Davis, S. N. Milton, J. A. W. Walker, J. F. B. Coleman, Father Banks, Reginald C. Hurley. School Teacher and Location—Miss Margaret Mason, Arthington.

Grand Bassa District — Revs. W. D. Crawford, J. E. Holt, M. H. Jinlack, S. A. Gabbidon, S. W. Edwards, Bros. Z. B. Washington, Neah, Joe Johnson, John Johnson, John Akins, Wroo Manly, Just Time Russell, Henry Kar-dor, R. G. Hill, Kpuah Watson, Nar-dor, Beer-deah.

School Teacher and Location—Miss Laura Prout, Buchanan City. D. L. Payne, Dor-Zon.

Cape Palmas District — Revs. W. T. White, J. W. Sackey, D. A. Franklin, Bros. R. W. Watkins, S. C. Johnson, John Moore, J. B. Peters.

School Teachers and Locations—W. T. White, Harper City, C. Palmas; Mrs. E. C. White, Harper City; C. Palmas; E. A. E. Young, Gedeboo, Interior; C. L. Davis, Gedeboo, Interior.

GOLD COAST: Rev. J. P. Richards, E. J. Randall, Rev. E. J. Moie, Rev. J. Bartplange.

NIGERIA: Rev. S. B. A. Campbell, Rev. E. A. Hanshaw, Rev. Green Davis, Rev. A. Fagbaye, Rev. Ewa Ikoroky.

THE WEST INDIES and SOUTH AMERICA

REV. S. M. JONES, 2 Beckford Street, Kingston, Jamaica
REV. I. C. TROUTH, 10 East Race Cource, Allman Town, Kingston
REV. A. H. SMIKLE, Trinity Ville, P. O. St. Thomas, Ja.
REV. J. H. DALEY, Cavaliers, P. O. St. Andrew, Ja.
REV. GEORGE MEAD, Stony Hill, P. O. St. Andrew, Ja.
REV. O. H. WILLIAMS, Morant Bay, P. O. St. Thomas, Ja.
REV. T. L. M. SPENCER, Spring Garden, P. O. St. Thomas, Ja.
REV. F. A. ROBINSON, Maggotty P. O., Jamaica
REV. S. H. WILLIAMS, 89 Beeston St., Kingston, Jamaica
REV. J. B. BOYCE, Prior Park P. O., Portland, Jamaica
REV. E. B. HINDS, May Pen P. O., Jamaica
REV. PHILIP VAN PUTTEN, Eglise St. Paul, Port-au-Prince
MRS. ETHEL VAN PUTTEN, Eglise St. Paul, Port-au-Prince
REV. D. S. WILLIAMS, Samana, Rep. Dom.
REV. J. N. MCKAY, Calle Sanchez No. 7, San Pedro de Macoris, Santo Domingo

REV. J. R. PHYFER, San Pedro Macoris, Santo Domingo
REV. NEHEMIAH WILLMORE, Calle Arzobisop Marino No. 2 Ciudad Trujillo, D. R.

REV. A. C. BOUGH, Frederiksted, St. Croix, Virgin Islands
REV. E. E. TAYLOR, St. Thomas, V. I.
REV. E. E. JOHNSON, Box 72, Christiansted, Virgin Islands
REV. A. F. ROBERSON, Frederiksted, St. Croix, Virgin Islands
REV. W. A. BECKLES, A. M. E. Vicarage, Bridgetown, Barbados
REV. C. N. NURSE, A. M. E. Church, Rouen, Barbados
REV. W. H. MAYHEW, 20 Woodford St., Port of Spain, Trinidad
MRS. MARIE MAYHEW, 20 Woodford St., Port of Spain, Trinidad
REV. T. J. HERCULES, Montrose, Chaguanas, Trinidad
REV. D. P. TALBOT, St. Peters A. M. E. Manse, Georgetown, British Guiana

REV. C. M. ADAMS, Vergenoegen, British Guiana
REV. J. R. S. JEFFREY, Wakenaam, British Guiana
MR. A. MORRIS, Georgetown, British Guiana
MISS MAZIE A. TALBOT, Georgetown, British Guiana
MISS MARJORIE B. TAYLOR, Georgetown, British Guiana
REV. J. T. FIELD, Paramaribo, Dutch Guiana, South America
MR. G. H. CLARKE, New Nickerie, Dutch Guiana

E D I T O R I A L

THE CHRISTIAN MISSION IN A WORLD AT WAR

War again challenges the world mission of Christianity.

The tragedy in which the nations are involved is, in its ultimate nature, a refusal to accept the law of Christ as the rule of life. Wherever may lie the immediate responsibility we must confess the gravity of our own failure. Christianity has not failed, but Christians have. The brotherhood of mankind which Jesus proclaims can only become reality as men respect and value each other. Hatred, fear and contempt defeat the very purpose of God and reduce man to the level of the brute.

At this time of untold agony for mankind, we reaffirm our unalterable conviction that God is supreme. We would call upon all who take His name upon their lips to devote themselves more strongly than ever before in the effort to manifest the way, the truth and the life He has revealed through our Lord Jesus Christ. The words of the late Lord Bryce, former Ambassador to the United States, are still valid: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel."

Christians have been so sure that Christ and the destiny of man are interlinked that tens of thousands of men and women with supreme loyalty and tremendous sacrifice have felt compelled to tell the good news of God's love for man in characters of flaming life across the world. Recently, Christians from almost every land on earth assembled in Madras, India, and in the face of many human factors that might have divided them they found and realized the power of a world-wide fellowship. From lands where Christians are only a small minority, the heartfelt cry was for fellowship with those

from lands where the followers of Christ are more numerous. And now the hour of testing is upon us. We must not fail to prove the reality of that fellowship.

It gives hope and courage to state that the missionary movement through its international organization which rests upon that fellowship was prepared to meet the challenge of this present crisis. Before the actual declaration of war, practical measures of cooperation across national boundaries had been devised to provide for the maintenance of missionary work that might otherwise be interrupted by the war. These plans are now being carried into effect. There is no intention whatever that missionary work be abated but rather that it be increased.

We call upon all Christians to pray, plan and work as never before for the establishment of an international world order based on justice for all men. We appeal to all to support the missionary enterprise of the Church in this generation and especially in this day of crisis. By this means we can most surely demonstrate brotherhood on earth in spite of warfare. By this means only can we fully establish that world fellowship of Christians which will reach across all frontiers and give point and direction for the growth of the Christ spirit in the life of mankind. There must be a ready and generous response to the appeals for the relief of suffering multitudes in Africa, Asia and in Europe. In that response as we strive to relieve and rebuild a stricken world, the primary and fundamental purpose must be to bring all men to know the life that is in Jesus Christ.

The past two years in China have been but one demonstration of the power, validity, hopefulness, and necessity of the Christian mission in the time of war. The deep plowing

of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of Christian missionaries has been widely recognized and appreciated. In a recent message to the people of the United States, Chiang Kai-shek said: "There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war."

The work of reconciliation and redemption carries on. Today thousands of faithful and heroic Christian missionaries continue to serve at their appointed posts across the world. Hundreds of eager and courageous young men and women are ready to join them. There is no hour too desperate, no force too great for the love and power of Christian truth in action. "This is the victory that overcometh the world, even our faith."

In the Name of the Prince of Peace. AMEN.

TEAMWORK

Human ingenuity has brought us motion pictures and radio. But the outreach and the cost of these agencies are such as to require closest cooperation and teamwork if we would as Christians make them the avenues for serving mankind. In his boast at the discovery of these, man should not forget that he is but getting a peep at the things God hath wrought.

LEFT BEHIND IN SOUTH AFRICA

By CHARLOTTE C. WRIGHT

For thirty years or ever since we said: "I will", my husband and I have been such pals that when, on April 28, 1939, in making a trip to America in the interest of our work, he left me behind in South Africa, I wondered how the three months would pass until his return. Several times I was on the verge of making up my mind to accompany him, but it seemed an unwarranted expense for so short a time, besides wouldn't it be possible for me, in some small measure, to help carry on the work of the district?

So, finally, never doubting that God would bring him back to me safe and sound, I decided to stay determining to keep very busy so as not to be overcome by loneliness.

I shall always be glad that I decided to stay, for I got a better insight into the needs and problems of the people who felt that they could look to "Mother" in "Father's" absence. Though I already had a general knowledge of the responsibilities of a Bishop, now, by having to open all the mail and answer a large part of it, I gained a far more definite idea of the responsibilities of such a position.

There were many letters from our suffering ministers asking financial succor. It was my problem to determine, from the inadequate means on hand, to what extent I could relieve them. It was mine to reply to letters from lawyers threatening foreclosure on church properties unless they received financial satisfaction. I had to contact educational authorities with reference to certain problems arising here and there. I also had to contact government officials about gaining permission for the entrance into the country of a nurse and our son who were to return with Bishop.

In Bishop's absence there occurred the deaths of several of our ministers and of our General Superintendent — that fine specimen of manhood, stalwart, sweet-spirited, absolutely dependable — James Y. Tantsi, who rose from the humble ranks of a herdsboy minding cattle on the rolling hills and plains around Queenstown, to a position of honor and trust among his people. Dr. Tantsi had always acted for Bishop in his absence, and his sudden death in less than two weeks after Bishop sailed turned the people to me for help and advice to a greater extent than either he or I could have anticipated. I tried so hard to convey the sad news to Bishop by radiogram, but the message was not picked up, so we cabled him immediately upon his arrival in America. Tantsi in the Transvaal and a few weeks before Bishop's de-

parture, Rev. Phigeland, that dynamic character in the Cape Province, who, as the result of thirty-eight years of hard work, left a splendid heritage. We were privileged to attend the memorial services and throw a comforting arm around the grief-stricken widow. There were also other bereaved to be comforted. And there were the hospital visits to "Fula" whose kindly ministrations in our home won a place of affection in our hearts. We were deeply grieved when a paralytic stroke took her from our midst to a happier and brighter land. As Bishop neared South African shores on his return there occurred the death of Paramount Chief Griffiths of Basutoland. We immediately wired a message of respect and condolence to his son and heir.

There was the enjoyment of pleasant comradeship with groups of our ministers' wives when light refreshments were served and they selected for distribution among the poor of their congregations the remnants of the clothes brought from America by "Mother" Hughes and myself.

One pathetic caller was the frail and undernourished wife of one of our humblest ministers. With the close advent of another little one she had no plans whatever for her confinement. The few baby clothes which came from America had been exhausted, but we found a few large garments which could be made over and we gave her a few shillings with which she bought other supplies. She silently shed tears of gratitude. As she rose to go we said: "That bundle is entirely too large for you to carry." Beaming with thankfulness, she replied: "No, Mother, as soon as I go a little distance I will put it on my head." Her husband's pay from his church is negligible. He has a job paying four pounds ten (\$22.50) per month. Of this he uses one pound (\$5.00) per month train fare and one pound ten (\$7.50) for house rent, thus leaving two pounds (\$10.00) for all the other expenses of a family of five. One of the children had been very ill incurring quite a doctor's bill, which two pounds from our Conference Branch Emergency Fund had taken care of with a little to spare.

Then, too, there was that fine and lovable young woman, victim of the dread "white plague", in whom, by personal assistance and encouragement, we saw an almost miraculous return at least to partial health and to her activities among the young people of the Church.

There were bazaars to be opened, a baptismal font to be dedicated, belated "Moth-

ers' Day" celebrations, candlelight services, trips around the world, silver teas, young people's bazaars and all the various functions characteristic of raising church funds.

There were the builders to advise and encourage at Wilberforce Institute where two new buildings were in course of erection. There was the class in needlework at Eureka Estate. Eureka Estate — the name sounds well; you might picture a charming community, comfortable homes, well-dressed children. But in South Africa these so-called estates are usually parts of old farms belonging to white persons, but which have been cut up into plots as residential sections for poor colored people. I got a thrill out of the weekly trip there, using the buses and tram cars. Sometimes there was half an hour's wait on the lower main road in Cape Town for the Bellville Bus. Then getting off at Elsie's River Station there was a walk of a quarter of a mile across the railroad tracks to the local bus or a taxi which would take us as far as the church. The local bus! An exact duplication of the "Toonerville Trolley". And the passengers — colored and native people and Indians carrying all sorts of luggage, some under the influence of liquor, innocent school children in their uniform returning from school. The taxi seemed a little more luxurious, but was always over-crowded, and on one occasion a drunken fare kept attempting to interfere with the steering wheel. To our extreme pleasure he soon arrived at his destination, alighting without paying the Indian driver. A motley, boisterous crowd, but good-hearted, harmless, scarcely inspiring fear.

The children of the class — poorly clad, untidy, with unkempt hair and grimy hands which soiled the work; nevertheless, sweet and earnest children whom we had organized into a Young People's Department. In this special group there seemed a definite need for someone to take an interest in order to save them for the Church. We had a basin of water brought in; the hands became cleaner and we have some finished needlework which is fairly creditable. We were quite touched one evening when at the close of class one little girl said: "Mother, I have a present for you", and presented me with two eggs! During this time we also made plans for a needlework class in Langa, the native location of Cape Town.

Another interesting missionary enterprise to which we turned our attention is a Sunday School at Blomvlei near Lansdowne, and not far from Cape Town. Blomvlei is a farming community where most of our colored people work on the farm of one Dutch woman. They have never come under Christianizing influences except a few who drift over to Lansdowne for church. They curse, they drink, they live immoral

lives. In a few weeks, after a group of sisters from Lansdowne started the Sunday School, the enrollment was fifty — it now nears seventy-five. Within a few weeks several babies were baptized by the Lansdowne pastor, and two couples were married, who had been living together for years.

We met this Sunday School in a grass-covered field surrounded by trees, a pretty, peaceful setting when the weather is good. One thinks of the lines of the song: "Where every prospect pleases and only man is vile". And yet they are merely the creatures of circumstance. Pitiably low wages, wretched living conditions, insufficient clothing and food, hard task-masters, and no one to point them to the cross. A woman was called on to say a few words. She was plainly under the influence of liquor. In an undertone she said in the Afrikaans language, "It's no need of calling on me to speak; what could I say; I'd have to tell the truth: there's my child sitting over there and I've never been married." Yet we saw great hope in the children studying the word of God and sweetly singing sacred songs only as the result of the work of these Christian women.

The Dutch woman, owner of the farm, came toward the end of the service, carelessly dressed and with bare legs, and accompanied by her little boy who put a shilling in the collection. We thanked her for allowing our people to do Christian work there. Her reply was to the effect that they were welcome as far as she was concerned, but it was hopeless — she who had never done anything to make better the lives of these humble folk who till her fields and gather her harvests on starvation wages. The missionary ladies are now trying to raise five pounds (\$25) to erect a shed under which the children can meet in bad weather.

Left behind in South Africa! We feel that we chose the better part, that our understanding and sympathies have been enlarged, and we felt greatly rewarded when down the gangplank of the "Stirling Castle" on July 27th came not only our beloved husband, but also our beloved son!

Left behind in South Africa! How kind and considerate our good people were! How grateful we feel to all who tried to keep us from getting lonely, who, by their visits, letters, flowers, gifts and various courtesies tried to make us happy and content.

Left behind in South Africa! How glad we are that we encouraged Bishop to go in view of the splendid results of his trip! With him, besides our son, came Miss Grace Wares, a competent, consecrated young nurse, to take charge of our new clinic at Wilberforce Institute. Thanks to the Macedonia A. M. E. Church, Flushing, N. Y., led on by their splendid Pastor, Rev. W. M. Dawkins, who furnished Miss

Wares' transportation without which she could not have come. Bishop also brought with him a 1500-watt electric engine and motor to install a sorely needed electric plant at Wilberforce Institute. Another gift which he brought is a scholarship to Wilberforce University for one of the most talented young men in South Africa. And last, but not least, he brought back \$4,800 given by the splendid women of the Women's Home and Foreign Missionary Society, with which to pay in full for the new Parks Memorial Chapel at Langa location, Cape Town. This church, like Bethel Church, Cape Town, has now been paid for in full by our good sisters in America without the expenditure of one cent by the Africans themselves. This is indeed a worthy monument to the women of this great organization headed by "Mother" Hughes through whose personal visit to the South African field they must gain renewed inspiration to redouble their efforts for the sacred cause of Missions.

CHURCH LEADERS AND GOVERNMENT EXPERTS DISCUSS INTER-RACIAL PROBLEMS

Bishop J. A. Gregg Presides

Leaders in the fields of the Church, agriculture, education, labor, industry, and Jewish welfare met with leaders of the Department of Race Relations of the Federal Council of Churches in its annual meeting held in New York on October 5th, at Riverside Church. As a basis for expansion of the Department's program in rural areas and in industry certain elements of community life were given stress and suggestions for further approach by such experts as Dr. J. M. Ellison of Virginia Union University, Richmond; T. M. Campbell, Field Agent U. S. Extension Service, Tuskegee Institute; Arthur D. Wright, President, Southern Education Foundation; Lieut. Lawrence A. Oxley, Social Security Board, Washington. In the field of industry remarks were made by Mr. Mark Starr, Educational Director, International Ladies Garment Workers Union, New York; and a plea for goodwill between Christian and Jewish people was made by Rabbi Israel Goldstein of B'nai Jeshurun, New York City.

"In developing its program to meet conditions such as the Church faces today in the rural areas too much stress cannot be laid upon the need for a higher type of ministerial leadership, less emphasis on singing and preaching and more on the type of religious instruction that prepares the people to grapple with the problems that confront them," said Dr. Ellison in a statement giving statistics to support his view. The churches that are superior in economic advantages," he continued, "have here a great responsibility for an ideal, long-time pro-

gram to benefit the rural churches facing these difficulties."

T. M. Campbell described the large expansion of the service from U. S. demonstration agents in rural areas of the Cotton Belt and emphasized the problems in their economic character. "Of course we have problems also of race relations in all of our work in this section. The Church can help with its Christian approach to such matters which has always been the most effective in the end; effective and quickest because we do not fall into the error of going down blind-alleys. We can keep ourselves informed of the facts involved, by attempting to see the total picture and not place too great an emphasis on isolated cases; and by keeping ever before us the fact that any solution of our problems must apply to the masses of the people. The welfare of our lowest must be our responsibility as Christians."

A striking suggestion to church leaders came from Mr. Arthur D. Wright who said: "In the same way as there are Jeanes Fund teachers in these rural communities working among all the people there is need for some try-out of the idea of a Jeanes preacher; somebody who has no attachment to any single denomination but who could go around and help all the ministers and all the churches toward a higher standard of leadership and service. There is no problem in our entire South that calls for a more careful approach and more help such as can be given through church channels than that of these rural ministers. The Negro is jealous of his church; but he needs a trained ministry; he needs material help in improving the church edifice and equipment which will in turn give him a larger return from the spiritual side."

Mr. Oxley reviewed recent gains in certain states and industrial centers where employment conferences have been held and check-ups made on jobs for Negroes in fields for which they have skill. He pointed out that migration of Negroes to northern communities has continued even during the depression years, and emphasized that the Church would have to realize that "we can do only a limited service to the Negro minister unless we also reach the white Christians in that same community. Such organizations as this Department of Race Relations in the Federal Council will have to continue to project its educational work to make the churches realize that this is not simply a problem of the Negro but a problem which challenges all of us as Christians."

Industrial conditions affecting both Negro and white workers were pictured by Mr. Mark Starr who emphasized that interracial cooperation does work in the garment workers unions. He stated that "white and colored working together forget the accident of birth and of race. Wherever the Church can develop a similar 'learning situation' it will be found that racial tension and conflict will disappear."

THE WORLD CONFERENCE OF CHRISTIAN YOUTH

YOUTH SURVEYS ITS WORLD TASKS

By HOWARD T. PRIMM

Reverend Fathers in God, General Officers, Presiding Elders, Pastors, Members and Friends of the African Methodist Episcopal Church, GREETINGS—

In presenting this report of the World Conference of Christian Youth, which convened in Amsterdam, Holland, July 24th through August 2, 1939, your humble servant feels like the man who is carrying in the palm of his hand a little precious water to a thirsty wanderer who has fallen exhausted in the dust in the road. The better part of the life-giving fluid is lost between the fingers and only a few drops may be left for the sufferer; yet, a few drops may revive him.

He who has been blessed with the great privilege and responsibility to stand in the presence of God in a World Conference, such as was held in Amsterdam, feels a holy obligation to proclaim the tidings to the world.

As one of the American Delegates to the first World Conference of Christian Youth, I realized at once this great responsibility and privilege which my church had placed upon me, and what might be expected of one in a World Conference. No one can speak from authority from a World point of view unless he has a first-hand knowledge of some of the World's problems . . . the world we live in, and the people we live with, for after all the world is a great University of knowledge. Therefore, my desires and tasks were to get a faint knowledge of the world in which we live, and the people with whom we live, by personal contact. To get this first-hand knowledge and book of experience written by my own hand, meant much travel, contact, and great sacrifice. Yet, when one is intrusted with a great responsibility to take the council of what serves for the salvation of all men, no sacrifice is too great.

Thus, I become a student in International affairs, visiting eight different nations and twenty-four leading cities, covering Southern and Central Europe. Namely: Cobh, Ireland; Southampton, London, Oxford, Barnstead, and New Haven, England; Cherbourg, Paris, and Coloz, France; Geneva and Basle, Switzerland; Turin, Pisa, Rome, Naples, Pompeii, Florence, Venice and Milan; Heidelberg, Frankfurt and Berlin, Germany; Brussels, Belgium; Den Haag, Rotterdam, and Amsterdam, Holland.

It is not my desire to give you at this time my findings in these countries, only as they point to the Amsterdam Conference.

Everybody acknowledges that the world

is sick. At times, indeed, it gives the impression of a mad house. Whether you walked among the cottages of the beautiful city of Ireland, that justly claims to be the finest sporting country in the world, or traveled the crowded streets of London, the vast "city of Fog", or worshiped in its St Paul Cathedral, the outstanding work of Sir Christopher Wren, or listened as the writer did to the lectures from the Hon. David Lloyd George, Hon. A. Duff Cooper and Sir Alfred Simmern, in Taynbee Hall, there is just one story to tell . . . one message from the people. This message can be seen written on the faces of those in the University of Oxford, as well as the humble worshiper who kneels at the altar in the first church built by John Wesley. If you visit the high night life of Paris amid the gay music, there is the same message written in the countenance of the people. Scale the Alps if you please, above the dust and noise of the busy streets of the cities with their brilliant lights, you will find this same message on the faces of the people in the Alps. Then travel along the coast of the great Mediterranean, to the "Eternal City" of Rome. Visit the Catacombs where toiled and labored Christians centuries ago, or St. Peter's Cathedral, the largest Church in the world, then take a walk among the poor in the slums, or along the shady boulevards where dwell the rich. Talk with the high or low, and you will find one common need. Move from there along the Rhine with its clear water and ancient castles out into the heart of Germany. In spite of her great armies, mighty machines of destruction, much poverty, and Godless campaigns against the Christian church, there is just one message . . . one story to tell, and it is the same story the world over. This story can be told in just a few words. Restlessness . . . Resentment . . . Fear . . . and a great need for God. This need for God is the greatest of our times, because nations do not realize this need and they live without seeking God. Our world is in chaos, our lives are incoherent, and our morals unstable. Until the world realizes again its need for God and His adequacy to supply this need, we shall go on restless . . . unstable . . . unhappy . . . and our world will go on tottering to its fall. Peace . . . There will be no peace under these conditions.

With this impression of the world, the writer went on to Amsterdam to attend the World Conference of Christian Youth, with a prayer upon his heart that God would make Himself known and felt as never be-

At the luncheon session of the meeting, Rabbi Israel Goldstein emphasized the value of the Department's educational work through the Christian churches for interracial goodwill and declared that "the problem of anti-Semitism is one in which we have a common task and a common challenge as spokesmen and leaders of religion. It is important to make the American Christian community understand that anti-Semitism and the forces behind it imperil not only the Jew but the Christian as people in American life. Because in this problem we have a common foe: the pagan, whether he be called Nazi or Communist. Our common foe is he that challenges the validity of all that Judaism and Christianity have stood for in these centuries. . . . Whatever differences we have with Christians in theology are insignificant compared to the common bonds which unites us now. The world is being threatened by this invasion of paganism. Religion must again make its ancient affirmations: that human life is sacred, that it has rights which must not be violated. . . . The Ten Commandments and the Sermon on the Mount are the standards of our morality; they are constant. And when these affirmations are challenged then it becomes our highest duty in the name of God to resist and resist together."

There were fifty-four members of the Department's committees present. Presiding over the sessions were the co-chairmen of the Department, Mrs. Lucius R. Eastman and Bishop J. A. Gregg. A review of the year's work was given by Dr. George E. Haynes, Executive Secretary, and Miss Katherine Gardner, Associate Secretary. Dr. W. H. Jernagin, ex-chairman of the Department, participated in the program. Among others in attendance were such national churchmen as Dr. Allan K. Chalmers of Broadway Tabernacle, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, Mrs. Ida L. Wallace and Mrs. L. W. Kyles of the A. M. E. Zion Church, Mr. Wallace A. Battle of the Protestant Episcopal American Church Institute, Dr. Lorenzo H. King of the Methodist Episcopal Church, Dr. William Lloyd Imes of the Presbyterian Church, Rev. O. C. Maxwell and Rev. W. M. B. Scott of the National Baptist Convention, Inc.

MEN AND MISSIONS

November 19th has been designated as Men and Missions Sunday by the Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Illinois. It is expected that the Protestant churches of more than 1500 cities and towns in the United States will observe this occasion on a community-wide basis. A manual containing fresh material for sermons and missionary addresses is available and a copy will be forwarded to any address upon request, including postage.

fore. Yes, something is radically wrong with this world . . . it is in a strange and dangerous condition.

The Opening

If there are those who feel and say that the days of miracles are over, they are sadly mistaken. In years to come, the writers of Church history will record the great Conference of Christian Youth, the miracle of 1939.

On that unforgettable evening of July 24, 1939, in the peaceful city of Amsterdam, with its winding canals, at Musical Hall with its walls decorated with the waving flags of seventy-two nations, a new high in Church unity was reached. When the Chairman, the Rev. W. A. Vissert Hooft, D.D., Holland, General Secretary Provisional Committee of the World Council of Churches, called the meeting to order, there was a stillness; a prevailing Spirit that seemed to grip the hearts of all. The clock had struck, the hour had arrived. In this stillness it seemed as though Christ Himself had walked into the conference . . . no, not just a conference but the church . . . His church . . . in a world of nations . . . and had taken the front seat. Rich harmonies now roll forth from a great organ, at the top of which all eyes seemed to gaze at the large sign in golden letters "Christus Victor". Had Christ Won? . . .

In the next moment fifteen hundred delegates lifted their voices, each in his own tongue singing:

"All creatures of our God and King,
Lift up
Your voice and with us sing, Alleluia,
Alleluia."

From the lips of the Most Rev. William Temple, D.D., Archbishop of York, fell these words in a fervent prayer: "Lord Jesus, we would be men on the watch waiting for Thee, growing in Thee, a people in which the power of Thy hope is at work and who confess it in word and deed. Awaken us then, let us sleep no longer. Thou speakest Thy word of power over anew through the ages. Give us ears to hear."

The Message of Welcome

After a very impressive devotional service, Her Majesty The Queen of the Netherlands welcomed the delegates and visitors with the following message:

"It is a great pleasure to me to know that you, who have come together from all parts of the world, are united in my country.

"My good wishes will follow you in all your discussion. May it be given to you, the Youth of the whole world, through common thought and common work, to strive after a solution of the problems which in these difficult times occupy the minds not only of Youth, but all mankind.

"And in the coming days, may the spirit, through which Jesus Christ enters the life

of every man, and which helps to solve all controversies and problems, show you the way."

The Membership of the Conference

The Amsterdam Conference of Christian Youth was remarkable in its representativeness in many respects. It was not a "mass conference", in any sense. Every delegate was carefully chosen by a recognized group in his home country. They reflected the state of the World and the present condition of the churches in the world. They were not isolated from the needs of the world, from the sufferings of the peoples of the world. The Amsterdam Conference was, therefore, a mirror held up to the world as it is, or a sounding board echoing the turmoil of a strange and dangerous world. Never before on the Continent of Europe had a greater number of non-English speaking nations come together for a conference. More than five hundred were there from twenty nations of the continent of Europe, Great Britain sent two hundred and seventy, North America sent three hundred and twenty-five, Asia sent one hundred and fifteen, Australia, forty-five, Africa, twenty-five, thirty came from China, twenty-five from Japan, to meet around the World Conference table. Twenty-five were there representing eight countries of South America. These figures testify to the world the membership and character of the conference, and tell why it had an undisputed right to be called a World Conference.

The world was present in the midst of a Church Conference.

The Plan of the Conference

The delegates after meeting in Plenary sessions were divided into forty-three groups for Bible study and discussion under seven main sections.

The general subjects of "The World of Nations", and "The Church, Its Nature and Mission", were the first choice of almost half of the members of the conference. Nine groups of twenty-five to forty each, met every morning for one and one-half hours of Bible study relative to the theme of the day, and met again for two hours in the afternoon to come to grips with the special subject of "Christian Youth In the World of Nations". Twelve similar groups grappled with the problem of "Nature and Mission of the Church".

About one hundred and twenty met in four groups at the same hours for Bible study and discussion of the role of "The Christian Youth in the Economic Order". About one hundred and fifty made choice of the question of "The Nation and State", and met in five separate groups for discussion. Two hundred and fifty were divided into eight groups for the discussion of "Education". Two groups explored the question of "Race" and three groups spent ten discussion hours on the problem of "Christian Marriage and Family Life".

Each of these groups of thirty-five had two chairmen, one for the Bible study and

one for the special study. All the groups working at each of the special subjects had their work coordinated by a person especially chosen for the task.

The Work of the Conference

The work of the conference included ten sessions when all the delegates had assembled in the Concert Hall. At these plenary sessions they heard addresses by men of worldwide reputation. The first of these heard was an address by the Archbishop of York. His subject was "Our Different Backgrounds and Our Common Calling."

Other speakers and their subjects were: "The Christian in a World of Conflict". Prof. Reinhold Niebuhr of Union Theological Seminary, N. Y., "Can Men Be Brothers?" Dr. George F. Macleod, of Glasgow. "Our Daily Bread," the Rev. E. Laurice. "Members of One Body," Dr. H. Kraemer of France. "The Christian, The Churches, and The Church," Dr. Manfred Bjarkquist, Sweden, "The Christian As Ambassador," Dr. John R. Mott, U. S. A. The closing theme was, "I Have Overcome The World." by Dr. W. A. Vissert Hooft, Holland.

Preceding each of the morning Plenary sessions all the conference had an opportunity to participate in a service of worship conducted in widely varying ways by representatives of Christian groups.

The delegates spent nine hours of the conference time with Bible study. This subject was specifically related to the theme of the day. Nineteen hours were spent in the discussion of the conference subjects. Young people of different nationalities, different colors, different denominations, different professions, met around tables for face to face discussions of the common problems of Christianity and of Youth in the world today. The writer was a member of a group with the following personnel: A Chinese teacher, an English bank official, a French nurse, a Scottish textile worker, a Swiss Librarian, a Latonian University lecturer, a Japanese student, an Irish solicitor, a Dutch publisher, an Indian social worker, an American telephone repairer, a Hungarian lawyer, a Swedish accountant, and twenty others sat down before the familiar parable of "The Prodigal Son" or in the face of problems in the world order.

The Spiritual Aspects

At Amsterdam, we had a Pentecostal experience beyond description. There we stood in the presence of the Almighty God in a great communion of brethren, gathered under the roof of a common cause.

Such rare moments of communion with God were, for many of the Amsterdam delegates, the high mark of the conference. There came to us a spiritual experience which counts, it came directly from the throne of God. It spread over our souls like the sky spread over the earth. There was a divine manna from Heaven. What a spiritual blessing was granted the conference! We were privileged to worship, study, and

live together as brethren in the presence of God.

Some Things Rediscovered

The Amsterdam conference has shown an earnest self-criticism, humility, a real despair of the powers of man, and hence, there will be a more looking to God as the only way out of the world crisis. We found out how poor, and yet how rich we were. There we stood alone with our wretchedness, and over and over again confronted with the presence of God's mercy and love. We rediscovered the forgotten truths of the Bible that God gathers out of all nations.

His own nation, which, instead of asserting its own claim obeys His claim, and whose law is what pleases Him, not what pleases it. His is the totalitarian claim which breaks down all other claims.

We discovered that it was not just the program of man which brought seventy-two nations to Amsterdam. It was the work of God's incomprehensible great love, which desires that all men, regardless of race, should be helped and live together as brothers. Nothing can help us except a new Pentecost, a descent of the holy spirit, fire, and light from Heaven.

In this world of fear and despair as we look around for help, we have found that the cures offered by man have utterly failed. We tried many of them, but no new order has been brought about.

Communism cannot satisfy the spiritual needs of mankind. Fascism cannot be the world's salvation, nor has constructive idealism any saving power. A great idea does not suffice to solve the great problems of the world, machinery is not enough in the fight with the demons of this world, nor is an organization. It needs the spirit of God, the Creator, the Judge, and Redeemer of the world.

The Victorious Christ is marching on. We have been humbled and shaken out of self-security of a church triumphant into the trials of a church militant. We have had to retreat from all our Christian points of view to Jesus Christ Himself as our only Lord.

"Lord, to whom shall we go? Thou hast the words of eternal life."

LEPER AID GROUP TO HOLD ANNUAL MEETING AT WORLD'S FAIR AND IN NEW YORK CITY

"Bringing in the harvest" of another year's experience and progress, the American Mission to Lepers will sum up a twelve-month of activity in all parts of the world at the 32nd annual meeting, to be held in New York and at the World's Fair on October 17th and 18th, according to an announcement by Emory Ross, General Secretary.

Looking forward to tomorrow's world, when — it is hoped — leprosy will no longer be the widespread menace it is today, the Mission will spend a full day at

the Fair, with a morning and afternoon session scheduled for two of the exposition's most interesting buildings. Visitors to all the gatherings will hear reports from the far corners of the earth, and will view motion pictures which vividly portray the conditions of lepers before and after they have received spiritual and medical aid.

As so far arranged, Mr. Ross said, the program will begin in the Broadway Tabernacle, Broadway and 56th Street, at 6:15 p.m., on October 17th. Mrs. Charles K. Roys, Associate Secretary of the Church Committee for China Relief, and for 16 years a missionary, working alongside her surgeon husband in China, will speak on "Storm and Clearing for China's Lepers". From the Kapanga Leper Colony in the Congo Belge in Africa, Dr. Arthur L. Piper, M.D., will bring stories of his experiences as a Methodist medical missionary. Climax of the evening will be the first motion picture ever to be filmed in full color of either mission or leper work, in the Cameroon in West Africa, which was made this year from a planned scenario.

On October 18th, in the Belgian Pavilion at the World's Fair, the first speaker at 10 a.m. will be Miss Lulu D. Irvin, mid-West Secretary of the Mission in Chicago, who will have for her topic "The Rope Holders". Dr. Albert B. Helser, of the Sudan Interior Mission, will speak on "With God in Nigeria".

The morning meeting will close with a showing of the film, "The Great Heart", which tells the story of Father Damien, one of the first founders of a leper colony who was an inspiration to the religious world. The motion picture is being presented through the cooperation of Metro-Goldwyn-Mayer.

Following luncheon, the last session will take place at 2:30 p.m. in the Temple of Religion. Speakers will be Perry Burgess, President of the Leonard Wood Memorial (American Leprosy Foundation), who will speak on the joint task of science and religion in fighting leprosy, and the Rev. H. P. Van Dusen, D.D., American delegate to the recent Madras Missionary Conference, on the topic: "I Saw It Done", which will deal with his observations of leper "stations" in Sumatra and India.

The past year has been one of steady growth for the Mission, Mr. Ross stated. Together with its London associate, the Mission is now active medically and spiritually in nearly 200 leper "stations" in 48 different countries.

AMERICAN NEGRESS TO INSTRUCT NATIVES IN HEALTH

(The following article appeared in the *Rand Daily Mail*, a South African publication, Monday, July 31, 1939.)

A plan originated by an American negro bishop, by which native teachers will be

trained and then sent out among the Bantu races of South Africa to educate them, was taken a step further yesterday when a health clinic at the Wilberforce Institute, near Evaton, was dedicated in the presence of many hundreds of natives and a number of Europeans. Senator J. D. Rheinallt-Jones and the American Consul-General, Mr. W. Earl Russel, were among those who attended.

The service was conducted by the negro bishop, the Rt. Rev. R. R. Wright, Jr., and he introduced a young American negro woman, Miss Grace Wares, who has been brought to this country to run the clinic and to instruct teachers in health education.

The Wilberforce Institute, which has been built mainly from funds contributed by the natives themselves, is being modelled on a famous American institution. In charge of Dr. Amos J. White, also an American negro, young natives are being trained as teachers and persons and they will be sent to various parts of the country to instruct native communities.

Dr. White, in an address yesterday at the dedication service, said that the erection of the clinic was a refutation of the statements continually being made that the natives were doing nothing for themselves.

"In less than three years," he said, "three large buildings, including the clinic, have been built largely through the sacrifices of a poor people. Today marks one of the greatest days in native educational history in this country for we are embarking on another and greatly important aspect of our work — health instruction. For the first time a trained nurse has been brought to this country from America to instruct the Bantu teachers."

Senator's Work.

The Bishop introduced Senator Rheinallt-Jones who, he said, was responsible for the Institute of Race Relations — "one of the most significant of all the organizations in South Africa. With patience, intelligence and a desire for the best good, this Institute seeks to approach and solve the most difficult racial problems that confront us."

Senator Rheinallt-Jones paid tribute to the work the Wilberforce Institute was doing in bringing the benefits of civilization to the native people. *The Government of the Union was sympathetic and he personally would strive to persuade the State to devote funds so as to allow the great work undertaken by Bishop Wright and his colleagues to continue.*

Mr. F. S. McMasters, native commissioner for the district and Mr. Earl Russel also spoke.

The clinic is known as the Crogman Community Health Clinic. The Lydia Wright Normal Recitation Hall was also dedicated yesterday. The Wilberforce Institute is controlled by the African Methodist Episcopal Church.

ANNUAL ADDRESS

By MARY PRIOLEAU KING

President California Conference Branch Woman's Mite Missionary Society, September 1, 1939, Santa Barbara, California.

"The Field Is the World . . ." and what a world it is! As we take an outward look, selfishness, greed, hatred, malice and envy reign supreme. Nations stand prepared and ready to deal out death and destruction. Men are everywhere crying "Peace! Peace!" and there is no peace to be found. Even before the time comes that I am to read this to you, the world may be thrown into the worst war in the history of civilization.

In our own land unemployment and idle factories, poverty and overproduction, inflation and hoarded gold peculiarly walk side by side. We send out slogans, "Keep America out of war", yet at the same time supply the warring nations with munitions, planes and supplies with which and whereby war may be carried on.

Our minds become addled when we attempt to figure out the world in which we live today.

I have said, "What a world!" I likewise say, "What a field!" Yes, my Christian missionary friends, what a field is ours in which to work and labor that men might see, know and recognize God the Creator of all things as the supreme ruler of the universe.

You are probably saying within your minds that the task is one of utter impossibility, that the present momentum of the world has gotten from beneath our control and is like unto a snowball rolling down hill, increasing in size and gathering speed as it goes. But before you definitely give up, let us take another look at the world today and we see an entirely different situation.

We find the world no different than it has ever been. The world moves in its same orbit around the sun. The same sun rises and sets in its course. The same moon pulls and controls the mighty tides of the great oceans. The same waves lap and break against the shores. The same rivers rush turbulently, wending their way to dump themselves into the great seas. The same mountains stand in grandure and beauty rising their majestic peaks to the sky. The same dews and rains from heaven fall to the earth watering and making fruitful the land. Beasts of the field and fowls of the air still roam the earth in carefree abandon. What then is so different? The only difference, my friends, lies in us, the human race, who sojourn upon this earth for so short a time. If I should ask you to reverse the course of the earth, stop the sun, or hold back the tides you might have reason to complain. But what you have to

work with and upon is only human beings like yourself with hearts to soften and souls to save.

Now let us turn our attention a little closer home and speak of the work of the Conference Branch. During the past year as your executive officer, we have attempted to carry out the work of the office to the best of our ability and as God would lend us inspiration. Whether we have failed or succeeded is not ours to say.

Sensing keenly the situation at the beginning of the year and knowing that a new broom is expected to sweep clean, we prayed to God for guidance, as to where to start sweeping. The first stroke was the quarterly letters to each local society. I do not know how much inspiration or help they were to you or whether they were worth the time, effort and money it took to send them. This is a question I would like answered.

Next, the response to Mrs. C. S. Smith's West Africa Tour Project was not 100 per cent, but we led by a few dollars the other conference branches here on the coast.

Then came opportunity to visit all of the 14 societies. This was the most inspiring three weeks that I ever spent in my life. I found the societies active and diligently striving to fulfill all that was required of them. The wonderful Missionary Mass Meeting in Oakland will never be erased from my memory. I thank God for it and for the wonderful women who planned and engineered the same.

The District Convention with Mrs. P. L. Winters, District President in charge, was fairly well attended and very inspiring.

The Quadrennial Delegate Fund, I should say the lack of it, had us stumped for awhile. But, finally, taking the bull by the horns and with much prayer and not a little trembling, we levied assessments to raise the needed funds. Only the very slightest of murmurings reached us here in Santa Barbara. I kept on praying, however, and when such a wholehearted response was made at the District Convention, I could hardly keep from shouting with joy. I know the balance is in your possessions only waiting to be turned in today.

I could not close without paying due consideration to my faithful corps of officers and executive board who have held up my arms with words of encouragement and hope when the way seemed hard.

To the ministers' wives and workers in our mission charges may I say that I feel deeply the struggles and sacrifices you are making and by the help of God I intend to strive to get others to see the great

need of better and more adequate support of these fields of labor.

During the year I have received 54 pieces of correspondence and sent out from my office 155.

So my loyal workers in the great cause of missions, we close another glorious year and my closing words to you are, when the outward look is dark and gloomy then take the upward one and victory will be yours.

MRS. HERBERT H. LEHMAN SUGGESTS TEN COMMANDMENTS FOR DEMOCRACY

Mrs. Herbert H. Lehman, first lady of New York State, presented her ten commandments of democracy over a nationwide network of the National Broadcasting Company during America's Town Meeting of the Air on October 5th.

"Some time ago," said Mrs. Lehman, "it occurred to me, bearing in mind our compelling indebtedness to the Bible and especially to the Ten Commandments, which are addressed to the individual, that we might work out, in addition, certain modern principles. Such modern principles would assume the Fatherhood of God and the Brotherhood of Man.

"And without infringing upon the right of anyone to draw up his own list, I shall repeat the ten modern principles which, it seems to me, daily grow more timely and more pertinent:

"Tell the truth. This procedure is only possible in a democracy where there is a free and unregimented press.

"Treat all men as you would wish to be treated. Observance of this principle would mean a repudiation of all false ideas of race superiority, or race and class hatred, and of group warfare.

"Respect the sincere religious beliefs of every man, even when you do not happen to share them. This is basic for all those who hold to the idea on which America is founded.

"Help those who suffer and who are persecuted because of their beliefs or their racial heritage.

"Try to preserve the democratic heritage of equal opportunity for all men to learn and to earn.

"Remember that freedom of opinion lies at the very basis of democracy and human liberty.

"Distrust all those who sow hatred of other men.

"Respect the law, for it is the guarantee of your own freedom.

Remember that America is not merely a country — it is an ideal for the whole world.

"Remember that the hope of the world lies in peace and in justice to mankind."

live together

SATURDAY NIGHT PRELUDE

By WALTER HENRY THOMAS — *Phil. 1:21*
Minneapolis, Minn.

(Concluding Chapter in Series "Belief in God")

THE LIGHT OF THE WORLD

Suppose some peasant in rural Minnesota, unknown and unlettered, should stand forth in Northrup Hall and utter the words, "I am the Light of the World", or "I Am the Way, the Truth and the Life".

What would be the reaction of the University of Minnesota?

Think that over for a few minutes before reading my next paragraph.

Now let us turn the clock back 1939 years and note a few events in far away Judea — events that are now well attested historical facts — events that have been given a permanent place in secular as well as religious history.

The Events

1st—A Babe is born to a poor peasant woman in an obscure village called Bethlehem.

2nd—The Babe grew like all others grow — "waxed strong" — "increased in wisdom and stature and in favor with God and man."

3rd—From the age of 12 years to 30 years the child is lost to history. Prof. David Swing calls the period "18 missing years".

4th—Upon entering this 30th year, a young man steps forth in Nazareth, "where He had been brought up!" It is the Child of Bethlehem now grown. Passing through the town, He "went into the synagogue" and read from the "Book of the Prophet Esaias" — where it was written, the "Spirit of the Lord Is Upon Me".

5th—Then "He closed the book and gave it again to the Minister and sat down."

6th—He then told the congregation that the passage He had just read referred to Him; quoting His own words: "This day is the scripture fulfilled in your ears." (Unless true, what an audacious thing to say!)

7th—All this resulted in His being "led to the brow of the hill — that they might cast Him down headlong." In other words, they rejected Him.

(Please pause again in your reading and think reverently.)

Now ask yourself, "Would the University of Minnesota or Yale or Oxford act much differently today?"

Limiting the question to writer and reader and relating it more intimately, let us say, "Do I accept or reject Jesus of Nazareth as the Master of my life, as the One who has the last word in all debates of duty or pleasure?"

Oh, yes, of course, we have settled the

question of the historic Christ — we admit that He is God, but that does not answer our question, so let us reword it:

"Assuming that you agree with the logic of my four preceding preludes — assuming that you accept the verdict of Christendom, i.e., JESUS IS GOD INCARNATE, let me press upon you another question.

What does your confession mean to your relationship, your membership in the A. M. E. Church?

Won't you lay aside my prelude for the moment — won't you sit quietly, prayerfully, as you ponder your answer?

(Now, please read seriously the following statements):

1st—The A. M. E. Church is a branch of the Church universal.

2nd—Somewhere, some parish of the A. M. E. Church is your Church home. You are a member of the family.

3rd—Your membership should not be a hobby with you, as your club or your lodge may be. IT SHOULD BE A PASSION.

4th—Your presence each Sunday should be as certain as the presence of your Pastor or the Choir.

5th—Your allegiance to your Church should be intensified by your allegiance to "Jesus Christ, Saviour of the World".

6th—You should count it a privilege to make a heroic sacrifice for Jesus Christ and for the A. M. E. branch of His Church.

7th—In looking at the Cross outside or inside your parish church and remembering what it symbolizes, you may well repeat the words, "This hast THOU done for Me — What have I done for THEE?"

Assuming that you endorse the above 7-fold statement, let me suggest a prayer appropriate at all times, but singularly appropriate in the beginning of a new season of church activity.

A PRAYER

My Dear Lord, of myself I can do nothing. My value to Thee and to the A. M. E. Church is only what Thou canst make it to be.

Help me to love that which Thou dost love, to will what Thou dost will, to serve as Thou didst serve, to go where Thou dost send, to be ready when Thou shalt call. —Amen.

GOING TO THE WORLD'S S. S. CONVENTION?

Miss Clara L. Bentley of the African Committee of the Foreign Missions Confer-

ence of North America has been appointed an organizer of parties going to the World's Sunday School Convention to be held in Durban, South Africa, July 23-28, 1940.

Also the Africa Committee of which Dr. Emory Ross is the executive secretary has been asked by the World's Sunday School Association to help in organizing post-Durban study tours which selected delegates will make to certain fields of South, East, Central and West Africa.

Any who are interested in receiving information regarding the convention or the tours to follow, are invited to write Dr. Ross or Miss Bentley, in care of the Africa Committee, 156 Fifth Avenue, New York, N. Y.

GEORGE WASHINGTON CARVER
HONORED

It has very recently been announced that Dr. George Washington Carver, of Tuskegee, is to receive the 1939 Roosevelt medal for "distinguished work in the field of science". It is very befitting that this former slave should be so honored, as he has truly distinguished himself as a scientific scholar and a Christian home missionary. It was Booker T. Washington who believed in his ability and undiscourageable enthusiasm and sent for him to come to Tuskegee at a time when the soil of the South had begun to be non-productive. Dr. Carver, then a young man, having just received his Master of Science degree from Iowa State University, thoroughly examined the soil and advised the people of the South to plant peanuts which he was convinced would again fertilize the soil. Like all pioneers, his advice was scorned and unheeded in most centers and in a few the people proceeded rather reluctantly. In due time, however, his first job proved fruitful and faith was gained in him.

Of Dr. Carter the Roosevelt Memorial Association, which is awarding the medal, says, "He has won recognition as one of the foremost agricultural chemists in the country and as a vital factor in the economic and social progress of the South. . . . He has given his inventions freely to mankind, refusing staggering sums offered for their commercial exploitation. His researches are transfused with a social vision which is both penetrating and impassioned. His experiments have been behind him the determination to expand the economy of the South by stimulating the production of a wide variety of crops and to build up both industry and agriculture by demonstrating the wide industrial possibilities of secondary, and even waste, agricultural products."

It is said that Dr. Carver has always worked in his laboratory with his Bible beside him, thereby continually receiving inspiration and hope in his multiplicity of experiments.

THE AGENTS AND VALUE OF EDUCATION

(An Address Delivered by Rev. D. W. Hamilton Pollard, at the Guiana Conference of A. M. E. Churches.)

It is quite right that in your Conference Meetings you should set aside a period for this all-important matter of education. In the wide sense of the word, education includes all the external influences that act on the human mind even from the moment of birth. As John Stuart Mill puts it in his great definition, "Whatever helps to shape the human being to make the individual what he is, or hinder him from what he is not, is part of his education."

Education then is unescapable. A man is always being educated, either being well educated or badly educated.

There is, however, the more usual and more restricted meaning of education. It then refers to the conscious efforts of parent and teacher to regulate the multitudinous and varied influences that play upon the life of the child, in order to secure the best possible development.

The Home

The home then is the first, and one of the very greatest agents of education. The influence of father and mother is of the utmost importance in the development of the child. The highest things in education are caught, not taught. They pass unconsciously into our being; they are absorbed by our subconscious mind from our environment, from the characters of persons around us. One child lives in a gentle home; he absorbs from his home-environment, good taste, refinement, courtesy, feeling for others. In another type of home the child absorbs crudeness, coarseness, baseness, lack of consideration for others. Like father, like son; like mother, like daughter. There are exceptions to this rule, but it is the rule none-the-less. In youth, the sentiments of religion, morals and character, are caught not taught. They can never be crammed from a catechism, but are absorbed from the lives of others.

Kindergarten Schools

The next great agent in education is the school. There should be first—the Kindergarten School, where from about the age of three, the mind of the child can be influenced and trained through the senses. Their senses of rhythm, and color, and music, and touch, can be cultivated, and through the play-method a splendid foundation is laid for the future. For work of this kind, specially trained teachers are necessary, as well as equipment of a special nature. It is this kind of work that Miss Maisie Talbot, B.A., has been doing with much success, work for which she has been trained. Parents and guardians of this Church and indeed all who know about this

work, should support it with heart and soul and get their friends to do so.

Schools of this kind are a crying need in our Colony today and indeed have been for a long time. We know the great good they have done for more advanced countries of the world. Public opinion sleeps in this matter. Government should not be allowed to delay as it is.

Primary Schools

The results of the primary schools are comparatively good, but a vast amount more must be spent by Government on buildings, equipment, and on the training and salaries of teachers, if it is properly to discharge its elementary duties to the inhabitants of the Colony.

Vocational Schools

In the matter of Vocational Schools, of greater facilities for secondary education, as well as on other matters educational. Government has been strongly appealed to time and again. We trust that by way of the recommendations of the Royal Commission, our hopes may be answered.

The Church

The last great agent of education that I shall mention tonight is the Church. A great professor once said that education should be divided into four parts instead of the three which we usually think. Education should be "primary, secondary, higher and highest. The highest education is religion. Religion should be defined as education raised to its highest power." It is only fitting that the greatest and highest institution on earth, the Church of Jesus Christ, should be the agent of this highest education. This Christian Church is a world-wide phenomenon. "In country after country the Christian Church has emerged in this twentieth century as a decisive, permanent and indigenous factor. The young churches of the Far East are promising incalculable things, which a hundred years ago would have seemed incredible, save to the eye of faith. Christ in His Church bids today for the heart of the world more powerfully than ever before.

The Sunday School

Are you giving the Church the chance to give you and your children this highest type of education? Are you doing all that is within your reach by way of prayer, and personal and material support of your Church? Do you believe that it is of the most tremendous importance that your child should go to Sunday School? Are you doing all that lies in your power by prayer and personal service, to make the Sunday

School worthy and efficient for the magnificent work of teaching children about God? Do you send your child?

If the Church member cannot answer these questions in the affirmative, he is guilty of the most serious disloyalty to Christ. Our Church cannot promise the incalculable things which the young Eastern Churches promise, until we can say "yes" to these questions.

The Colony Transformed.

Think of the marvellous advance of this Colony that must take place if the vast majority of its citizens were thus educated in home, kindergarten school, primary school, vocational or secondary school, in Sunday School, in Church, in the School of Jesus Christ. Think of the greatly improved quality of manhood and womanhood, the increase in fine character, the increase in reliability, efficiency and skill and initiative, in workshop, in factory, in office, in every department of life, yes, even in the Church; think of the increased ability of men and women to think for themselves, their increased interest in the ideals and achievements of mankind and of their own country, their increased desire for the improvement of this Colony in every sphere, the growth of an intelligent, informed, powerful public opinion. These are but a few of the advantages of the working-out of this higher conception of education that I have tried to put before you. Education of this sort cannot but be an object of paramount importance to all those who desire a finer, a greater, and a more splendid British Guiana.

THE PIEDMONT ANNUAL CONFERENCE BRANCH

The W. H. & F. Missionary Conference Branch Convention of the Piedmont Annual Conference met in its Twenty-ninth Annual Session with Bethel A. M. E. Church, Bradley, S. C., Rev. P. M. Gary, P.E., Rev. J. C. Letman, Pastor and Miss Hattie E. Perrin, Local President and Conference Branch President, August 31-September 1, 1939.

All of the "Worship Periods" were lofty and inspiring.

"The School of Prayer," by Mrs. O. V. Quarles, was a little gem.

"Missionary Placard Demonstration," in charge of Mrs. A. M. Perrin, participants, Misses Francis Perrin and Ruth Quarles, Mesdames Esther B. Williams, Mary E. Williams, Lucile Gray, A. R. Holmes, M. N. Gary, L. K. Goggins and O. E. Johnson, was in a class of itself for completeness. Address, "Making Jesus a Living Reality in the Life of All Men", led by Prof. J. T. W. Mims, was very instructive. "Hymn Stories," by Mrs. R. P. Alexander, were enjoyed by all.

Special mention should be given the play, "The Remedy", which explained to us the value of having the Spirit of Missions among us.

The "Young People's Program", under the direction of Mrs. A. M. Perrin, was unique.

The President's message was a rare treat full of information and timely suggestions.

We were royally entertained by the Rev. Letman and the good people of Bradley Ct. and its surroundings.

We pray God's richest blessings upon the Pastor and his dear people.

(Mrs.) ANNA C. CHILES,

Verdery, S. C.

Reporter.

CALIFORNIA CONFERENCE BRANCH MEETING

The Annual Convention of the California Conference Branch Woman's Mite Missionary Society, of the 75th Annual Session of the A. M. E. Church, held at St. Paul's Church, Santa Barbara, Rt. Rev. Noah W. Williams, Presiding Bishop, was opened September 1st at 9 o'clock, Mrs. Mary P. King, President, presiding.

The Courtesy Committee introduced the following visitors: Mrs. Ethel G. Prioleau, Conference Branch President of Southern Conference and mother of Mrs. Mary P. King, Mrs. Neosho V. Tatum, Mrs. Narris of Southern Conference and Mrs. Agnes McNeal of Fresno.

Mrs. Lydia Smith Ward, Statistician,

with very complimentary remarks, presented the President, Mrs. Mary P. King, who delivered her annual address.

Her work throughout this, her first year, has been outstanding. She has made her official visit to all societies and has made an increase in all departments, going over the top \$205.00. Monies raised this year being \$908.61. The goal for next year is \$1,000.00.

In a symposium, "The Field", Mrs. Beatrice Johnson, Conference Branch Vice-President, spoke on "The Challenge of the Home Field". "The Foreign Field" by Mrs. Lydia Smith Ward, took in the first missionary to Africa down to the present day, and needs in foreign lands. "Young People in the Field" by Mrs. Esther B. Isaacs, Secretary-Treasurer of Y. P. D. Bringing out the truth that the child's destiny is in our hands, Mrs. Isaacs held her audience spellbound in this short but most impressive message.

Dr. Cyril Ross, Presbyterian Missionary, and guest speaker of the hour, used "The Bible, Evangelization, Regeneration, Education, Medicine and Church", as the six key notes in his well delivered and inspiring address.

Mrs. Helen A. Williams, the illustrious wife of our own Rt. Rev. Bishop Noah W. Williams, was presented a pair of beau-

tiful inlaid flower vases, Mrs. Beatrice Johnson doing the honors.

The Y. P. D. delegation of the Conference presented a fifteen-minute drama, "America, the Land of All Nations". The Youth had charge of the night's program, which was full and inspiring.

The Senior Society exhibit and the Y. P. D. Exhibit, sponsored by Mrs. Azalia Carr were indeed masterpieces. All officers were re-elected: Mrs. Agnes McNeal, Second Vice-President, and Gertrude Brown were elected as new officers.

This Convention of nine churches, thirteen Presidents, nine Seniors, four Y. P. D. and twenty-two delegates closed one of the most spiritual, educational and harmonious sessions in the Conference.

Do You Want To Know All About The Parent Mite Society?

Then send for the Complete History of this Missionary Society written by MRS. CLARA E. HARRIS, Corresponding Secretary of the P.M.M. Society.

175 Pages of Facts and Figures.

One Dollar Postpaid

Send Money Order to

REV. L. L. BERRY, D.D.,

Secretary of Missions

112 West 120th St., New York, N. Y.

BOOKS AND HELPFUL AIDS FOR LEADERS AND MISSIONARY WORKERS

(Add 15¢ for postage on these books)

- RELIGION AND CIVILIZATION IN WEST AFRICA**, A Missionary Survey of French, British, Spanish and Portuguese West Africa, including Liberia, containing maps and charts\$2.50
- ANGOLA, THE LAND OF THE BLACKSMITH PRINCE**, presenting the missionary situation in Angola "from the standpoint of the Kingdom of God." Illustrated\$2.00
- SONS OF AFRICA**, by Miss G. A. Gollock. An unusual book, one containing entirely of biographical sketches of native Africans, including several of the outstanding African Christians. The decorations are by Mr. Aaron Douglas, a talented American Negro artist\$1.50
- BLACK TREASURE**. By Basil Mathews. A popular book by the author of *Livingstone, the Pathfinder*. Written especially for younger adolescents to show the interdependence of Africa and America, and to portray the quality of Africa's youth of today75
- LIVINGSTONE, THE PATHFINDER**. By Basil Mathews. The most popular of all of the biographies of the Scotch boy who became the greatest missionary explorer of modern times. Illustrated\$1.00
- IN THE AFRICAN BUSH**. By Jewel Huelster Schwab. An excellent volume by an African missionary. Provides a charming set of stories and a carefully prepared series of lessons based on the story material, and gives suggestions for handwork, dramatizations, worship and study\$.75
- THE CALL DRUM (Teachers' Edition)**. In this project course on Africa the stories are furnished by Miss Mary Entwistle, noted author of books for children. The lesson plans are by Miss Elizabeth Harris, Elementary Secretary of the Missionary Education Movement. The course provides definite suggestions for worship, handwork and other features of modern project teaching\$.75

Send Money Orders to

REV. L. L. BERRY, D.D., Secretary of Missions
112 West 120th Street, New York City

MISSIONARY DEVOTIONAL GUIDE OUT

A New, Modern Missionary Guide, arranged and published by the Missionary Department of the A. M. E. Church. Something absolutely different from anything of its kind! Gripping, Fascinating, Informing and Inspiring!

This Book of 75 pages is beautifully bound, and contains everything for Devotions: -- Prayer Sentences, Prayers for all occasions, Selected Text Readings, a profusion of songs with music, Quotations and Sayings of Great World Missionaries.

Send for this Guide at once.

PRICE:

35 Cents each, postpaid
In lots of one-half dozen or more,
25 Cents each.

Send Money Orders to

REV. L. L. BERRY, D.D.,

Secretary of Missions

112 WEST 120th STREET
NEW YORK CITY

undated

POSTAGE
PAID

AFRICAN ACADEMY OF ARTS & RESEARCH
55 West 42nd Street
New York 18, N. Y.

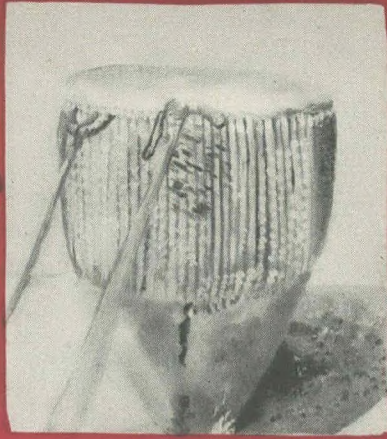
Sec. 562, P. L. & R.
U. S. POSTAGE
New York, N. Y.
Permit No. 8676

POSTAGE
PAID

So This Is Africa



SPHINX



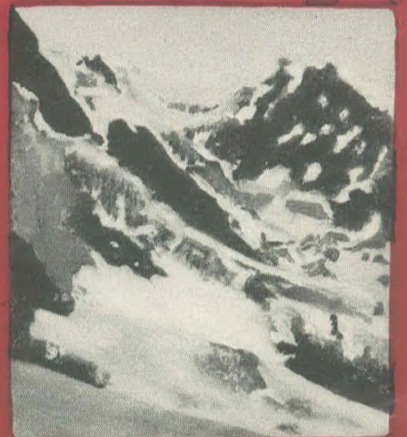
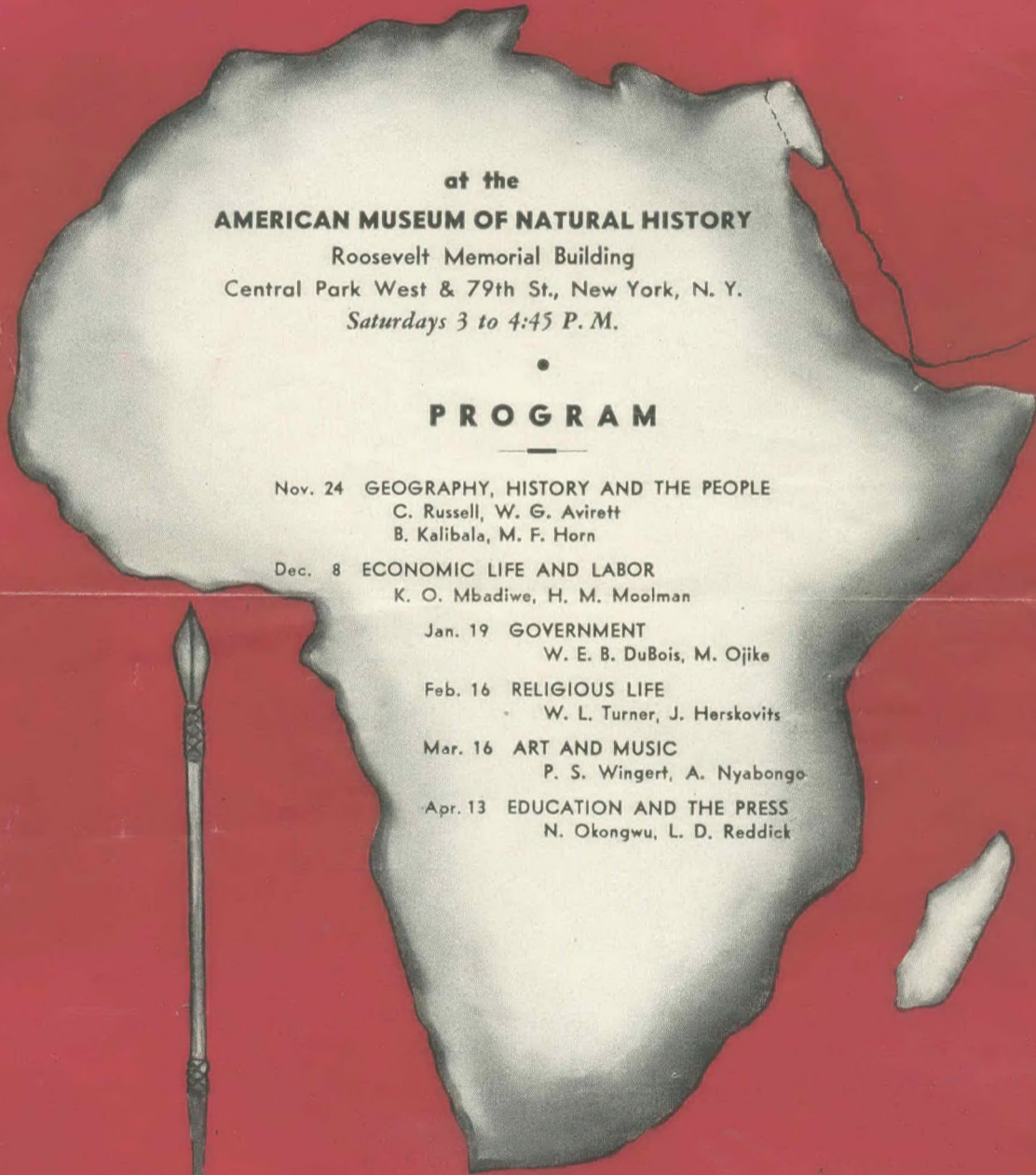
DRUM



PYRAMIDS



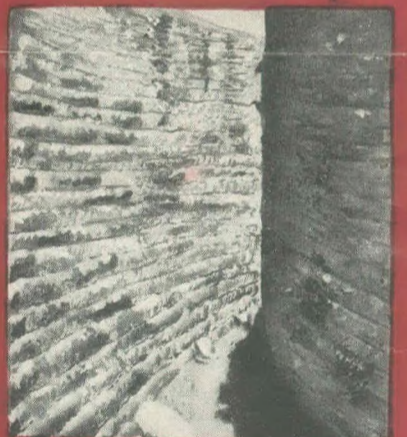
SAHARA DESERT



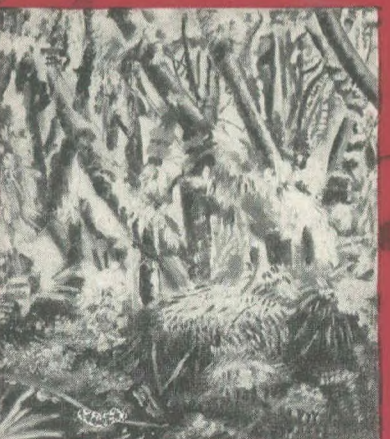
MOUNTAIN OF THE MOON



UNIVERSITY OF TIMBUKTU



RUINS OF ZIMBABWE



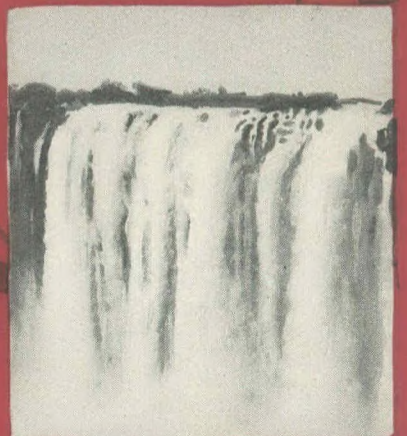
ITURE FOREST



SPEAR



PIGMY PAINTINGS



VICTORIA FALLS

(PLEASE POST)

Program Arranged by
THE AFRICAN ACADEMY OF ARTS AND RESEARCH
55 West 42nd Street — Room 521

FREE SEASON TICKETS
UPON REQUEST

undated

SOS

PLEASE Help ME!



*I have promised
I have promised*

that none of our boys and girls shall be forgotten.

that every single one in our Army will be remembered on Christmas Day. For this

I NEED YOUR HELP

This year, on account of the increasing strength of our Army, we need £25,000 to provide a gift for each one. They are proudly upholding the banner of our fair land and of honour and on Christmas Day you will want them to know that you have remembered them.

I know your hearts are with me and that your response will be so good that I shall not be able to acknowledge each contribution personally, but weekly announcements will be made in the Press.



Think of them

Thank you sincerely,

42
7
18
I sie K. Smuts.

SOUTH AFRICAN
GIFTS & COMFORTS
COMMITTEE
Christmas Gifts Appeal

CHRISTMAS GIFT DONATION FORM

Post to Hon. Treasurer, S.A. Gifts and Comforts Fund, Southern Transvaal Regional Centre, 607-610 Shell House, Rissik Street, Johannesburg, or to Mrs. I. K. Smuts, Irene.

NAME _____

ADDRESS _____

Collection Number: AD843

XUMA, A.B., Papers

PUBLISHER:

Publisher:- **Historical Papers Research Archive**

Location:- **Johannesburg**

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.