

**ALSTON, WILLIAM G. AND MRS.
ALSTON**

... of this week.

The pastors of New Orleans, under the auspices of the Old Folk's Home Board, presented to Dr. W. G. Alston a gold watch for a missionary in Africa. Dr. Alston has on hand a watch and fountain pen that were given to him for Dr. J. A. Simpson, one of our district superintendents in Africa. These articles will be presented to Bishop Camphor at the Centenary meeting in Columbus, Ohio.

... as receiving.

While we are arguing the case, we have not the slightest doubt but that the Secretary of War will recognize the service of Mr. Scott in this way as he passes out from the Department on the first of July.

A REVIVAL IN THE CHURCH

There comes a time when the church like all other institutions, falls into a routine way of doing things, and rather an indifferent way of doing anything at all.

Not the least of the difficulties at the Peace Conference at Paris is that of keeping peace between the victors themselves. To lay down in blunt vigorous terms the conditions to which the Central Powers must subscribe would be comparatively easy if there were only one nation to prepare the treaty and satisfy itself with its provisions. But where there are a dozen or more, each with claims and demands that impinge up-

Wesley Church, this city, is free of debt. The mortgage, which has been a burden to this congregation was burned Tuesday night of this week amid great joy and enthusiasm. These good people and pastor have worked zealously for the past three months in a rally which netted \$3,000 and the church clear of debt. The pastor, the Rev. W. G. Alston, D. D., and people are joyously happy over their achievement. We congratulate the pastor and congregation.

W. C. Alston died Oct. 28, 1948.
Louisiana Conf. Central Jur.

Mrs. Alston died April 19, 1930

MISSIONARY PROPAGANDA—GOD'S HAND TO SAVE THE WORLD

By the Rev. W. G. Alston, D. D., Pastor of Wesley Methodist Episcopal Church,
New Orleans, La.

I sometime think that to argue in behalf of missions is either needless or useless. Nine persons out of ten have gotten their information second-hand and their opinions have been fixed. It is needless then to argue missions with the man who believes in them already. And, on the other hand it is useless to argue missions with the man who does not believe in them.

I desire in this article to deal specifically with Foreign Missions. Foreign missions are strictly a religious movement. Jesus Christ himself was a foreign missionary. And, if this world is ever to be saved it will be through foreign missionary propaganda.

The African has his gods divided into classes and they believe implicitly in them. We preach to them that there is but the one God, and he is God of all the world. That this God sustains the same relation to Africa that he sustains to America, and the whole world alike. This one God must be made known to the whole world.

If this is true, who is to make him known?

A distinguished gentleman said to me, just after I had arrived in this country from Africa, that he believed that the church was interfering with God's plan to save Africa, and that if the church would get out of the way, and would stop sending good men and women to Africa to suffer and die, he would save it. But that God could not do so until we got out of his way. It is absolutely useless to talk missions with a man who sees as that man sees. God has no other plan to save this world only by and through human agency.

In answer to my questions, I desire to state again that dark Africa and this world must be saved by the consecrated men and women whom God can find who are willing to go, suffer and die (if need be) in order that He may be known.

A faith that does not culminate and complete itself in the effort to make God known to the world is a dead faith. It is an insignificant faith and ought to be kicked out of the back door.

Commerce, education, science, philosophy and literature can not save this world. The only cure for this awful disease from which the world is dying today is the Gospel of Jesus Christ. The only way to get this Gospel to all ends of the earth is by missionary propaganda.

There never was a time when Africa was more anxious to see this hand of God stretched out to her than she is today.

During my years of missionary service in Africa, I passed through native towns where the king and chiefs would come out to meet me and beg that I make "their hearts lay down" by sending them somebody to teach them "God fashion." A few years ago Miss McAllister, a missionary from Canada to Africa, was forced to leave Grand Cess, Cape Palmas District, West Coast of Africa, by night to evade death. The king and the heathen court said that they did not want a teacher then. If you should go to Grand Cess today, you will find a beautiful church with a large and enthusiastic membership. This was brought about by persistent missionary propaganda. There are many other cases that I might mention but space will not permit.

Bishop J. B. Scott, who to my mind is one of the greatest Bishops of the Church, stood yonder on the dark continent of Africa, as one of the two great heads of foreign missionary propaganda of the Methodist Episcopal Church. He stood with uplifted hands to Almighty God that the natives might accept this loving and tender hand that God was reaching out to them. I conscientiously believe that there was not a single time that he failed to seize the opportunity to present to the heathen this hand of God that is to save the world.

I remember reading a very interesting story which brings to bear just what I want to say: "One day the Lord came walking down one of the golden streets in heaven and Gabriel was standing by and called to him and asked if he could walk with him just a little way down the street. Jesus said, 'Yes, Gabriel.' Gabriel took hold of the Master's arm and together they walked. Gabriel looked up into the Master's face and saw those scars that were made by the thorns that pressed his brow, and said to the Master: 'Master, does the whole world down there know about your suffering, death, resurrection and ascension?' The Master said, 'No, Gabriel.' 'Well,' said Gabriel, 'What is your plan?' The Master said: 'I left Peter, James and John and little Andrew down there. I told them to tell the others, and the others the others, and the others the others, until the whole world has heard of me. This is my only plan.'"

Those who are here and have heard and know about Jesus and can not go and carry the good news should send a scholarship to Bishop Camphor, so that this great missionary hand might be felt in every native town.

COUNCIL MAKES CEMENT

help in the form of staff, equipment and other resources to the Methodist Churches in the zones outside the camps, which work has already had large success under the direction of the Department of Evangelism of the Board under the superintendency of Dr. George B. Dean of Philadelphia.

One of the immediate efforts will be secure speedily an adequate war fund for work among soldiers and sailors at home and abroad, and to carry forward the work proposed by the Woman's Home and Foreign Missionary Societies. To this end the suggestion is being made to every Methodist Church that it observe Memorial Sunday, May 26, 1918, as a day on which Methodism shall pay her tribute to the valor of her soldiers and sailors, past and present, and place upon the altar of self-denial a war offering worthy of the denomination. The amount suggested to each individual member of the Church is an amount equal to the income of Friday, May 24, 1916. Bishop Joseph F. Berry, resident Bishop at Philadelphia, is the president of this new War Council, and Bishop W. F. McDowell, resident Bishop at Washington, chairman of the executive committee. The other committees are: Public Meetings, chairman, Bishop Luther B. Wilson, resident Bishop at New York; Religious Work in Camps, chairman, Bishop Homer C. Stuntz, resident Bishop at Omaha; Zone Activities, chairman, Bishop F. D. Leete, resident Bishop at Atlanta; Co-Operation With Government, chairman, Bishop W. F. McDowell, resident Bishop at Washington; Hospitals, chairman, Bishop A. W. Leonard, resident Bishop at San Francisco; Chaplains, chairman, Bishop Joseph F. Berry, resident Bishop at Philadelphia; Student Work, chairman, Bishop W. F. Anderson, resident Bishop at Cincinnati; Publicity, chairman, Bishop Theodore S. Henderson, resident Bishop at Detroit, who is also the executive officer of the Council.

ERS HAVE A HOLIDAY

by Ferguson

tion melodies and Christmas carols of America.

Good cheer, melody and fellowship blended, and one could see in their uplighted faces and pleased gestures the joy that the occasion brought them. When the souvenirs, donated by friends in America, were distributed, so great was their surprise that their appreciation could scarcely be expressed.

Then the Christmas dinner came and joyous was the praise bestowed upon it. The dinner was served in the mess halls of the men at camp. This was the bill of fare:

Cleaner living and more contentment are already the apparent results of what the Young Men's Christian Association is accomplishing in providing for the stevedores' recreation and betterment. The Association building is well located. It has light and warmth and all the facilities possible. Special attention has been given by the Association officials to this particular work.

Every Day a Gala Day at Night

To what extent the hut administers to colored soldiers is shown by this outline of a regular weekly program:

Sunday—2:30-5:00 p. m., Bible classes and praise services; 8:00 p. m., address, songs.

Monday—Athletic events, boxing, wrestling.

Tuesday—Entertainment. Visitors from New York.

Wednesday—Concert, singing, dancing, jokes, comedy.

Thursday—English and French classes. Victrola concert. Concert, magic and speaking.

Friday—Debate and platform entertainment. Plantation songs.

Saturday—Moving pictures. Address by Divisional Secretary Kennedy

While one admires the service the colored stevedore regiments are giving to the war and to victory "somewhere in France," one must also praise the efforts of those at home who give their bit to make the work of the Young Men's Christian Association possible.

FLOODS' HAVOC IN CHINA

The Rev. George L. Davis, writing from the Methodist Mission at Peking, China, gives some details about floods in Chihli Province that recently brought great loss and suffering. "The Chinese Provincial Government reports as under water 46,000,000 mou of land (about seven mou make an acre.) To avoid over-stating conditions, we might cut in half this estimate, for at least 23,000,000 mou (about 3,285,714 acres) of land are under water, in some cases ten feet deep. All the crops are gone. If we consider these crops worth \$3.00 a mou (Mex.), this makes a loss of \$69,000,000 (Mex.) for grain alone. The houses destroyed will easily swell the loss to \$100,000,000 (Mex.) in this Province, outside of Tientsin, where the loss in houses, property and merchandise is said by the Chinese to be \$250,000,000 (Mex.)"

"The water surrounds our Wesley Methodist Church. All our new property in Tientsin is well built, and when the water has been pumped out of the city, I think our property will not be permanently injured."

Choose your food wisely. Study these five groups:

1. Vegetables and fruits.



Dr. W. G. Alston, D. D.

Dr. Alston writes: "I am just in from Sasstown, the largest tribe on the Kroo coast. I went with boat and took a few hammock boys who carried me about one-third of the time. The total distance was about 150 miles. I preached in the several towns as I passed through, sometimes as many as ten sermons a day, and three at night. I can not describe the situation just as I saw it. It is but a few weeks since conference, and we have added over 200 to the church on this district. We have built a new church at Sasstown. At Dopo, on the Wissika charge, the king was converted, and gave up all his wives but one. There are three towns in which I have opened work, and no one to put in charge. If I could get \$150, I could add to the kingdom of our Christ before next conference, 1,500 souls. With uplifted hands and heart to God, I am praying that some one in the home land may heed this appeal. Every follower of Christ should feel the responsibility. As I passed through a heathen town last week, I was followed for more than two miles by the natives, begging that I would send them somebody to teach them 'God-way.' What can I do? How can I answer such an appeal, if my hands are tied? Mrs. Alston is struggling hard, though sick much of the time. As soon as she can hold up her head she is in the work. She is praying for a box of clothes for the boys and girls under her care. I have a little boy of clear intellect and much promise, who is praying for some one to adopt him as their child to school and train. Would not some one like to take him?"

A LETTER FROM REV. W. G. ALSTON, D. D.

It has been some time since we have heard from Dr. Alston through the Foundation, but from other sources we have kept posted, and know his work to be of the very best aggressive evangelistic type. In the large district over which he presides he needs several more workers at once. Liberian or native workers are often available if he had the means to pay their expenses, which are by no means large. Fifty dollars per year would provide a good worker for a large circuit, meaning, in many instances, hundreds of souls.

MRS. W. G. ALSTON.

Mrs. W. G. Alston is one of the more recent accessions to the missionary force in Liberia. She is a daughter of a Methodist pastor in Louisiana. She had splendid early training for the work of a minister's wife, in which capacity she did excellent service with her husband in Texas. When Dr. Alston was called to Africa to take charge of the Cape Palmas district, Mrs. Alston's early schooling and considerable experience in teaching fitted her well for the principalship in the Cape Palmas Seminary. Through her heroic efforts in the school and with her husband on the



MRS. W. G. ALSTON.

district, the interests of the school have been well cared for and a large increase in attendance secured. Mrs. Alston is an inspiration to the workers wherever she goes, and during the school year has carried heavy work as a teacher. She is now in poor health. It is often necessary that her classes come to her bedside to recite. She is still courageous and determined to stay by the work that so greatly needs her. The prayers of the church should be constant for her. The prayers could be fittingly answered by sending to her scholarship money, \$15 each, to aid in caring for the hundreds of native children who are applying for a chance to come to the Christian school to learn "God way."

FRIENDS OF AFRICA

VISION AND RESPONSIBILITY. (By E. T. Aldrich).

O man of Christ, what seest thou?
Seest thou not that multitude
Of hungry, thirsty, heart-stricken
Humanity, unclothed, unfed,
Homeless, fatherless, motherless?
Seest not their rags, thy whole cloth:
Their barren tables, thy laden barns;
Their empty purses, thy great wealth?
What seest thou, O man of Christ?

O man of Christ, what hearest thou?
Hearest thou not the cry of want,
Of distress, of pain, of friends, of death?
Men, open thine hearts to listen,
To feel, yea, to act. Dost thou hear
Christ whispering, yea, thundering
In thine heart to comfort, to feed,
To relieve the poor and needy?
What hearest thou, O man of Christ?

O man of Christ, what doest thou?
Doest thou not his commandments?
Then call him not Lord. He is his,
And great will be his reward, who
Followeth in the footsteps of his Lord
Who for humanity's hunger gave
Bread for sorrow, gave joy, and won
God's "Well done, thou faithful servant."
What doest thou, O man of Christ?
—The Advance.

PROGRAM FOR MISSIONARY MEETING.

Hymn—O for a Thousand Tongues to Sing
Prayer—

Scripture—God our Refuge; 46th Psalm.
Hymn—Blessed Assurance.

Lesson Study—Some things that help.

Leader—What is the effect of commerce on missionary work in Africa?

Response—It creates and supplies wants, and opens the eyes of the people to better things.

L.—Does European control help or hinder the work?

R.—The control of European governments in Africa is much better than the native misrule, in that they offer protection and other comforts to the missionary.

L.—Are the governments friendly to the people and thus help the work?

R.—This is not always true; as in the case of Belgium, and largely with Portugal, the natives have suffered at the hands of officials and have thus become suspicious of all foreigners.

L.—What can you say of the vices brought to Africa from foreign nations?

R.—When these evils are settled at home they will no longer be brought to Africa. The place

but the time has come when there is no uncertainty. In fact, the death rate among Christian workers now in Africa is scarcely greater than in the home field.

L.—What can you say of the languages in Africa?

R.—The difficulty growing out of the crudeness and multiplicity of languages is being overcome by preparing grammars and dictionaries, and unifying the languages so as to lessen the number of dialects. The coming of civilization from other parts of the world will greatly assist in encouraging the people to read, and to create a thirst for knowledge of letters.

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on Theological Seminary
ry Foundation for Africa.

OCTOBER, 1914.

No. 10.

S OF AFRICA"



SION GRADUATES.

ssive work among the children of the frontier in cellent mission school at Garraway, a part of them a part of them are in the College of West Africa ive work.

ols of Liberia, who are now in America, may be ist, and Tuskegee. In every instance these young ge usefulness to the work in Africa. No plan can frica than educating the African youth for work

ignage of the people. They are acclimated, so hey know how to live and thrive on the native tering is to them the normal condition of living. mptations, and know best how to cope with the

ea to be real missionaries in Africa is to provide ig people. Thirty dollars per year will make post Africa for a young man or woman. Fifteen one of the mission schools until they are ready

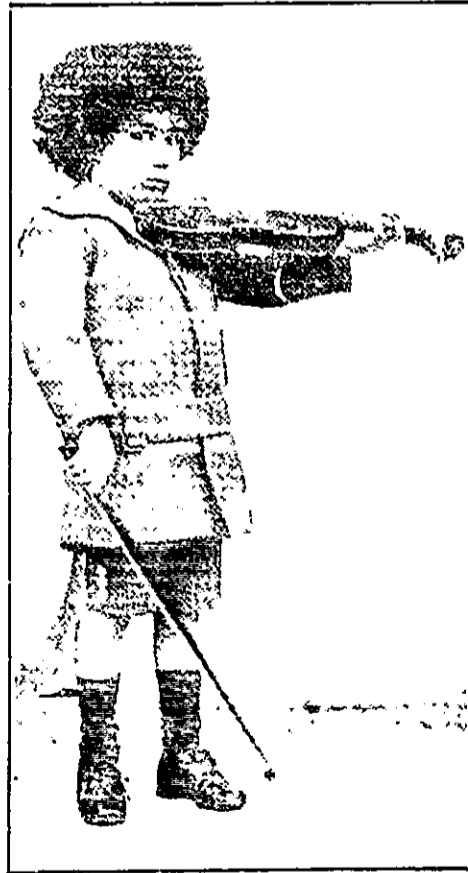
ols and churches are expected to provide for one rey during the year and sending to the office of individual students and church members are sup- ing on the work in Africa while they are fulfill- id girls of darkest Africa need the light and in America.

THE FOUNDATION.



SAMUEL COLERIDGE-TAYLOR.

Samuel Coleridge-Taylor, the great composer whose father was a Negro from the West Coast of Africa, early distinguished himself in the musical art. At the age of 15 years he was admitted to the Royal Academy, and in 1893 he won a scholarship in composition.



Son of the Great Composer.

INTERNATIONAL CONFERENCE ON THE NEGRO

Wednesday, Thursday and Friday, April 17, 18 and 19, 1912.

For some years past I have had in mind to invite here from different parts of the world—from Europe, Africa, the West Indies and North and South America—persons who are actively interested, or directly engaged as missionaries, or otherwise, in the work that is going on in Africa and elsewhere for the education and upbuilding of Negro peoples.

For this purpose it has been determined to hold at Tuskegee Institute, Alabama, Wednesday, Thursday and Friday, April 17, 18 and 19, 1912, an International Conference on the Negro. Such a Conference as this will offer the opportunity for those engaged in any kind of service in Africa, or the countries above mentioned, to become more intimately acquainted with the work and the problems of Africa and these other countries. Such a meeting will be valuable and helpful, also, in so far as it will give opportunity for a general interchange of ideas of organizing and systematizing the work of education of the native peoples in Africa and elsewhere and the preparation of teachers for that work. Wider knowledge of the work that each is doing should open means of cooperation that do not now exist.

Those who come to Tuskegee properly accredited will be welcomed and entertained as guests of the institution and will be under no expense during their stay here.

Booker T. Washington, Principal,
Tuskegee Institute, Alabama.

IN THE FIELD.

Since my last report it has been my privilege to represent the work of the Stewart Missionary Foundation before the Annual Conference of the A. M. E. Church, which convened in the Big Bethel church in Atlanta. This is one of the largest conferences of this important branch of colored Methodism. Our message was well received, and some interest was shown in the work. We have also spoken to the student body at Spellman Seminary at their Sunday vesper service, and to the Atlanta University at their regular semi-monthly lecture hour. These are both large schools and we had a good chance to bring the interests of Africa to the attention of the students. While this issue is in the printer's hands we are in South Carolina and Florida visiting schools and conferences. We have the promise of one of the most profitable tours yet made in the interests of this work. D. D. M.

THE FOUNDATION

Published by the Gammon Theological Seminary
For the Stewart Missionary Foundation for Africa.

D. D. MARTIN, D. D., Editor

J. H. HUBBARD, A.

World Wide Missions
150 W. 4th Ave
New York City
Editor

VOL. 2.

ATLANTA, GA., JANUARY, 1911



THE REV. W. G. ALSTON, D.D., AND HIS WIFE, MRS. N. V. ALSTON, A.B.

MR. AND MRS. ALSTON HAVE BEEN ELECTED MISSIONARIES TO LIBERIA. DR. ALSTON WILL BE PRINCIPAL OF CAPE PALMAS SEMINARY, ALSO SUPERINTENDENT OF THE CAPE PALMAS DISTRICT IN THE METHODIST EPISCOPAL CHURCH. THEY SAILED WITH BISHOP SCOTT, DEC. 2, 1911.

Dr. Alston was educated at Bennette College, Gammon Theological Seminary, and other schools. He has had a wide experience in the ministry, and uniformly successful. His last charge being at St. James church, Beaumont, Texas. Mrs. Alston is the daughter of Pierre Landry a district Superintendent in Louisiana. She has also been well trained in the schools and for many years a successful teacher. She will be a leader as well as a help-meet in the work in Africa. Dr. and Mrs. Alston will be a great acquisition to the mission force in West Africa.

Photographs from this
file have not been
included but are
available upon request.
For more information
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